

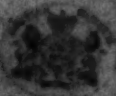


The names of all the booke of the Byble

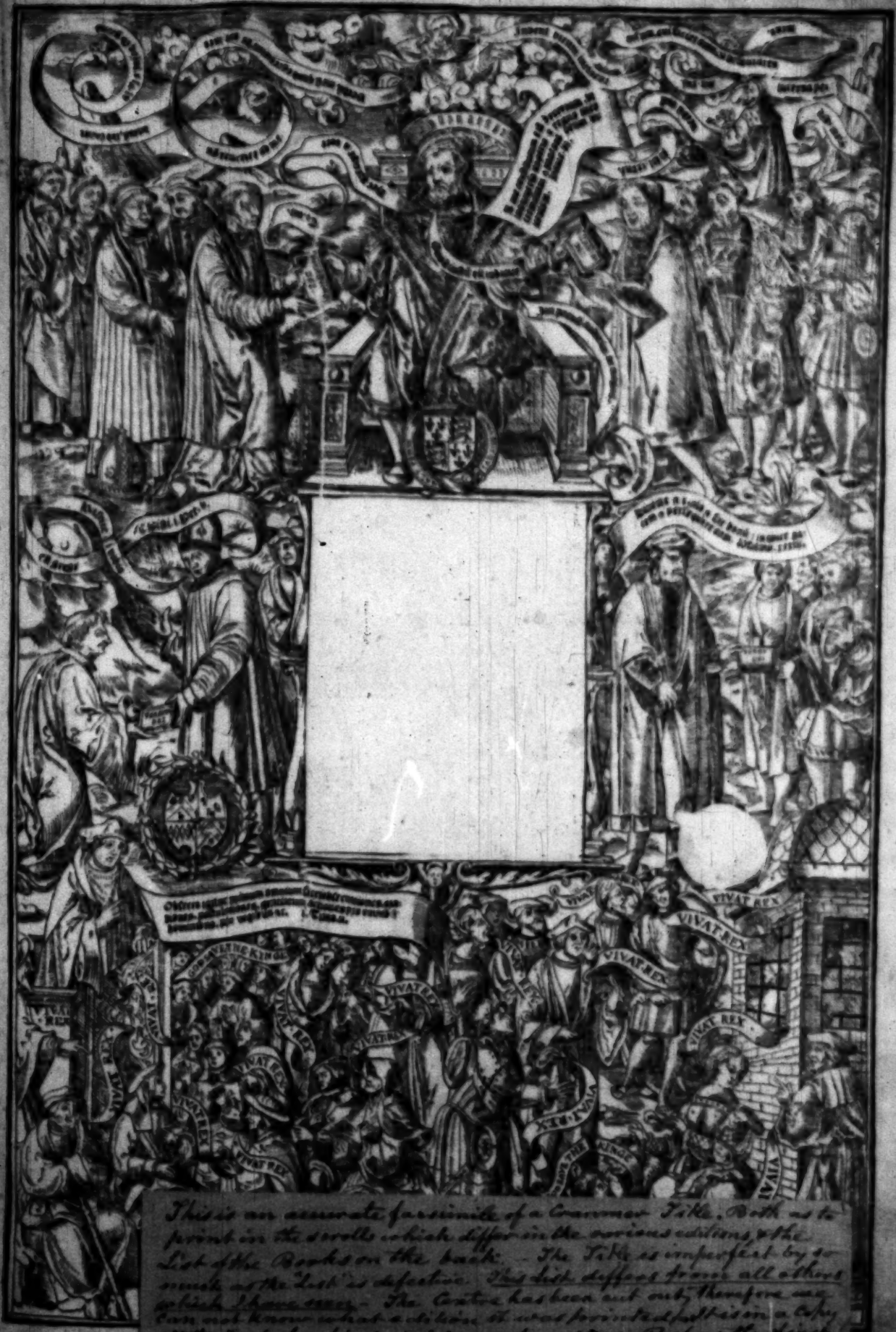
and the content of all the Chapters of every booke, with the title of the
leafe where the booke begynneth.

		Chapters.	Leaf.
Genesis.	The fyrst booke of Moses	1	171.
Exodus.	The seconde booke of Moses	31	171.
Leuiticus.	The thyrde booke of Moses	xxvii	171.
Numeri.	The fourth booke of Moses	xxvii	171.
Deuterono.	The fyft booke of Moses	xxvii	171.
The booke of the seconde parte.			
Josua.	The booke of Josua	Chapters	Leaf.
Judicum.	The booke of Judges	xxvii	171.
Ruth.	The booke of Ruth	xxvii	171.
i. Regum.	The fyrst booke of the kynges	xxvii	171.
ii. Regum.	The seconde booke of the kynges	xxvii	171.
iii. Regum.	The thyrde booke of the kynges	xxvii	171.
i. Paralipo.	The fyrst of the Chronycles	xxvii	171.
ii. Paralipo.	The seconde of the Chronycles	xxvii	171.
i. Esdras.	The fyrst booke of Esdras	xxvii	171.
ii. Esdras.	The seconde booke of Esdras	xxvii	171.
i. Esther.	The fyrst booke of Esther	xxvii	171.
Job.	The booke of Job.	xxvii	171.
The booke of the thyrde parte.			
Psalterium.	The Psalter	Chapters	Leaf.
Prouerbia.	The Prouerbes of Solomon.	xxvii	171.
Ecclesiast.	The booke of the Preacher	xxvii	171.
Canticum Cantic.	The Song of Songs	xxvii	171.
Elay.	The prophecy of Elay	xxvii	171.
Jeremie.	The prophecy of Jeremie	xxvii	171.
Thren.	The lamentacions of Jeremie	xxvii	171.
Ezechiel.	The prophecy of Ezechiel	xxvii	171.
Daniel.	The prophecy of Daniel	xxvii	171.
Oleas.	The prophecy of Oleas	xxvii	171.
Joel.	The prophecy of Joel	xxvii	171.
Amos.	The prophecy of Amos	xxvii	171.
Abdy.	The prophecy of Abdy	xxvii	171.
Jonas.	The prophecy of Jonas.	xxvii	171.
Micheas.	The prophecy of Micheas.	xxvii	171.
Nahum.	The prophecy of Nahum	xxvii	171.
Iherem.	The prophecy of Iherem	xxvii	171.
Sophony.	The prophecy of Sophony	xxvii	171.
Aggeus.	The prophecy of Aggeus	xxvii	171.
Zacharias.	The prophecy of Zacharias	xxvii	171.
Malachy.	The prophecy of Malachy.	xxvii	171.
The booke of the fourth parte.			
iii. Esdras.	The thyrde booke of Esdras	Chapters	Leaf.
iiii. Esdras.	The fourth booke of Esdras.	xxvii	171.
Tobias.	The booke of Tobias	xxvii	171.
Judith.	The booke of Judith	xxvii	171.
ii. Esther.	Certain Chapters of Esther	xxvii	171.
Sapientia.	The booke of Sapientia	xxvii	171.
Ecclesiastic.	The booke of Ecclesiastic	xxvii	171.
Baruch.	The booke of Baruch	xxvii	171.
The songe of the three chyldren in the oven.			
The story of Susanna.			
The story of Bel.			
The prayer of Manasse.			
The fyrst booke of the Machabees			
The seconde booke of the Machabees.			

All the booke of the new Testament
are conueyned in the title therof.



48
10. 12
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This is an accurate facsimile of a Crowmer Table. Both as to
print in the scrolls which differ in the various editions & the
List of the Books on the back. - The Table is imperfect by so
much as the List is defective. This List differs from all others
which I have seen. - The Centre has been cut out therefore we
can not know what a device it was printed with in a Copy
all the Text of which is, & November 1540. But as the first
five leaves of the prologue are not of the same edition
this fact affords but little evidence. *James's Fay*
Catham Dec. 10 1857

¶ The names of all the booke of the Bible

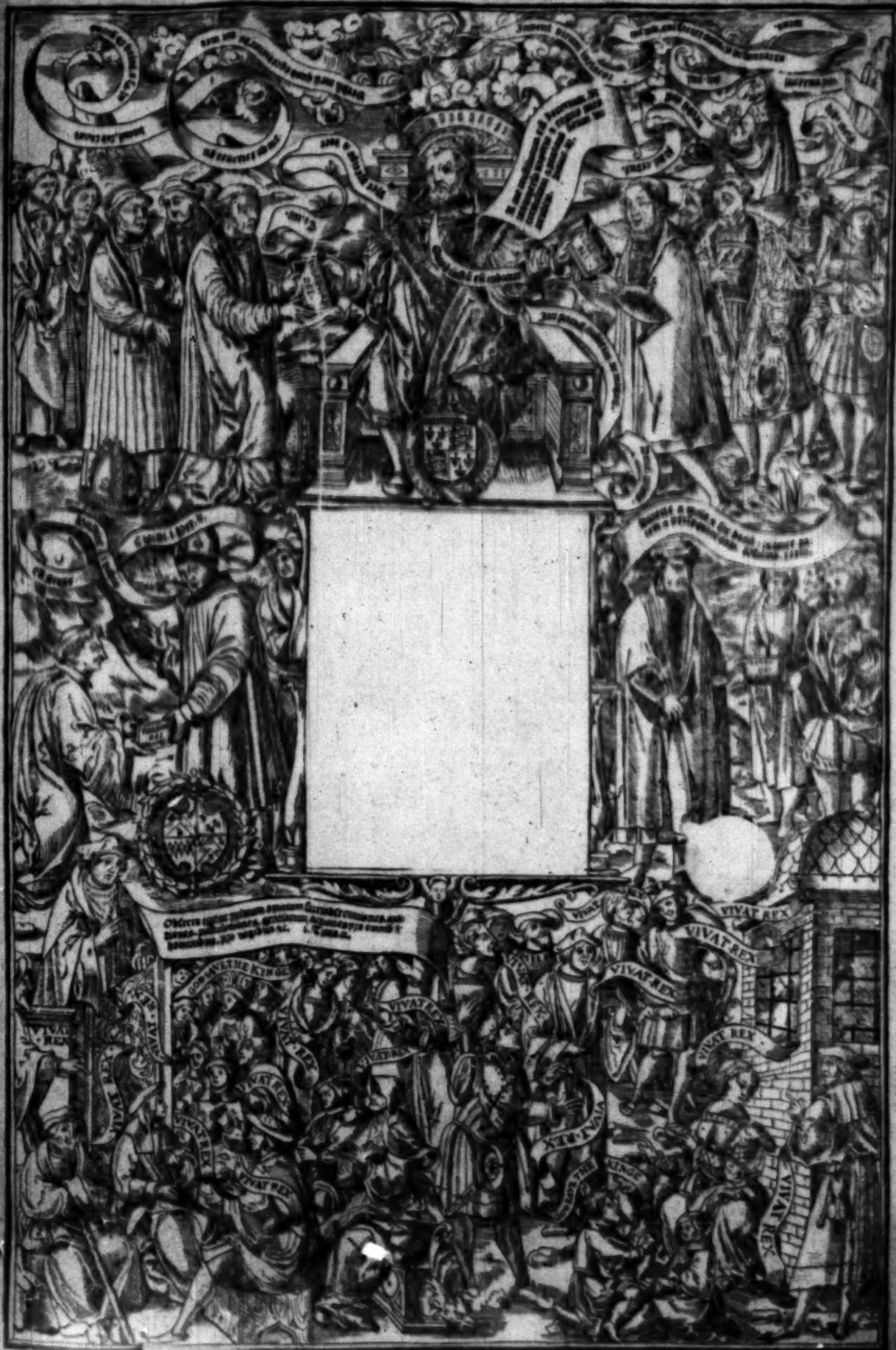
and the content of all the Chapters of curry book, with the name of the
leaf where the books begynneth. Chapters. 4. 156

Genesis.	The first booke of Moses	1	1792.
Exodus.	The seconde booke of Moses	2	1793.
Leuiticug.	The thirde booke of Moses	3	1794.
Numeri.	The fourth booke of Moses	4	1795.
Deuteronomio.	The fift booke of Moses	5	1796.
The bookes of the seconde parte.		Chapters	Leafe.
Iosua.	The booke of Iosua	24	1797.
Iudicani.	The booke of Iudges	21	1798.
Ruth.	The booke of Ruth	4	1799.
i. Regum.	The first booke of the kynges	22	1800.
ii. Regum.	The seconde booke of the kynges	25	1801.
iii. Regum.	The thirde booke of the kynges	22	1802.
iiii. Regum.	The fourth booke of the kynges	20	1803.
i. Paralipo.	The first of the Chronycles	36	1804.
ii. Paralipo.	The seconde of the Chronycles	36	1805.
i. Esayas.	The first booke of Esayas	39	1806.
ii. Esayas.	The seconde booke of Esayas	34	1807.
i. Esay.	The first booke of Esay	3	1808.
Job.	The booke of Job.	42	1809.
The bookes of the thirde parte.		Chapters	Leafe.
1. Samuel.	The first booke of Samuel	31	1810.
2. Samuel.	The seconde booke of Samuel	24	1811.
1. Kings.	The first booke of Kings	22	1812.
2. Kings.	The seconde booke of Kings	25	1813.
1. Chronicles.	The first booke of Chronicles	29	1814.
2. Chronicles.	The seconde booke of Chronicles	36	1815.
1. Esayas.	The first booke of Esayas	39	1816.
2. Esayas.	The seconde booke of Esayas	34	1817.
1. Esay.	The first booke of Esay	3	1818.
Job.	The booke of Job	42	1819.
The bookes of the fourth parte.		Chapters	Leafe.
1. Esayas.	The first booke of Esayas	39	1820.
2. Esayas.	The seconde booke of Esayas	34	1821.
1. Esay.	The first booke of Esay	3	1822.
Job.	The booke of Job	42	1823.
The bookes of the fift parte.		Chapters	Leafe.
1. Esayas.	The first booke of Esayas	39	1824.
2. Esayas.	The seconde booke of Esayas	34	1825.
1. Esay.	The first booke of Esay	3	1826.
Job.	The booke of Job	42	1827.
The bookes of the sixte parte.		Chapters	Leafe.
1. Esayas.	The first booke of Esayas	39	1828.
2. Esayas.	The seconde booke of Esayas	34	1829.
1. Esay.	The first booke of Esay	3	1830.
Job.	The booke of Job	42	1831.

**¶ All the bookes of the new Testament
are conueyned in the tytle therof.**

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10. 12.
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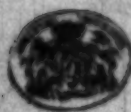
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May 1544

C The name of a.

and the contents of all the Chap.
where the booke begynne.



Genesis	The fyrst booke of Moses	2	lyst.
Exodus.	The seconde booke of Moses	21	xxii
Leuiticus.	The thyrde booke of Moses	xxvii	xxxix
Numeri.	The fourth booke of Moses	xxviii	lii
Deuteron:	The fyft booke of Moses	xxviii	lxix
	The booke of the seconde parte.	Chapters.	Leafe.
Josua.	The booke of Josua	xxviii	ii
Judicum.	The booke of Judges	xxi	xii
Ruth.	The booke of Ruth	liii	xxi
i. Regum.	The fyrst booke of the kynges	xxxi	xxviii
ii. Regum.	The seconde booke of the kynges	xxviii	xxviii
iii. Regum.	The thyrde booke of the kynges	xxi	xlvi
iiii. Regum.	The fourth booke of the kynges	xxv	lxi
i. Paralip.	The fyrst of the Chronycles	xxix	lxviii
ii. Paralip.	The seconde of the Chronycles	xxvi	lxxv
i. Esdras.	The fyrst booke of Esdras	x	xxi
ii. Esdras.	The seconde booke of Esdras	xiii	xxi
i. Esther.	The fyft booke of Esther	x	xix
Job.	The booke of Job		xxii
Psalteriu.	The booke of Psalms		Leafe.
Proverbia.	The booke of Proverbs		ii
Ecclesiast.	The booke of Ecclesiastes		xxviii
Canticorum.	The booke of Canticles		xxviii
Eclap.	The booke of Ecclesiastes		xl
Jeremye.	The booke of Jeremye		lxii
Ezemi.	The booke of Ezekiell		lxxv
Ezechiel.	The booke of Ezechiel		lxxviii
Daniel.	The booke of Daniel		xxviii
Odras.	The booke of Odras		xxv
Joel.	The booke of Joel		xxviii
Amos.	The booke of Amos		xxix
Abdy.	The booke of Abdy		xxxi
Jonas.	The booke of Jonas		xxxi
Hicdras.	The booke of Hicdras		xxxi
Bahum.	The booke of Bahum		xxxi
Abacuc.	The booke of Abacuc		xxxi
Sophony.	The booke of Sophony	iii	xxv
Aggeus.	The booke of Aggeus	ii	xxvii
Zacharias.	The booke of Zachary	liiii	xxviii
Malachi.	The booke of Malachi	lii	xxxi
	The booke of Magiographa.	Chapters.	Leafe.
iii. Esdras.	The thyrde booke of Esdras	ix	ii
iiii. Esdras.	The iiij. booke of Esdras	xxv	viii
Tobias.	The booke of Tobias	liiii	xix
Judith.	The booke of Judith	xxv	xxxi
ii. Esther.	Certain Chapters of Esther	vi	xxviii
Sapientia.	The booke of wysdome	xxix	xxx
Ecclesiastir.	The booke of Iesus Sppach	li	xxv
Baruch.	The prophet Baruch	vi	liiii
The songe of the thre chyliden in the oven		i	lvii
The story of Susanna		i	lviii
The story of Bel		i	lviii
The story of Manasses		i	lix
The booke of the Machabees		xxv	lix
The booke of the Machabees		xxv	lxxii

of the newe Testament
the tytle therof.

The Kalender.

January

hath .xxxi. dayes. The moone hath .xxxi.

iii **A** Circumcysion.
 xi **c** octa. Stephen.
 d octa. John.
 xix **c** octa. Innocentys.
 viii **f** Epiphany.
 g Felix and Januay
 xvi **f** Lucian
 v **f** Ioyce.
 xiii **d** C. De sume in aqua.
 ii **c** Arcade marty.
 f octa. Epipha. hylary
 x **f** Felix piech
 xvi **f** Wance byshop
 vii **c** Anthon
 d Palsea virgin
 xv **c** Gualstan byshop
 iiii **f** Fabian and Sebalt.
 g Agnes virgi.
 xii **f** Vincent marty.
 i **d** Emerentiane
 c Timothe
 ix **d** Conuersyon of saynt Paul
 e Policarpa byshop
 xviii **f** Juliane byshop
 vi **f** Agnes seconde
 xiiii **f** Alary byshop
 iii **c**

d Cathedra Petri
 ix **c** C. Louis bisexti
 f Wathre apostle
 xviii **f** Inuenton of Paul.
 vi **f** Felix byshop
 d Augustyne
 xiiii **c** Oswalde byshop

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Marche

hath .xxxi. dayes. The moone .xxxi.

iii **d** David byshop
 ix **c** Chadde byshop
 xvi **f** Garryne
 g Adiane
 xiii **f** Victor and victoria
 vii **c** Pertue and Phelicite
 xvi **d** Deposition of Phelic
 v **c** Fourtye martyres
 xiii **f** Agape virgin
 xii **f** Quirion and Candide
 xi **f** Gregory
 x **d** Theodoze matrone
 c **c** The sunne in Aries. Equino
 xvi **c** Hilari and Tacchan
 vii **f** Patryke byshop
 g Edward bynge
 xv **f** Ioseph
 iiii **d** Eutherte byshop
 xix **c** Benet byshop
 d **c** Thee fore mest
 f Agapite marty.
 ix **f** Annunciaton of our Lady
 d Castor marty.

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February

hath .xxviii. dayes. The moone .xxix.

d Birgitte bygin
 xi **c** Annunciaton of our Lady.
 xix **f** Blale byshop
 viii **f** Spiberte
 f Agathe virgin
 xvi **d** Angule byshop
 v **d** Paul byshop
 xiii **c** Appolone virgin
 ii **f** Scolastica virgin
 g Euphrase virgin
 x **f** C. De sume in Balce.
 d Wulfran byshop
 xviii **c** Valentyne marty.
 vii **d** Faustine and Iouite
 c Juliane virgin
 xv **f** Policron byshop
 iiii **f** Simeon byshop
 f Sabine marty.
 xii **d** Wildjede virgin
 i **c**

ix **f** Quirne
 iii **f** Adelme byshop.

Apryll

hath .xxxi. dayes. The moone .xxxi.

g Theodoze bygin
 xi **f** Mary Egiprian
 d Richard byshop
 xix **c** Ambrose byshop
 viii **d** Martiane and Martiniane
 xvi **c** Euthemie
 v **f** Perpetuus byshop
 xiii **d** Suthlaiche
 ii **c** C. De ianne in Tauro.
 x **c** Julian
 xviii **f**

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The Kalender.

vii g **Isidore**
 xv b **Anicete**
 xiii c **Eleutere**
 xii c **Sapnet Eleto**
 i f **Simeon bishop.**
 ix g **Sapnet Docten**
 xviii h **George martyr**
 xvi b **Wyllyde bishop**
 xiv c **Warche Evangelist**
 xii b **Sapnet Eleto**
 x c **Anastase**
 xix f **Peter of Willan**
 xvi h **Erbenwalde**

(1)

xv c **Wesson archbishop**
 xvi d **Trans. of Wulfstane**
 xviii e **Wederde and Silbarde**
 xix f **Trans. of Edmund**
 xii g **Barnabe apostle**
 xiii h **Basilde and Cyprian.**
 xiv c **The sunne in Cancer**
 xv d **Bas. l bishop**
 xvi e **Alce, Wodek, and Cre.**
 xviii f **Richard**
 xix g **Wotulph**
 xii h **Transla. of Edwarde**
 xiii c **Walsburge virgin**
 xiv d **Albane martyr**
 xv e **Andewee.** **Rast.**
 xvi f **Trans. of St. John bap.**
 xviii g **Trans. of Elegg bishop**
 xix h **John and Paul**
 xii c **Cecileus**
 xiii d **Rast**
 xiv e **Peter and Paul apostles**
 xv f **Commemo. of St. Paul.**

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Maye

hath xxxi. dayes. The moone. xxx.

xi b **Whitby and James apostles**
 x c **Arbmalte bishop**
 xix d **Innecyon of the crosse**
 viii e **Sobarde**
 xvi g **John before the latyn poste.**
 v h **John of Bureley**
 xiii c **Apperayng of St. Michael**
 ii d **Trans. of St. Nicolas**
 xiv e **Gozdian and Epimach.**
 i f **Anthoni martyr**
 x g **Servacius confessor**
 xviii h **The sunne of Gemini**
 vii b **Isidore martyr**
 x c **Brandyne bishop.**
 xix d **Trans. of Bernarde**
 viii e **Dioscor. martyr**
 xvi f **Dunstane bishop**
 v g **Bernardyne**
 xiii h **Helvne quene**
 ii b **Juliane virgin**
 xiv c **Desperry martyr**
 i d **Trans. of Francess**
 xvi e **Adelme bishop**
 v f **Justayne**
 xiii g **Bede preest**
 ii h **Germaine bishop**
 xiv c **Cozone martyr**
 i e **Felix**
 xvi d **Petroneille virgin**

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July

hath xxxi. dayes. The moone. xxx.

xix g **octa of St. John bap.**
 viii h **Alista. of our Lady**
 xvi c **Trans. of Martine**
 v d **30c virgin.**
 xiii e **octa. of Peter and Paul.**
 ii f **Symbalde**
 xiv g **Cirly bishop.**
 i h **Seven byethen martyrs**
 xvi c **Transla. of St. Benet.**
 v d **Rabo; and Felix.**
 xiii e **The sunne in Leo.**
 ii g **Trans. of St. thome**
 xiv h **Trans. of Olmonde**
 i c **Renelme kynge**
 xvi d **Annulph bishop**
 v e **Ruffine and Justyne**
 xiii f **Margarete virgin**
 ii g **Praxedo virgin**
 xiv h **Warr Waddolene.**
 i c **Apollinaris bishop**
 xvi d **Chuskyne virgin.** **Rast.**
 v e **James apostle**
 xiii f **Anne mother of our Lady.**
 ii g **The seven sleepers**
 xiv h **Samson bishop**
 i c **Abdon and Sennes**
 xvi d **Germaine bishop.**

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June

hath xxx. dayes. The moone. xxx.

xix c **Nicodem martyr**
 viii d **Marcelline and Pet.**
 xvi g **Erasmus**
 v h **Petroce**
 xiii b **Boniface**

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The Kalender.

Auguste

hath xxxi. dayes. The moone xxx.

viii e Lammas daye.
xvi d Steven confessor.
v e Inuention of S. Steven.
i Justine ppech.
xiii g Transfigura. of our Lorde.
ii d The feast of Jesu.
x e Cyriake and his felowes.
d Romayne.
xviii e Laurence marty.
vii f Tyburtius marty.
g Dayntie clare.
xv H Polite and his felowes.
iiii d Eusebius fast.
e Assumption of our Lady.
xii d C The Anne in byrgne.
i e Octaue of Laurence.
f Agapite marty.
ix g Wagnin marty.
H Lewes bpsop.
xviii h Bernarde.
vi f oera. Assump.
d fast.
xviii e Barthelmewe apollie
f Ledwys kyn.
iii g Serene.
xi H Rufe marty.
xix d Austayne.
e Decolla. John bapt.
viii d Felix and Audacte.
e Cuthberte virgyn.

September

hath xxx. dayes. The moone xxix.

xvi f Gyles.
d g Anthony marty.
H
xiii d Transl. of Cuthbert.
ii c Bertyn.
d Eugentus. (.)
e
f Nativite of our lady.
xviii g Gorgone marty.
vii H
b
xv e Marcyane bpsop.
iiii d Maurinus bpsop.
e Exalta. of the crosse.
xii f C The Anne in Libya.
i g Ebyth virgyn.
H Lamberte bpsop.
ix d Victor and Corone.
e Januarius marty.
xviii d Eustace. fast.
vi e Wapewere apollie.

f Maurice and his felowes.
xviii g Cecile virgyn.
iii H Andoepe marty.
b
xi e Cipryane and Justine.
d Cosme and Damiane.
xix e
viii f Michael archangel.
g Jerome ppech.

October

hath xxxi. dayes. The moone xxx.

xvi H Remigi bpsop.
b
xiii d
ii d
e Apollinare marty.
f Rapt.
g
xviii H Pelagi.
vii b
e Serreon and Victor.
xv d Riccius bpsop.
iii e Willfryde.
f Transl. of Edward.
d
i H Walfran bpsop.
b C The Anne in Scorpion.
c
d Lube enangyl.
xviii e Frediswof bpsop.
vi f Austreberte virgyn.
g xi. W. virgins.
xviii H Mary Salome.
iii b Romayn bpsop.
c Wagleze bpsop.
xi d Crispiane and Crispinane.
e Euaryste.
xix f fast.
viii g Simon and Iuba.
H Arcelsus bpsop.
xvi b Germanye capua.
d c Quintin. fast.

November

hath xxx. dayes. The moone xxix.

d The feast of all apntes.
xviii e All soules daye.
ii f Wenefrede virgyn.
g Amantus.
H Lete ppech.
d Leonarde.
xviii c Willfryde archbpsop.
vii d
e Theodoze.
xv f Martyn confessor.
iii g Martyn bpsop.
H Paterne marty.

The Kalender.

<p> <i>ii</i> b <i>i</i> c <i>Trankla</i>. of <i>Edenwode</i>. <i>b</i> c <i>The same in</i> <i>March</i>. <i>is</i> c <i>Edmunde</i> archbyshep <i>f</i> e <i>heme</i> byshop. <i>xxii</i> g <i>octo</i>. of <i>Martyn</i>. <i>ii</i> Elizabeth. <i>vi</i> b <i>Edmunde</i> bysop. <i>xiii</i> e <i>iii</i> b <i>Cecyle</i> virgyn. <i>v</i> <i>xi</i> f <i>Cyplogone</i> virgyn. <i>g</i> <i>Bartholome</i> virgyn. <i>xviii</i> ii <i>viii</i> b <i>Agricole</i>. <i>c</i> <i>Rufe</i> marty. <i>xvi</i> b <i>Matthwe</i>. <i>Kall.</i> <i>ii</i> c <i>Andreas</i> apollis. </p>	<p> <i>xxi</i> <i>xviii</i> <i>xv</i> <i>xii</i> <i>ix</i> <i>vi</i> <i>iii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxii</i> <i>xix</i> <i>xvi</i> <i>xiii</i> <i>x</i> <i>xxv</i> <i>xxii</i> <i>xix</i> <i>xvi</i> <i>xiii</i> <i>x</i> <i>xxvii</i> <i>xxiv</i> <i>xxi</i> <i>xviii</i> <i>xv</i> <i>xii</i> <i>ix</i> <i>vi</i> <i>iii</i> <i>xxvi</i> <i>xxiii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxviii</i> <i>xxv</i> <i>xxii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxix</i> <i>xxvi</i> <i>xxiii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxx</i> </p>	<p> <i>c</i> <i>Shabbe</i>. <i>xxviii</i> b <i>Nicholas</i> bysop. <i>xxv</i> c <i>octo</i> of <i>Indrewe</i>. <i>xxii</i> f <i>Conception</i> of our <i>Lady</i>. <i>xx</i> g <i>Cypriane</i>. <i>xviii</i> ii <i>xv</i> b <i>Damasce</i>. <i>xii</i> c <i>The same in</i> <i>Canter</i>. <i>ix</i> d <i>Luce</i> virgyn. <i>vi</i> <i>iii</i> f <i>Valery</i> byshop. <i>xxviii</i> g <i>C</i> <i>Capitula</i>. <i>xxv</i> ii <i>Lazarus</i> byshop. <i>xxii</i> b <i>Seacyn</i> byshop. <i>xx</i> c <i>xviii</i> d <i>Juliane</i> marty. <i>Kall.</i> <i>xv</i> e <i>Thomas</i> <i>Twelle</i>. <i>xxviii</i> f <i>xxx</i> marty. <i>xxv</i> g <i>Victoire</i> virgyn. <i>xxii</i> ii <i>Kall.</i> <i>xx</i> b <i>Rathwite</i> of our <i>Lozde</i>. <i>xviii</i> c <i>Steen</i> <i>prophomartyr</i>. <i>xv</i> d <i>John</i> <i>Euangelist</i>. <i>xxviii</i> e <i>Epidermasse</i> <i>dapt</i>. <i>xxv</i> f <i>xxii</i> g <i>Trankla</i> of <i>James</i>. <i>xx</i> ii <i>Spence</i>. </p>	<p> <i>xxviii</i> <i>xxv</i> <i>xxii</i> <i>xx</i> <i>xviii</i> <i>xv</i> <i>xii</i> <i>ix</i> <i>vi</i> <i>iii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxvi</i> <i>xxiii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxviii</i> <i>xxv</i> <i>xxii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxix</i> <i>xxvi</i> <i>xxiii</i> <i>xx</i> <i>xvii</i> <i>xiv</i> <i>xi</i> <i>viii</i> <i>v</i> <i>xxx</i> </p>
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Almanacke for .xviii. yeares

[illegible]

The year hath xii. months, lvi. weeks, and one day.
And it hath in all, the hundred and. lxi. days
and lyx hours.

A Prologue or p̄face made by the

moost reuerende father in God, Thomas Archbyshop of Cantuarke
Metropolitane and primate of Englande.



Of two sondrye sortes of peo

ple, it seemeth moche necessarie þ̄ some thyng be sayde in the entree of this booke by the waye of a p̄face or prologue, wherby hereafter, it maye be both þ̄ better accepted of them which hereto coulde not well beare it: and also the better vnderstanded of them, which heretofore haue misvnderstanded it. For truly some there are that be to slowe, and neede the spurre: some other seme to quicke, and neede in the waye of the byddell. Some loose theyr game by thate sportyng, some by ouerthotynge. Some walke to much on the letter bande, some to much on the ryghter. In the former sorte be all they that refuse to reade, as to beate redde the scripture in the vulgare tongue.

moche worse: for that also let as discourage the other from the readeyng as bearyng the of. In the latter sorte be they, which by theyr inordinate readeyng, vnderstande speakeyng, contentyng, disputyng, as otherwyse, by theyr licentious lynyng, sauander and bynder the word of God, moost of all other, wherof they wolde seme to be greatest furtherers. These two sortes albeit they be most far vnlke the one to the other, yet they both deserue in effect the repaiche. Forther can I well tell to the effect of them I maye iudge the moze offender, him that both obstynately refuse to godly & goodly knowledg: as hym that so vngodly & so vngoodly doth abuse the same. And as touchyng the former, I wolde magnifye muche þ̄ any man shulde be so mad, as to refuse in darkenes, lyght: in hongre, soode: in colde, fyre: for the word of God is lyght. ** Lucerna p̄dibz meis, et lumen tuum. Rode. * Non in solo pane uiuit homo, sed in omni uerbo dei.*

Forther, *Iguem ueni mitti in terram et quid uolo nisi ut ardeat?* I wolde interuaile (I saye at this) saue that I consider howe muche custome and vñage maye doo. So that yf there were a people as some wyte, & Cymre, whiche neuer sawe the sunne, by reason that they be sytuatyd farre towarde the North poole, and be enclosed and ouersadowed wth hye mountaynes: it is credyble and lyke ynough, that yf by the power and wyll of God, the mountaynes shoulde synke downe and geue place, that the lyghte of the sunne myghte haue entraunce to them: at the fyrste, some of them wolde be offended therewith. And the olde p̄soner be affermeth, that after tyllage of come was fyrste founde: many deyled moze to fede of malte and acornes, wherewith they had bene accustomed, then to eate bread made of good come. Suche is the nature of custome, that it causeth vs to beare all thynges well and easely, wherewith we haue bene accustomed, and to be offended with all thynges there vnto contrary. And therfore, I can well thynke them worthy pardon, whiche at the comyng abrode of scripture doutyd and dyewe backe. But suche as wyll perlyste styll in theyr wylnesse, I must nedes iudge not onely foolyshe, forward and obstinate: but also p̄uyshe, peruerse and indurate. And yet, yf the matter shulde be tryed by custome, we myghte also allege custome for the readeyng of the scripture in the vulgare tonge, and p̄scribe the moze auncyent custome. For it is not muche aboue one hundredth yere ago, sence scripture hath not bene accustomed to be redde in the vulgare tonge wthin this realme, and many hundred yeres befoze that, it was translated and redde in the Saxones tonge, wherof at that tyme was oure mothers tonge, wherof there remaine yet byuerse copys founde lately in olde abbeyes, of such antique maner of wytyng and speakeyng, that seme men now ben able to reade and vnderstand the. And when this langage wated olde and out of comen vñage, by cause folke shulde not lache the frute of readeyng, it was agayne translated into þ̄ newer langage. Wherof yet also many copys remaine and be dayly founde. But now to let passe custome, & to weye as wyse men euer shulde, the thyng in his owne nature. Let vs here d̄cuss, what it anap̄lyth scripture to be had and redde of the laye and vulgare people. And to this questyon I entend here to saye nothyng: but that was spoken and wyrtten by the noble doctour and moost moztal dymys sapiente John Chrysostome, in his thyrd sermon de laza, albeit, I wyll be some thyng shorter, and gather the matter into fewer wordes and lesse roums the he doth there: because I wolde not be teduous. He exhorteth there his audyence, that euery man shulde reade by hym selfe at home in the meane vñages and tyme, betwene sermon and sermon: to the effect they myghte both moze profoundly fyre in theyr myndes and memoyses that he had sayd for vpon suche textes, wherupon he had already p̄ached and also that they myghte by theyr myndes the moze readey and better p̄pared to receyue and p̄ceyue that whiche shulde saye from thensforth in his sermones, vpon suche textes, as he had not yet decyde.

* iii p.

The prologue.

preached vpon: therefore sayeth he there: My comen usage is to geue you warnynge before,
 what matter I intende after to entreat vpon, that you your selues in the meane dayes may
 take the booke in hande, reade, wepe and perceyue the summe and effecte of the matter: and
 marke what hath bene declared, and what remaineth yet to be declared: so that thereby your
 mynde maye be the more furnished, to heare the rest, that shalbe sayde. And that I exhort
 u. sayeth he) and curte haue, & wyl exhort you, that you (not only here in church) geue care
 to that, that is sayde by the preacher: but that also, when ye be at home in your houses, ye
 applye your selues from tyme to tyme to the reaynyng of holie scriptures: whiche thyng
 also I neuer lerne to beate into the eares of them that be my samplers, and wch whome
 I haue ppyuate acquaintance and conuersacyon. Let no man make excuse and saye: (sayeth
 he) I am busied aboute matters of the comen welth, I beare this office as that, I am a craf-
 tesman, I muste applye myne occupacyon, I haue a wyfe, my chyldren muste be fedde, my
 householders must I ppyoude for. Briefly I am a man of the worlde, it is not for me to reade &
 scriptures, that belongeth to them y haue bydden the worlde fare wel: which lyue in solitary
 nens and contemplacyon, and haue bene brought vp, and continuallye noursed in learninge &
 religion. To this answerynge: what sayest thou man (sayeth he) is it not for the to studie
 a. to reade the scripture: because thou art encombered & bystrakte with cares and busynesse?
 So much the more it is behoufull for the to haue defence of scriptures: howe much thou art
 the more bystrasse in worldly dangers. They that bene free and farre from trouble and en-
 tremedynge of worldly thynges, lyue in sauegarde and tranquylte, and in the calme of
 within a sure haven. Thou art in the myddell of the see of worldly mychardnesse, and ther-
 fore thou needest the more of goodly succoure and comfort: they lyt farre from the strokes
 of battaile, and farre out of gunne shotte, and therefore they be but selde wounded: thou y
 standest in the foye fronte of the host, and next to thyne enemies, muste nedes take nowe
 and then many strokes, and be greuously wounded. And therefore thou hast more nede to haue
 thy remedies and medecynes at hande. Thy wyfe prouoketh the to anger, thy chyldre greneeth
 the occasion to take fozow & penyuenell, thyne enemies lye in wayte for the, thy frende (as
 thou takest hym) comytine enuyeth the: thy nryghbour mystrydgeth y, as yycheth quarels
 agaynst the, thy mate as partener vndermyneyth y, thy lord iudge, as iustice thretenyth the
 power is paynfull vnto the, the losse of thy deare & welbeloued canseth the to moorne. How
 shaldest thou craue the, aduersyte byngeth the low. Briefly, so dyuerse & so manyfold occasions
 of cares, tribulacions & theacions besette the and beseege the rounde about. Where canst y
 haue armour as foztreffe agaynst thine assautes? Where canst y haue salues for thy sores,
 but of holie scripture? Thy flesch must nedes be pnone & subiect to fleschly lusses, which dayly
 walkest & arte conuersant amonge women, synst they be wyues let forth to the eye, bearest
 they: nyse & wanton wordes, smellst their balme, ciuet & muske, with many other lyke pro-
 vocacions & stringes, except y hast in a redynes wherwith to suppress & auoide them which
 can not elles where be had, but onely out of the holie scriptures. Let vs reade and seke all re-
 medyes y we can, and all shalbe lyte ynough. Howe shal we then do, yf we suffre and take
 dayly woundes, & when we haue done, wyl syn spill and serch for no medecynes? Doest thou
 not marke, & consider howe the smith, mason, or carpenter, or any other handy craftesman,
 what neade so euer he be in, what ocher synne so euer he make, he wyl not sell, nor lape to
 pledge the toles of his occupacyon, for then howe shuld he worke his teate or get his liuynge
 thereby? Of lyke mynde and affection oughe we to be towardes holie scripture, for as mal-
 lets, hammers, sawes, chesyles, axes, and hatchettes be the toles of theyr occupacyon: so
 be the bookes of the prophetes, and apostels and all holie wytte inspired by the holy ghooste
 the instrumentes of our saluacyon. Therefore let vs not synche to hye and proude vs y sy-
 ble, that is to saye, the bookes of holie scripture. And let vs thynke that to be a better Juell
 in our house then eyther golde or syluer. For lyke as theues bene lothe to assaute an house,
 where they knowe to be good armour & artillery, so where so euer these holie & goodlye
 bookes bene occupped, there nether the deuyl, nor none of his aungelles dare come nere. And
 they that occuppe them bene in moche sauegarde, and haue a greate consolacyon, and bene y
 readyer vnto all goodnesse, the flower to all euell: and yf they haue done any thyng amysse,
 none euen by the syght of the bookes theyr consciences ben admonysed, & they waken loy-
 and ashamed of the facte. Peraduenture they wyl saye vnto me: howe yf we vnderstand not
 what we reade, that is contened in the bookes. What then? Suppose, thou vnderstande not
 the depe and profounde misteries of scriptures, yet can it not be, but that much frute and bo-
 nes must come and growe vnto the by the reaynyng: for it cannot be that thou shuldest be
 ignorant in all thynges a lyke. For the holy ghoost hath so ordered and attempted the scrip-
 tures, that in them as well publycanes, synners, and the sheparden maye fynde theyr edifica-
 on, as greate doctours theyr erudicyon: for those bookes were not made to bayne gloze,
 as were the wytynges of the gentile phylosophers and rethoricians, to the entente the
 makers

To the reader.

makers shulde be had in admiracyon for theye hys styles and obscure maner and rymyng, whereof nothyng can be vnderstande without a master or an expostoure. But the Apostles and prophetes wrote theyr booke so, that theyr spectall entent and purpose myght be vnderstande and perceaued of euery reader, whiche was nothyng but the edifycacyon of amende-ment of the lyfe of them that readeth or heareth it. Who is it, that redyng or hearyng reade in the gospel. Blessed are they that bene meke. Blessed are they that bene merciful. Blessed are they that be of cleane herte: & suche other lyke places, can perceyue nothyng excepte they haue a master to teache hym what it meaneth. Likewise, the signes and myracles with all other histories of the doynges of Christe or his Apostles, who is there, of so symple wryt, and capacitye, but he maye be able to perceiue and vnderstande them. These be but exultes and clothes for the rayne, and heueninges of theyr owne ydell slouthfulness: I can not vnderstand it. What maruayle? howe shuldest thou vnderstande, yf thou wylt not reade, nor loke vpon it: take the booke into thyne handes, reade the hole booke, and that thou vnderstandest kepe it well in memoire: that thou vnderstandest not, reade it agayne, & agayne: yf thou can neither so come by it, counsaile wyth some other that is better learned. Soo to thy curate and preacher, shewe thy selfe to be desyous to knowe and learne. And I doubt not but God seying thy diligence and redynesse (yf no man elles teache) wyl hym selfe vouchsaife wyth his holy sperte to illumynate the, and to open vnto the that whiche was locked from the.

Remember the Eunnuchus of Candace queene of Ethiopia, whiche albeit he was a man of a wyld and barbarous countrie, and one occupied with worldly cares and busynesses, yet redyng in his charet, he was readdyng the scripture. Howe consyder, yf this man passyng in his iourney, was so diligent as to reade the scripture, what thyndest thou of lyke was he woulde to do lyyng at home? Agayne he that lettereth not to reade, albeit he byd not vnderstande, what byd he then, to wasteth tyme after that when he had learned and had gotten vnderstandyng? For that thou mayst well knowe that he vnderstode not what he reade: heken what whilp there sayeth vnto hym. Vnderstandest thou what thou reade? And he nothyng ashamed to confesse his ignorance, answered: howe shulde I vnderstande hauyng no body to shewe me the waye? Lo when he lacked one to shewe hym the waye and to expounde to hym the scripture, yet byd he reade: & therefore God the rather prouided for hym a guyde of the waye that taughte hym to vnderstande it. God perceyued his willynge and towarde mynde: and therefore he lent hym a teacher by & by. Therefore let no man be negligent about his owne heath and saluacyon: though he thou haue not whilppe alwayes when thou woldest, the holy ghost, whiche then moued and spired up whilp, wyl be ready and not faile the yf thou do thy diligence accordingly. All these thynges ben wrytten vnto vs for our edification and amende-ment, whiche be hoyme towardes the latter ende of the world. The reading of scriptures is a greates & stronge bulwarke or fortresse agaynst synne: the ignorance of y same is the greater ruine and destruction of them that wyl not knowe it. That is the thyng that byngeth in herselfe, that is it, that causeth all corrupte and peruerse luyng: & is it, that byngeth all thynges out of good order. Whereto all that I haue sayde I haue taken and gathered out of the foresayde sermon of this holy doctoure saynte John Chrysostome. Howe yf I woulde in lyke maner byng furth, what the selfe same doctoure speaketh in other places and what other doctours and wryters saye, concernyng the same purpose. I myght seme to you to wryte another Byble, rather then to make a preface to the Byble. Wherfore in fewe wordes to comprehend the largenesse & distynte of the scripture, howe it concerneth fruteful instructyon and erudicyon for euery man, yf any thyng be necessarie to be learned: of the holy scripture we maye learne it. Yf falsheed shall be reprovied, thereof we maye gather wherewithall. Yf any thyng be to be corrected and amended, yf there nede any exhortacyon or consolation of the scripture we maye well learne. In the scriptures be the fatte pastures of the soule, therein is no denyng meate, no vnholysome thyng, they be the very dayntye & pure feedinge. He that is ignorant, shall fynde there what he shoulde learne. He that is a peruerse synner, shall there fynde his damnacyon to make hym to tremble for feare. He that laboureth to serue God shall fynde there his gloire, and the promysions of eternal lyfe, exhortyng hym moze diligently to labour. Herein maye prynces learne howe to gouerne theyr subiectes. Subiectes obediens, loue and dyde to theyr prynces. Hym vnder, howe they shulde behaue them vnto theyr wyues: howe to educate theyr chyldren & seruantes. And contrary the wyues, chyldren, & seruantes maye knowe theyr dutye, to theyr husbandes, parentes, & misters. Here maye all maner of persons, men, women, yonge, olde, learned, vnlarned, rich, poore, prestes, laymen, lordes, ladies, officers, tenantes, and meane men, virgyns, wyues, widowes, lawers, marchaunces, artificers, husbandmen, & all maner of persones of what estate or condicyon so euer they be, maye in this booke learne all thynges what they oughte beleue, what they oughte to do, and what they shulde not do, as well conceyng almyghty

The Prologue

God as al. concerninge them selues & all other. Briefly to the readynge of the scripture none can be enemye, but that eithre be so syche, that they lone not to heare of any medecyne: or els that be so ignoraunt, that they knowe not scripture to be the moost belifful medecyne. Therfore as touchynge this former parte, I wyll here conclude and take it as a conclusion: suffi-
ently determyne and appoynte, that it is conuenient and good, the scripture to be red of all
men and kyndes of people and in the vulgare tonge wythout further allegations or proba-
ns for the same, whyche shall not nebe, syns that this one place of Ihon Chylososome is
ynough & sufficient to perswade al them that be not frowardy & peruerly set in theyr owne
wyllfull opinion, specially now that the kynges byghnes beynge supreme heade next vnder
Chyriste, of this church of Englande hath approued wyth his royal assent the setting forth
hereof, whiche onely to all true and obedient subiectes ought to be a sufficient reason, for the
allowance of the same, without farther delaye, reclamation, or resystance, althoughe there
were no preface nor other reason here in exprest. Therfore nowe to come to the seconde and
latter parte of my purpose, here is nothyng so good in this worlde but it may be abused, and
turned from frutefull and dolesome, to hurtfull and noysome. What is there aboue, better
then the sunne, the moone, the starres: Yet was there that toke occasion by a great beawtye
and vertue of them to dishonoure God, and to despyle them selues with ydolatre, geupng the
honoure of the luyng God and creatoure of all thynges, to such thynges as he had created.

What is there here beneath, better than fyre, water, meates, drynkes, metalles of golde,
silver, yron and steele: Yet we se dayly great harme and muche myschance, done by enery one of
these, as well for lacke of wysedome & prouydenoe of them that suffer enill, as by the malice
of them that worketh the enill. Thus to them that be euyl of them selues enery thyng let-
teth forwarde and increaseth theyr euyl, be it of his owne nature a thyng neuer to good lyke
as contrarily, to them that studieth and endeuoreth them selues to goodnes, enery thyng
proueyneth them, and proueyneth vnto good: be it of his owne nature a thyng neuer so bad.
As saynct Paule sayd. *Mis qui diligunt deum, omnia cooperantur in bonum*, euen as out of most venymouse
woymes is made triacle, the moost soueraygne medecyne for the pfectioun of mans bodye
in tyme of daunger. Wherfore I wolde aduise you all, that come to the readynge or hea-
ryng of this booke, whiche is the worde of God, the mooste precious Juell, and moost holy
lyque, that remaineth vpon earth, that ye byng wyth you the feare of God, and that ye
do it wyth all due reuerence, and vse your knowlege therof, not to bayneglosy of frivolouse
disputation: but to the honour of God, increase of vertue, and edification both of your selues
and other. And to the entente that my wordes maye be the moze regarded, I wyll blein
this parte the auctorite of sayncte Gregoie Nazianzene, lyke as in the other I byd of S.
Ihon Chylososome. It appeareth that in his tyme there were some (as I feare me, there bene
also nowe at these dayes a greafe nombre) whiche were ydel babblers, and talkers of the scrip-
ture out of reason, & al good order, and wythout any increase of vertue, or example of good
luyng: to them he wytteth al his first booke, *de theologia*. Wherfore I shall bryefly gather the
hole effecte, and recyte it here vnto you. There ben some (sayeth he) whose not onely eares
and tonges, but also theyr sytes ben whetted and ready bent all to contention & vnprofi-
table disputation, whom I wolde wyshe as they ben bedement & earnest to reason the matter
with tonge: so they were also redy and practyse to do good dedes. But for asmoche as they
subuertynge the order of all godlynesse, haue respecte onely to this thyng, howe they maye
bynde and lose subtile questions, so that nowe euery market place, euery alehouse & tauerne
euery fraithouse: bryefly euery compaigne of men, euery assemblie of women is fylled with
suche talke. Wens the matter is so (sayeth he) and that our sayth and holy relygion of Chyrist
begynneth to waxe nothyng els, but as it were a sopdestyfe or a talkynge crafter, I can no
lesse do but saye some thyng ther vnto. It is not fyete (sayeth he) for euery man to dispute the
dygh questions of diuinite, nether is it to be done at all tymes: nether in euery audiance must
we discusse euery doubte, but we must knowe when, to whom, & howe farre we ought to en-
ter into suche matters. For it is not for euery man: but it is for suche as be of exacte & ex-
quysite iudgements, and suche as haue spent theyr tyme before in study and contemplation
and suche as before haue clenched themselves as well in soule, as bodye: or at the leaste, ende-
uored them selues to be made cleane. For it is daungerous (sayeth he) for the vncleane to
touch that thyng, that is mooste cleane: lyke as the sope eye taketh harme by lohyng vpon
the sunne. Secundarilye, not at all tymes, but when we be reposed, and at resse from all
outwarde byrges and trouble, and when that our headdes ben not encombrd with other
vouldelpe and wanderynge ymaginations: as yf a man shulde myngle balme and byrra-
netter. For be that shal iudge and determyne suche matters and doubtes of scriptures, must
che bys tyme, when he maye applye his wyttes therunto, that he maye thereby the better
and dyscerne what is truly.

Thyrdly

To the reader.

Thysdylp where, and in what audience. There and amonge those that bene hādpyng to learne: and not amonge such as haue pleasure to trylle, with such matters, as wryth other thynges of pastyme, which repute for theyr chere delicates, the disputacion of hygh questyons, to serue theyr wyttes, lernynge and eloquence in reasonyng of hygh matters. Fourthly, it is to be consydred how farre to wade in such matters of dyfficultie. No further (sayth he) but as euery mans owne capacytye wyl serue hym: and agayne no further the the weake- nesse or intelligence of the other audience maye beare. For lyke as to great noyse hurterh care, to much meate hurterh the mannes body, heauy burtherns hurte the bearters of them, to much rapne doth moze hurte then good to the ground: bryefly, in all thynges to much is nopous: euen so weake wyttes and weake consciences maye sone be oppressed with ouer hard questyons. I saye not this to dissuade men from the knowledg of God, & readynge or studyng of the scripture. For I saye: yf it is as necessary for the lyfe of mans soule, as for the body to breath. And yf it were possible so to lyue, I wold thynke it good for a mā to spend all his lyfe in that, & to do none other thyng. I commende the lawe which byddeth to me dyrate and study the scriptures al dayes, both night and daye: and sermons and preachyn- ges to be made both moornynge, noone and euentyde. And God to be lauded and blessed in al tymes, to bedwarde, from bed, in our iourneyes, and all our other wayes: I forbyd not to reade, but I forbyd to reason. Neyther forbyd I to reason so farre as is good and godlye. But I alowe not that is done out of season, and out of measure and good order. A mā maye eat to much of honye be it neuer so swete, & there is tyme for euery thyng, and that thyng that is good is not good, yf it be vngodly done. Eue as a floure in wynter is out of season, and as a womans apparel becommeth not a mā: neyther contrariwise, the mans the womā, neyther is wepyng comenient at a byrdale: neyther laughynge at a buryall. Howe yf we can obserue and kepe that is comely and tymely, in all other thynges, shall not we the pre- cher do the same in the holy scriptures? Let vs not rume for the as it were wyld beozles, that can suffer neyther byddle in theire mouthes, nor sytter on theyr backs. Let vs kepe vs in our boundes, and neyther let vs go to farre on thone syde, lest we retourne into Egypte, neyther to farre ouer y other, lest ye be carped a waye to Babilō. Let vs not syng of longe of our Loyde in a straunge lande, that is to saye: let vs not dispute the woide of God at all aduentures, as well where it is not to be reasoned, as where it is: and as well in the eares of them that be not fyt therfore, as of the that be. Yf we can in no wyse forbear, but that we must nedes dispute, let vs forbear thus much at the lest, to do it out of tyme, and place co- uenient: And let vs entreate of those thynges which be holy, holily: and vnder those thynges that be mystical, mystically: and not to vtter the deupne mysteries in the eares vnworthy to heare them, but let vs knowe what is comely as well in our sylence and talkynge, as in our garments wearynge, in our sedynge, in our gestur, in our goynge, in all our other be- hauyng. This contention and debate about scriptures and doubtes therof (specially whē such as pretende to be the fauourers and students therof, cannot agre wrythin the selues) doth moost hurte to oure selues, and to the furtherynge of the cause and quarells that we wolde haue forthered aboue al other thynges. And we in this (sayth he) be not vnylye to the that beynge mad, let theyr owne houses on fyre, & that slay theyr owne chyldre, or beat theire owne parentes. I maruaile much (sayth he) to recount wherof cometh all this despyse of wayne gloze, wherof cometh al this tongeitcher, that we haue so much helpe to talke and clatter. And wherof is our communicatio: Not in the comendations of vertuous and good dedes of hospilitie, of lone betwene christian brother and brother, of lone betwene mā and wyfe, of virgynyte and chastyte, and of almyse towarde the poore. Not in psalmes and godly songes, not in lamentynge for our synnes, not in repellyng y affections of y bo- dy, not in prayers to God. We talke of scripture, but in the meane tyme we subdue not oure fleshy by fastynge, wakyng, & wepyng. we make not this lyfe a meditation of death, we do not stryue to be lordes ouer our appetites & affections. We go not about to pul downe our prynde and hygh myndes, to abate our sumytte and rascous stomaches, to restrayne our lustes and bodely delectations, our vndiscrete folyes, our late wryng mynth, our moody- nate lohyng, our insatiable hearynge of vanities, our speakynge without measure, our in- comenient thoughtes, & bryefly to retourne our lyfe and maners: but al our holynesse co- systerh in talkynge. And we pardon eche other fro al good luyng, so that we maye styche fast togther in argumentatid, as though ther were no mo wayes to heue but this alone, the waye of speculation and knowledg (as they take it) but in verie dede, it is rather the waye of superfluous contention and sophistication. Hytherto haue I recyted the mynde of Gregoipe Nazianzen: in that booke which I spake of before. The same autho sayth al- so in an other place, that the lernynge of a Christen man ought to begyn of y feare of God to ende in matters of hye speculation: and not contrariwise to begynne wryth speculation and fi-

The Prologue

and to enle in feare. For speculation (sayeth he) other hye conynges & knowledges, yf it be not stayed with the byddle of feare to offende God is daungerous, and ynough to tumble a man headlyng downe the hyll. Therfore sayeth he: the feare of God must be the fyrst begynnyng, & as it were an A. B. C. as an introduction to all them yf shall entre into yf we eye true and moost frutesfull knowledge of holy scrptures. Where as is the feare of God, there is (sayeth he) the hepyng of the commaundementes: and where as is the hepyng of the commaundementes, there is the clesnyng of the fleshe: which fleshe is a cloude before the soules eye, and suffereth it nat purely to se the beame of yf heavenly lyght. Where as is the clesnyng of the fleshe, there is the illumination of the holy goost, & ende of all our desyres and the very lyght wherby the veritie of scrptures is lene & perceyued. This is the mynd and almost the wordes of Gregorie Nazianzen doctoure of the Greke church, of whome Maynet Jerome sayth: that vnto his tyme, the Latyn church had no wyrtier hable to be compared, and to make an even match with hym. Therfore to conclude this latter part, every man that cometh to the readynge of this holy booke, ought to byng with him fyrst and for moost this feare of almyghty God, and then next a lyne & a stable purpose to reforme his owne selfe accordyng therunto, and so to continue, procede and prospere from tyme to tyme. We wyng hym selfe to be a sobze and frutesfull hearer and learner: which yf he do, he shall proue as the length well hable to teache, though not with his mouth, yet with his lyfynge and good example, wherby is sure the moost spuelye, and effectuous fourme and manner of teachynge. He that otherwyse intermedleth with this boke, let hym be assured, that onen he shall make accompte therof: when he shall haue sayd to hym as it is wyrtien in the prophete David. *Peccatori dicit Deus, etc.* Unto the vngodlye sayde God: why dost thou preache my lawes, and takest my testament in thy mouth? Where as thou hatest to be reformed, and hast ben partaker wyth aduocaters. Thou hast let thy mouth speake wickednesse, and wyth thy tēge thou hast let forth discepte. Thou hast set and spoken agaynst thy byether, and hast schaued thyne owne mothers sonne. These thynges hast thou done and I helde my tonge, and thou thoughtest (wickedlye) that I am even luche a one as thy selfe. But I wyl proue the, and let vnto the the thynges that thou hast done. O confyde this ye that forger God, lest I plucke you awaye, and ther be none to deliuer you. Whoso offrech me thanks and prayle, he honoureth me: and to hym that odyeth his conuersation tyght wyll I shewe the saluation of God.

God saue the Kyng.



The fyrst booke of Moyses called in the Hebrue Bereschith / and in latyn Genesis.

Col. i.

The crea-
tion of
world.

The fyrst Chapter.

In the be-
ginning God cre-
ated heauen and earth. the lyght, the firmament, the wa-
ters, the moont, the starres, and all beastes, foules, a vyrgin in the
womb made by the worthe of God. And howe man also
was created.



In the be-
ginning God cre-
ated heauen and
earth. The earth
was voyde and
empty, and darke-
nes was vpon
the face of the
depe, and the spi-
rite of god mo-
ued vpon the face
of the waters.

And God sayde: let there be made lyght, and
there was lyght made. And God saw the lyght
that it was good. And God made a diuision be-
tweene the lyght and darkenes. And God called
the lyght, daye: and the darkenes called he, nyght.
And the eueninge and the moorning was made
one daye. And God sayde: let there be a fyрма-
ment betweene the waters, and let it make a diu-
sion betweene waters and waters. And God made
the firmament, and let a diuision betweene the wa-
ters which were vnder the firmament, and the
waters that were aboue the firmament. And
it was so. And God called the firmament hea-
uen. The eueninge also and the moorning was
made the seconde daye.

And God sayde: let the waters vnder hea-
uen be gathered together into one place, that
the drye lande maye be sene. And so it came to
passe. And God called the drye lande, Earth:
and the gatheringe together of waters called
he the Seas. And God sawe that it was good.

And God sayde: let the earth bringe forth grene
herbe, which maye engendye scede: and frutful
tree, yeldynge frute after hys kynde, whose scede
maye be in it selfe vpon the earth.

And it came to passe. And the earth brought
forth grene herbe, makinge scede after his kynde:
a tree yeldynge frute, whose scede was in it selfe
after hys kynde. And God sawe that it was
good. The eueninge also and the moorning was
made the thyrde daye. And God sayde: let there
be made lyghtes in the firmament of heauen,
and let them make a difference betwene the day
and the nyghte, and lette them be vnto sygnes:
and vnto appointed seasons, and vnto dayes,
and vnto yeares.

And let them be vnto lyghtes in the fyрма-
ment of heauen: that they maye gyue lyght vpon
the earth. And so it came to passe.

And god made two great lyghtes: a greater
lyght to rule the daye, and a lesse lyghte to rule
the nyghte. (And he made) starres also. And
God set them in the firmament of heauen that
they myghte gyue lyght vpon the earth, and that

Genesis.

they myghte rule the daye and the nyght, and to
make a difference betwene the lyght and the dar-
kenesse. And God sawe that it was good. The e-
ueninge also and the moorning was made the fourth
daye. And God sayde: let the waters bringe
forth mooringe creatures that hath lyfe, and foule
that maye flye vpon the earth in the face of the
firmament of heauen. And God created great
whales, and euery lyuynge and mooringe crea-
ture, which the waters brought forth after they
kynde: and euery fethered foule after they
kynde. And God sawe that it was good. And God bles-
sed them, sayinge: Growe and increase, and fyll
the waters of the see, and let fethered foules be
multiplied in the earth. The eueninge also and the
moorning was made the fyfthe daye.

And God sayde: let the earth bringe forth ly-
uynge creature after hys kynde: catel, wyms,
and beast of the earth after hys kynde, and so it
came to passe. And God made the beast of the
earth after hys kynde, and catel after they
kynde, and euery thyng that creepeth vpon the earth af-
ter hys kynde. And God sawe that it was good.
And God sayde, let vs make man in oure ymage
after our lykenesse, and let them haue rule of the
fyfthe of the see: and foules of the ayre and catell,
and all the earth and of euery creepinge thyng that
creepeth vpon the earth. And so God created man
in hys owne ymage, in the ymage of God crea-
ted he hym, a male and female created he them.
And God blessed them, and God sayde vnto them:
Growe and increase, and replenysh the earth,
and subdue it: and haue dominion of the fyfthe
of the see, and foules of the ayre, and of euery lyuynge
thyng that moueth vpon the earth. And God
sayde: beholde, I haue geuen you euery beaste
so wynged scede, which is in the upper face of all the
earth: and euery tree in the which is the frute of
tree, and that soweth scede, that they maye be meate
vnto you. To euery beast of the earth also, and to
euery wynde of the ayre and to euery such thyng
as creepeth vpon the earth (wherein is a lyuynge
foule) I haue geuen al greenesse of herbe to be
meate. And it came so to passe. And God sawe
euery thyng that he had made, and beholde: it
was exceeding good. The eueninge also and the
moorning was made the vi. daye.

The ii. Chapter.

The daye of the Sabbath. The fourte thousand
of paradise. The settinge in of man in paradise. The tre of
knowledge is forbidden hym: howe Adam named all creatur-
res. The creation of Eua. The institution of marriage.

The heauens also and the earth were
fynished, and all the hoste of them.
And in the seuenth daye God ended
hys worke wherby he had made. In
the vii. daye also he rested from all hys worke,
which he had made. And God blessed the vii.
daye, and sanctified it, because in it he had rested
from al his worke, which God ordeyned to make.
These are the generations of the heauens and
of the earth when they were created, in the daye
when

when the Lorde God made the earth & the hea-
uens, and every plant of the felde, before it was
in the earth: and every herbe of the felde, before
it grew. For the Lorde God had not caused it
to rayne upon the earth, neither was there a mist
to ryl the ground. And there went up a mist fro
of the earth, & watered the whole face of the ground.

B The Lorde God also * toke man, euen duste
from of the ground, and * breathed into hym no-
brelling the breath of lyfe, and Adam was made
a lypunge soule. And the Lorde God planted a
garden eastwarde from Eden, and there he put
man whome he had made. * For out of the
grounde made the Lorde God to growe, euerye
tree that was pleasaunt to the syghte, and com-
modious for meate. The * tree of lyfe also, and
the tree of knowledge of good and of euell was
in the myddes of the garden.

And out of Eden there wente south a ryuer
to water the garden. And from thence it was de-
uided, and became into foure brades. The name
of one is * Pison: The same is it that compasseth
the whole lande of Hauilah, where there is gold.
And the golde of the lande is good: There is al-
so Soddium, and the Onix stone. The name of
the seconde ryuer, is Syhon: the same is it that
compasseth the whole lande of Ethiopia. The
name of the thyrde ryuer is Hiddekel, and it go-
eth towarde the Eastsyde of Assyria: And the
fourth ryuer is Euphrates.

C The Lorde God also toke Adam, and put
hym into the garden of Eden, that he myght dresse
and kepe it. And the Lorde God commaunded
Adam sayinge: Eatynge, thou shalt eate of euery
tree of the garden. But as touching the tree of
knowledge of good and euell, thou shalt not eat
of it. For in what daye soeuer thou eatest ther-
of thou shalt dye the death.

And agayne, the Lorde God sayd: It is not
good that Adam shulde be alone, I will make
hym an helpe, which maye be present with hym.
And so out of the grounde toke the Lorde God
euery beaste of the felde, and euerye soule of the
ayre, and broughte it vnto man: that he myght
se howe he wolde call it. For the wyse as man
hym selfe named euery lypunge thyng, euen so
was the name therof.

D When hym selfe therfore named the names vnto
all catell, and soule of the ayre, and to euerye
beaste of the felde. And for man founde he not
an helpe, that myght be present with hym. The
Lorde God also caused a slomber to fall vpon A-
dam. And he slept. And he toke one of hym rybbes
and closed vp the fleshe in steade therof. And the
rybbe which the Lorde God had taken fro man
* made he a woma, & broughte her vnto Adam. And
Adam sayd: This is now bone of my bones, & fleshe
of my fleshe. Shee shall be called woman, because
she was take out of me. For this cause shall man
leave his father & his mother, & shall be ioyned
with his wife, & they shall become one fleshe, & they were
both naked, & Adam & his wife, & were not ashamed.

The .iii. Chapter.

* The serpent deceyved the woman. The serpent the
woman, and the man are curst, and hymen out of pa-
radys. Chyld our only saviour is promysed.



B At the serpent was subtyller the cur-
ry beaste of the felde, wherby the Lorde
God made. And he sayd: vnto the wo-
man: yea, hath the Lorde God sayd:
ye shall not eate of euery tree of the garden: And
the woman sayde vnto the serpent: we eate of
the frute of the tree of the garden, but as for the
frute of the tree whiche is in the myddes of the
garden, God hath sayd: ye shall not eate of it, nei-
ther shall ye tounge it, lest haplye ye dye. And
* the serpent sayd vnto the woman: ye shall not
dye the death, but God doth knowe, that if some
daye that ye eate therof, youre eyes shall be ope-
ned, and ye shall be euen as goddes, knowynge
good and euell. And so the woman (lyng that
the same tree was good to eate, and lusty to the
eyes, and that the same tree was pleasaunt to
get wylsome) toke of the frute therof, and dyd
eate, and gaue vnto her husbende beyng with
her, wherby dyd eate also. And the eyes of them
both were opened, & they knewe that they were
naked: and they sewed figge leaues together, &
made them selues apions.

And they hearde the voyce of the Lorde God
walkynge in the garden in the coole of the daye.
And Adam and his wyfe hyd them selues from
the presence of the Lorde God amonge the trees
of the garden. And the Lorde God called Adam
and sayde vnto hym: where arte thou? wherby
sayd: I herde thy voyce in the garden, and was
afraid, because I was naked, and hyd my self.
And he sayd: Who tolde the, that thou wast
naked? thou hast not eaten of the same tree, con-
cernynge the wherby I commaunded the, that
thou shuldest not eate of it: And Adam sayde:
The woman whom thou gauest to be with me
she gaue me of the tree, and I dyd eate.

And the Lorde God sayd vnto the woman:
why hast thou done this? And the woman sayd:
pouder serpent begyled me, and I dyd eate. And
the Lorde God sayd vnto the serpent: because
thou hast done this, thou arte curst about all
catell, and aboue euery beaste of the felde. Upon
thy bellye shalt thou go, and duste shalt thou
eate all the dayes of thy lyfe. I will also put
enimistie betwene the and the woman, betwene
thy seed and her seed.

* The same shall treade downe thy heade, &
and thou shalt treade vpon hym heele.

But vnto the woman he sayd: In multiply-
enge, thyll I multiplye thy sorrowe, and thy con-
cepyng: In sorrow shalt thou bringe forth chil-
dren, and thy lust shall pertaine to thy husband
and he shall haue the rule of the.

vnto

Unto Adam he sayde, because thou hast he-
hened vnto the voyce of thy wyfe, and hast e-
ten of the tree (concernyng the which I commaun-
ded the, saying: Thou shalt not eate of it) cursed
is the grounde for thy sake. In fozowe shalt thou
eate of it all the dayes of thy lyfe. Thowme also,
and the ylle thal it cause to growe vnto the, and
thou shalt eate the hearbe of the felde. In the
sweate of thy face shalt thou eate breade, tyll
thou be turned agayne into the grounde, for out
of it wast thou taken, in as muche as thou arte
dust, and into dust shalt thou be turned agayne.

And Adam called his wyues name heua, be-
cause she was the mother of all lyvynge. Unto
the same Adam also & to his wyfe byd the Lord
God make lathen garments, and clothed them.
And the Lord God sayd: Beholde, ponder man
hath bene euen as one of vs, & he myght knowe
good and euell.

And now lest haplye he put forth his hande
and take also of the tree of lyfe and eate, and lyeve
for ever. And the Lord God sent them forth from



the garden of Eden, to dwelle the grounde that
he was taken out of. And so he dyone out man,
and at the east syde of the garden of Eden, he set
Cherubims, and the glisterynge flame of a wa-
kyng swerde, to kepe the waye off tre of lyfe.

The. iiii. Chapter.

Cain doth not only hel his treacherous brother Abel, but
also bydeth, and is cursed. The generacion of enoch,
methusael, Tuball, Lamech, Noe, and Enos.

Adam knewe heua his wyfe: who
conceyvinge, bare Cain, sayinge:
I haue gotten a man of the Lord.
And he procedyng forth, brought
forth his brother Habel, and Ha-
bell was a keeper of shepe. But Cain was a pla-
ner of the grounde. And in pzoelle of dayes it
came to passe, that Cain brought of the frute of
the grounde an oblation vnto the Lord. Habel
also brought of the fyrrynges of his shepe, and
of the fat therof. And the Lord had respecte vnto
Habel, and to his oblation. But vnto Ca-
in and to his offeringe he had no respect. For the
whyche cause Cain was exceedinge wroth, and
his countenance abated. And the Lord sayde
vnto Cain: Why arte thou wroth, and why is
thy countenance abated? If thou do well, shall
there not be a promotion? And if thou dost not
well, lyeth not thy synne in the doores? Unto the
also pertayneth the lust therof, and thou shalt haue
dominion ouer it, and Cain spake vnto Habel
his brother, sayinge: (let us go forth.)

And it fortuned: when they were in the feld
Cain rose vp agaynst Habel his brother, & slew

him. And the Lord sayd vnto Cain: Where is
Habel thy brother? whyche sayde: I wote not.
Am I my brothers keeper? And he sayd: what
hast thou done? The voyce of thy brothers bloude
cryeth vnto me out of the grounde. And now art
thou cursed from the earth, which hath opened her
mouth, to receaue thy brothers bloude from thy
hande. If thou tply the grounde, she shall not pzo-
ceade to yelde vnto the her strength.

Fugitive and a vagabound shalt thou be in
the earth. And Cain sayde vnto the Lord: My
iniquitie is moze, then that it maye be forge-
uen. Beholde, thou hast cast me out this daye
from the vyper face of the earth, and from thy
face shall I be byd: Fugitive also and a vaga-
bounde shall I be in the earth. And it shall come
to passe, euery one shall synde me, shall slaye me.
And the Lord sayd vnto hym: Yea, but who so euer slayeth Cain, it shall be a-
uenged seven folde.

And the Lord set a marke vpon Cayn: lest
any man synde hym, whildest hym. And
Cayn went out from the pzoence of the Lord,
and dwelte in the lande of Nod eastwarde from
Eden. Cain also knewe his wyfe whyche concei-
ued and bare Henoch: and bydyng a cyte he
called the name of the same cyte after the name
of his sonne Henoch. Unto the same Henoch was
borne Irad. Irad begat Methusael, and Methu-
sael begat Methusael. Methusael begat
Lamech. And Lamech toke vnto hym two wy-
ues: The name of the one was Ada, & the name
of the other was Zilla. And Ada begat Iabel,
whyche was the father of such as dwelle in the
tentes, and of such as haue catel. His brothers
name was Chuball, whyche was the father of
such as handle harpe and organ. And Zilla al-
so begat Chubalcain, which wrought cunynge
ly euery crafte of brasse and of yron. The wyfe
of Chubalcain, was Naama.

And Lamech sayd vnto his wyues Ada and
Zilla: heare my voyce ye wyues of Lamech, her-
ken vnto my speche: I haue slayne a man to the
woundyng of my selfe, & a ponge man to myne
owne punishment. If Cain shall be auyged leul
folde, cruelly Lamech seuentye tymes and seuen
tymes. Adam knewe his wyfe agayne, and he
bare a sonne & called his name Seth: For God
(sayd he) hath appointed me another syde in
steade of Habel, whome Cain slewe. And vnto
the same Seth also, there was borne a sonne, &
he called his name Enos. Then began they to
make inuocation in the name of the Lord.

The. v. Chapter.

The genealogie of Adam, & of the rather fathers vnto Noe.

This is the booke of the generacions
of Adam. In the daye that God crea-
ted man, in the lykenesse of God made
he hym. Male and female created he
them, and blessed them, and called theyr name
Adam in the daye of theyr creation.

And Adam lyued an hundred and therty pe-
res, and begat a sonne in his owne lykenesse after
his ymage and called his name Seth. At the
dayes of Adam (after he had begotten Seth) there
were

Gen. 2.1. f
mat. 23. 3
Iude. 1.2

Job. 31. 2

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C

D

I

1. para. 1.2

a ii were

were epght hūdyeth yeres, and he begat sonnes and daughters. And al the dayes that Adam lyued were nyne hundyeth and thyrty yeres, and he dyed. Meth lyued an hundyeth and fyue yeres, and begat Enos. And Meth lyued (after he begat Enos) epght hundyeth yeres and seven yeres, and begat sonnes and daughters. And all the dayes of Meth were nyne hundyeth and .xii. yeres. And he dyed.

Enos lyued nyntye yeres and begat Kenan and Enos lyued (after he begat Kenan) epghte hundyeth, and fyftene yeres, and begat sonnes and daughters. And al the dayes of Enos were nyne hundyeth and fyue yeres. And he dyed.

B Kenan lyued seuentye yeres, and begat Aabelael. And Kenan lyued (after he begat Aabelael) epghte hundyeth yeres and fourty yeres, and begat sonnes and daughters. And all the dayes of Kenan were nyne hundyeth yeres and ten yeres, and he dyed. Aabelael lyued fyrtye yeres and fyue yeres and begat Jared. And agayne, Aabelael lyued (after he begate Jared) epghte hundyeth and thyrtye yeres, and begat sonnes and daughters. And al the dayes of Aabelael were epghte hundyeth nyntye and fyue yeres. And he dyed. Jared lyued an hundyeth and fyrty and two yeres, and he begat Henoch. And Jared lyued (after he begat Henoch) epghte hundyeth yeres, and begate sonnes and daughters. And all the dayes of Jared were nyne hundyeth and fyrtye and two yeres, and he dyed.

C Henoch lyued fyrtye and fyue yeres, and begate Methuselah. And Henoch walked wth God after he begat Methuselah, thye hundyeth yeres and begat sonnes and daughters. And all the dayes of Henoch were thye hundyeth fyrty and fyue yeres. And Henoch walked wth God, and he was nomoze sene, for God toke hym awaye. Methuselah also lyued an hundyeth yeres epghty and seven yeres, and begat Lamech. And agayne Methuselah lyued (after he begat Lamech) seven hūdyeth yeres, and epghtye and two yeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundyeth yeres, and fyrtye and nyne yeres, and he dyed.

D Lamech lyued an hundyeth yeres and epghtye and two yeres, and begate a sonne, and called hym name Noah, saying: Thys same shal comforte us as concernyng our woike and sojowe of our handes, from of the earth, whych God cursed. And Lamech lyued (after he begat Noah) fyue hundyeth yeres and nyntye and fyue yeres, and begat sonnes and daughters. And al the dayes of Lamech were seven hūdyeth yeres and seuentye and seven yeres, and he dyed.

Noah was fyue hundyeth yere olde. And Noah begat Sem, Ham, and Japheth.

¶ The .vi. Chapter.

¶ The cause of the floude. God warneth Noe of the commynge of the floude. The purpouse of the Arke.

A And it came to passe, that man began to be multiplied in the vpper face of the earth, and there were daughters bozne vnto them. The sonnes of God also sawe the daughters of

men that they were saye, and they toke them wyues from amonge al that they had chosen. And the Lozde sayde: my sperte shal not alwaye styue in man, because he is fleshe, and his dayes shalbe an hundyeth and twentye yeres. But there were giantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had gendred vnto the, the same became myghty men of strength, men of renowne. But God sawe the malice of man was great in the earth, and all the ymagination of the thoughtes of his herte was onely euyl euerie daye. And it repented the Lozde, that he had made man in the earth, and he was touched wth sorrow in his herte. And the Lozde sayd: I wyll (from the vpper face of the earth) destroy man, whome I haue created: both man, cattell, wyeme and soule of the ayre, for it repented me that I haue made them.

But Noah founde grace in the eyes of the Lozde. These are the generacions of Noah, Noah was iuste and perfyte in hys generacions, and walked wth God. Noah begat thye sonnes: Sem, Ham, and Japheth. The earth also was corrupte before God, and the same earth was fylled wth crueltie. And God looked vpon the earth, and beholde, it was corrupte: for all fleshe had corrupte hys waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earth is fylled wth crueltie from the face of them. And behold I wil destroye them wth the earth. Make the an arke of pyne trees. Habitacions shalte I make in the Arke, and thalt pyche it within and without wth pytche. And of thys fashion thalt thou make it: The length of the Arke shalbe thye hundyeth cubites: The bredth of it .L. cubytes, and the heygth of it thyrty cubites. A window thalt thou make in the Arke, and in a cubite thalt thou spynne it about: but the doore of the Arke thalt thou set in the syde therof. With thye lofkes one aboute another thalt thou make it. And beholde, I euen I, do byngge a floude of waters vpon the earth, that I maye destroye all fleshe wherein is the byrth of lyfe vnder heauen: And euery thyng that is in the earth shal dye.

¶ And the alio wyll I make my couenant and thou shalt come into the Arke thou and thy sonnes, thy wyfe and thy sonnes wyues wth thee: And euery lyuynge thyng, of al fleshe a payre of euery one thalt thou byngge into the Arke, to kepe them alpyue wth thee. They shalbe male and female. Of feathered soules also after theyr kynde, of all cattell after theyr kynde, of euery wyeme of the earth after hys kynde: two of euery one shal come vnto thee, that thou mayest kepe them alpyue: And take thou wth thee of all meate that is eaten, and thou shalt laye it vp wth thee, that it maye be meate for thee and them. Noah therefore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

¶ The .vii. Chapter.

¶ The entrance of Noe, and of them that were wth hym into the Arke. The resting of the floude, where the water all thynges dyd perishe.

And

Ad the Lorde sayde vnto Noah: come thou and al thy house into the Arke for the haue I seene thyngs before me in this generacion.

Of euery cleane beast thou shalt take with the leut and seuen: The male and hys female: But of vncleane catell, two, the male and hys female. Of foules also of the ayre, seuen and seuen, the male and the female, to kepe seke aloue vpon the face of all the whole earth. For yet after seuen dayes I wyl rayne vpon the earth forty dayes and fourty nyghtes. And all substance that I haue made, wyl I destroye from the vpper face of the earth. Noah therefore dyd accordyng vnto all that God commaunded hym.

B And Noah was syre hundred yeres olde, and a floude of waters was vpon the earth. And Noah came (and hys sonnes, and his wyfe, & his sonnes wyues with hym) vnto the Arke, because of the waters of a floude. Of cleane catell, and of vncleane catell and of flyinge foules, & of euery such as creepeth vpon the earth, there came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah. It fortuneth also after seuen dayes, and the waters of the floude were vpon the earth.

C In the syre hundred yere of Noes lyfe in the seconde moneth, the seuententh daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp and the wyndowes of heuen were opened. And the rayne was vpon the earth forty dayes and forty nyghtes. In the selfe same daye entered Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes, with them into the Arke: They, and euery beast after hys kynde, & al catell after theyr kynde: yea and euery woyme that creepeth vpon the earth after his kynde, and euery byrde after his kynde, and euery flyinge & fethered foule. And they came vnto Noah into the Arke, two & two, of all fleshe wherein is the byrth of lyfe. And they enterynge in, came male & female of al fleshe, as God had commaunded hym. And God shut hym in rounde aboute. And the floude came forty dayes vpon the earth, and the waters were increased, and bare vp the Arke, whych was lyfte vp aboue the earth. The waters also preuapled, and were increased exceedingly vpon the earth, and so the arke went on the vpper face of the waters.

And the waters preuapled exceedingly vpon the earth, and all the hye hylls that are vnder the whole heauen, were couered. A fyftene cubites upwarde dyd the waters preuaple, so that the mountaynes were couered.

D And al fleshe dyd that mooued vpon the earth in foule, in catell, in beast, & in euery woyme that creepeth vpon the earth: yea, and euery man also (what soeuer was in whose nostrils the byrth of lyfe dyd byrthe all these in the byre lande dyed.) And euery thyng was destroyed, that remaineth, and that was in the vpper parte of the grounde (both man, and catell, and woyme, and foule of the ayre) they were euen destroyed from of the earth. And Noah onely remaineth aloue,

and they that were with hym in the Arke. But the waters preuapled vpon the earth an hundred and fyfety dayes.

The viii. Chapter.

After the sentynce out of the man and the beest, the growth both of the Arke, and of the creature. The natural corruption of manns beest.



Ad God remembered Noah, and euery beast, and all the catell that was with hym in the Arke. And God made a wynde to passe vpon the earth, and the waters ceased. The fountaynes also of the depe and the wyndowes of heauen were stopped, and the rayne from heuen was restrayned. And the waters from the earth were returned, goynge and commynge agayne. And after the ende of the hundred and fyfetyth daye, the waters were abated.

And in the seuenth moneth: in the scrutenth daye of the moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truly were goynge & decreasyng vntill the tenth moneth. For in the tenth moneth, and in the first daye of the same moneth, were the toppes of the mountaynes sent. And after the ende of the fortyeth daye, it happened that Noah opened the wyndowes of the Arke whych he had made. And he sent forth a rauen, whych went out goynge forth and returnyng agayne, vntill the waters were dried vp vpon the earth. And agayne he sent forth a doue from hym, that he myght see if the waters were abated from the vpper face of the grounde. And the doue founde no rest for the sole of her fote, & she returned vnto hym agayne into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put forth hys hande, toke her: and pulled her in to hym into the Arke.

And he abode yet other seuen dayes, and proceedinge further, he sente forth the doue out of the Arke. And the doue came to hym in the euen tyde, and so, in her mouth was an Olive leafe that she had plucked: wherby Noah dyd knowe, that the waters were abated vpon the earth. And he abode yet other seuen dayes, and sente forth the doue, whiche proceeded not to returne vnto hym any moze.

C And it came to passe in the syre hundred and one yere, in the fyrste moneth, and in the fyrste daye of the moneth, the waters were dried vp from the earth. And Noah remoued the couerynge of the Arke, and looked, and beheld, the vpper face of the grounde was dried vp. And in the seconde moneth, in the seuen and twety daye of the moneth, was the earth dried.

And God spake vnto Noah saying: Go forth of the Arke, thou and thy wyfe, thy sonnes, and thy sonnes wyues with the. And byynge forth with the, euery beast that is with the: of al flesch (both foule and catell, and euery woyme that creepeth vpon the earth) that they maye geuize in the earth, & byynge forth frute, and increace vpon earth. And so Noah came forth, and hys sonnes, hys wyfe, and hys sonnes wyues with hym. Euery beast also and euery woyme, euery
a iii foule

foyle, and what so ever creepeth vpon the earthe (after they) kyndes) went out of the Arke.

Gen. i. 1.

And Noah buylded an altare vnto γ Lozde, and toke of euery * cleane beaste, and of euery cleane foule, and offered sacrifices in the altare. And the Lozde smelled a sweete (or gayer) sauour. And the Lozde sayde in his heart: I wyl not pro-
 Gen. vi. 1. create to curse the grounde any moze for mans sake, for the * ymaginacion of mannes herte is euell euen from bys pouth. Neether wyl I adde to smyte any moze euery thyng lyuynge, as I haue done, yet therfore shall not to wyngge tyme and haruyl, cold and heate, Sommer and wynter, daye & nyghte cease, all γ dayes of the earth.

C The ix. Chapter.

God blessed Noe and his sonnes. He forsyndeth to rate the lioure of beastes, and to shew mans bloude. The lawe of the covenante. He maketh a covenante that he wyl destroye the world: the damage by water, & geueth the covenante for a token and confirmation of the same. Noe is spoken. Ham becometh bym, and getteth the curse.

Gen. ix. 1. and viii. 1.

AND GOD * blessed Noah and his sonnes. And sayde vnto them: Be ynnge forth frute, and multiplye, and replenysh the earth. The feare of youe the beede of you shalbe vpon euery beaste of the earth, and vpon euery foule of the ayre, in al suche as the earth bynggeth forth and in all the fywes of the see.

Gen. ix. 1. and viii. 1.

In to your hande are they deliuered. Euery thyng that moueth it selfe, and that lyueth shal be meat for you: Euen as the grene hearbe haue I geuen you all thynges. But * fleshe in the lyfe therof and in the bloude therof shal ye not eate. Elles your bloude of your lyues wyl I requyre. From the hande of euery beaste wyl I requyre it, and from the hande of man: From the hande of mans brother wyl I requyre the lyfe of man. Who so * sheddeth mannes bloude, by man shal his bloude be shedde: For in the ymage of God dyd God make ma. But bynge you forth frute and multiplye: Genyete ye in the earth, and encrease therein.

Gen. ix. 1. and viii. 1.

GOD spake also vnto Noah and to his sonnes wyth hym, sayinge: Beholde, I set vpon my * couenaunt wyth you, and wyth your seide after you and wyth euery lyuynge creature that is wyth you, both in foule and in catel, & in euery beaste of the earth whiche is wyth you of all that go out of the Arke, accordynge vnto euery lyuynge thyng of the earth. But my couenaunt wyl I make wyth you, that from * hence forth euery fleshe, be not rooted oute wyth the waters of a floude, neyther shal there be a floude to destroye the earth any moze.

Gen. ix. 1. and viii. 1.

And God sayd: This is the token of the covenante whych I gyue betwene me and you, and euery lyuynge creature that is wyth you into perpetuall generations. I haue set my bowe in the cloud, and it shalbe for a token betwene me and the earth. And it shal come to passe that when I bynge a cloude vpon the earth, the bowe al-
 C to shal be sene in the same cloude. And I wyl thynke vpon my couenaunt whych is betwene me and you, & euery lyuynge creature in al fleshe

and it shal nomoze come to passe, that * waters make a floude to destroye all fleshe. But the bowe shalbe in the same cloude, and I wyl loke vpon it, that I maye thynke vpon the cuerlastynge couenaunt betwene God, and euery lyuynge creature in all fleshe that is vpon earth. And God sayd vnto Noah. This is the token of the covenante whych I haue made betwene me and all fleshe that is vpon earth.

The sonnes of Noah goynge forth of γ Arke were: Sem, Ham, and Japheth. And Ham truly is the father of Canaan. These are the thre sons of Noah, and of them was the whole earth ouerspyed. God also beganne to be an husband man, and planted a vyneparde. And he byn-
 lyng of the wyne, was bynken, and vncou-
 red wythin his tente.

And Ham the father of Canaan seyng the nakednesse of his father, told his two brethren wythout. And Sem and Japheth, they two takynge a garmente, layde it vpon they: shulders and comynge backwarde, couered the naked priuities of they: father: namely, they: faces be ynnge turned awayne, lest they shulde se they: fathers priuities.

And Noah awoke from his wyne, and knew what his yonger sonne had done vnto him. And he sayd: Cursed be Canaan, a seruaunt of ser-
 nantes shal he be vnto his brethren. He sayd mozeouer: Blessed be the Lozde God of Sem, and Canaan shalbe his seruaunt. God shal en-
 large Japheth, and he shal dwel in the tentes of Sem, and Canaan shalbe they: seruaunt. Noah lyued after the floude the hundredth and fyt-
 tyte yeres. And all the dayes of Noah were nyne hundredth and fyttyte yeres, and he dyed.

C The x. Chapter.

The genealogie of Japheth, Sem, and Ham.

THESE are the generacions of the sonnes of Noah, Sem, Ham, and Japheth: And vnto them were chyldzen borne after the floude. The chyldzen of * Ja-
 pheth: Gomer, and Magog, & Madai, and Ja-
 uan, and Tuball, Mesech, and Theras. The chyldzen of Gomer: Arphax, and Arphax and Thogarma: The chyldzen of Javan: Elisa and Charis, Tuthim, and Donatim. Of these were the Iles of the Gentyles deuyded in they: landes, euery man after his tonge, and after his kynred in they: nacions.

Gen. x. 1.

The chyldzen of Ham: Cush, and Mizraim, and Phut, and Canaan. And the chyldzen of Cush: Seba and Haulab, and Sabeba, and Rahma, and Sabthecha. The chyldzen of Ra-
 ma: Scheba and Dedan. Cush also begatte * Nimrod. The same beganne to be myghty in the earth. For he was a myghty hunter be-
 fore the Lozde. Wherefore it is sayde: Euen as Nimrod the myghty hunter before the Lozde. The begynnyng of his kingdom was * Babel, and Erech, and Accad, and Calne, in the lande of Shinar. Out of that lande came Assur, and buylded * Ninue, and the stretes of the ctye, & Calah. Resen also betwene Ninue and Calah, and it is a great ctye.

Gen. x. 1.

Gen. x. 1.

Gen. x. 1.

Mizraim

Mizraim begat Ludim, and Enamim, and Le-
habim, and Aephtubim. Dartzusim also, and
Callubim, out of whome came Philistim and
Capthozim. Chanaan begat zidon bys fyfte
bozne sonne and herh, And Jebusi, and Emori
and Gergosi, Habiui also, and Haarki, and Haf-
ini, and Haarvadi, and Hazmari, and Hadema-
chi: And afterwarde were the hynreds of the Ca-
nantes spred abode. The bozder of the Cana-
nites was from zidon, as thou comest to Se-
ear vntyll Gazan, and as thou goest vnto So-
doma, and Gomorra, and Idama, and Iebouim
euen vnto Lefi. These are the chyldren of Ham
in thei hynredes, in thei tonges, contres and
in thei nations.

Unto Sem also the father of all the chyldre
of Eber, (and elder brother of Japheth) there
were chyldren bozne. The chyldren of Sem:
Elam and Assur, Arphachlad, and Lud and A-
ram. The chyldren of Aram: Uz and Hul, Ge-
ther and Was. Arphachlad begat Salah, and
Salah begat Eber. Unto Eber also were bozne
two sonnes: The name of the one was Peleg,
for in hys dayes was the erth deuyded. And his
brothers name was Jakeran. Jakeran begate
Almohad and Saleph. Hazarmaneths and Je-
rah, and Hobozan and Uzall and dichla, Obail
also and Abimaell, and Scheba, and Ophir, &
Danila, and Jobab. All these were the chyldren
of Jakeran. And thei dwellinge was frome
Wela, as thou goest vnto Sephar a mounte of
the Ester. These are the chyldren of Sem after
thei hynredes and tonges in thei landes and
nations. And so these are the hynredes of the
chyldren of Noah, after thei generacions in
thei peoples, and of these were the nations de-
uyded in the earth, after the floude.

The xi. Chapter.

The buydryng of the sonne of Abell. The confusyon
of tonges. The generacion of Sem the sonne of Noe, was
epil. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

AL the whole earth was of one lan-
guage and lyke speche. And it hap-
pened when they wente forth from
the Ester, they founde a playne in
the lade of Simhar, and there they
abode: And they sayde euery one to hys neygh-



boure: Come, let vs prepare bypche, and burne
them in the fyre. And they had bypche for stone,
and syme had they in stede of moxter. And they
sayde: So to, let vs buyde vs a cytie and a to-
wer, whose toppre may reach vnto heauen: and

let vs make vs a name, leest happely we be sca-
tered abode into the vpper face of y whole erth.
But the Loyde came downe, to se the cytie and
tower whych the chyldren of men buylded.

And the Loyde sayde: Beholde, the people is
one, and they haue all one language, & this they
begyn to do, neyther wyl it be restrayned from
them, what so euer they haue ymagined to do.
Come on, let vs go downe, and confounde thei
language: that euery one perceaue not his neigh-
bours speche. And so the Loyde scattered them fro
that place into the vpper face of all the earth.
And they leste of to buyde the cytie. And ther-
fore is the name of it called Babel, because the
Loyde hys there confounde the language of all
the earth. And from thence byd the Loyde scatter
them abode vpon the face of all the earth.

These are the generacions of Sem: Sem
was an hundredth yere olde, and begat Arphach-
lad two yere after the floude. And Sem lyued
(after he begat Arphachlad) fyue hundredth y-
eres, and begat sonnes and daughters.

Arphachlad lyued fyue and thyrty yeres, &
begat Salah. And Arphachlad lyued, after he
begat Salah, foure hundredth and thye yeres, and
begat sonnes and daughters:

Salah lyued thyrty yeres, And begat Eber. &
And Salah lyued (after he begate Eber) foure
hundred and thye yeres, & begat sonnes & dought-
ters. Eber lyued foure and thyrty yeres, and be-
gat Peleg. And Eber lyued, after he begat Pe-
leg, foure hundredth and thyrty yeres, and begat
sonnes and daughters.

Peleg lyued thyrty yeres & begat Reu. And
Peleg lyued after he begat Reu, two hundredth
and nyne yeres, & begat sonnes and daughters.

Reu lyued two and thyrty yeres, and begat
Serug. And Reu lyued, after he begat Serug,
two hundredth and seuen yeres, and begat son-
nes and daughters.

Serug lyued thyrty yeres, & begat Rahoz.
And Serug lyued (after he begat Rahoz) two
hundredth yeres, and begat sonnes & daughters.

And Rahoz lyued nyne and twentye yeres, &
begat Terah. And Rahoz lyued, after he
begat Terah, an hundredth and nyntene yeres,
and begat sonnes and daughters.

Terah lyued seuentye yeres, and begat Ab-
raham, and Haran.

These are the generacions of Terah: Te-
rah begate Abraham, Rahoz, and Haran. Haran
begat Lot. And Haran dyed in the presence of
Terah his father, in the lande of hys nativite,
euen in Uz of the Caldees. Abraham and Rahoz
toke them wyues: The name of Abrahams wyfe
was Sarai, and the name of Rahozs wyf was
Hylea, the doughter of Haran: father of Mil-
ca, and the father of Yisca. But Sarai was bar-
ren, and had no chyldre.

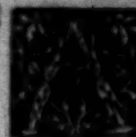
And Terah toke Abraham his sone, and Lot
the sonne of Haran, hys sonnes sone, and Sara
his doughter in lawe, hys sonne Abrahams wyfe.
And they departed together from Uz of Cal-
dees, that they myght go into the lade of Cana-
an and they came vnto Charam, & dwelte there.
a iiii And

And the dayes of Terah were two hundred y
foure yeres, and Terah dyed in Haran.

The xii. Chapter.

Abiam is called of God, and girth wylt. Lot into the
land of Canaan, where God promysed to give unto him
and his son. Abiam girth into Egypt, and coulted that
his wyfe to call her self bys syde, for whome he
was in plene.

Gen. xii. 1.
Gen. xii. 2.



Gen. xii. 3.
Gen. xii. 4.

And the Lorde sayde vnto Abiam:
* Gette the out of thy countre, and
out of thy nacyon, and from thy fa
thers house vnto a lade that I wyl
shewe the. And I wyl make of the
a greate people, and wyl * blesse the, and make
thy name great, that thou mayst be euen a bles
syng. I wyl also blesse them that blesse the,
and curse them that curse the, and in the shall all
kynredes of the earth be blessed.

And so Abiam departed, euen as the Lorde
spake vnto hym, and Lot went wylth hym. And
Abiam was seuentie and fyue yeres olde, when
he departed out of Haran. And Abiam toke Sa
rai his wyfe and Lot his bjothers sonne, and al
theyr substance that they had in possession, &
the soules that they had begotten in Haran.

And they departed, that they myghte come in
to the lande of Chanaan: And into the lande
of Chanaan they came. Abiam passed thorow
the lande vnto the place of Sichem, and vnto
the playne of Moyses: And the Cananites was
then in the lande. And the Lorde apperaynge
vnto Abiam, sayde: Vnto thy seide wyl I geue
this lande. And there buylded he an altare vnto
the Lorde, euen where he had appered vnto hym.

And remouynge thence vnto a mountayne that
was eastward from Bethel, he pyched his tent
haunge Bethel on the west syde, and Hai on
the east. And he buyldynge an altare vnto the
Lorde, byd call on the name of the Lorde. And
Abiam wente forth goynge and departynge to
warde the south. But there was a dearth in that
lande, and therefore went Abiam downe into E
gypte, that he myghte logeourne there, for there
was a soze dearth in the lande. And it happened
when he was come nere to entre into Egypt, he
sayde vnto Sarai his wyfe: Beholde, I knowe
that thou arte a fayre woman to loke vpon.

Therefore shall it come to passe, that when the
Egyptians se the, they shall saye: She is bys
wyfe. And they shall saye me, but they shall saue
the almye. Saye: I praye the that thou art my
syter, that I maye fare wel for thy sake, & that
my soule may lyue thorow thy occasyon.

And so it happened, when Abiam was come
into Egypt, the Egyptians behelde the woman
for she was very fayre. And the prynces also
of Pharao sawe her, & commended her before Pha
rao, & the woman was take into Pharao's house.
And he truly intrated Abiam wel for her sake
and he had shepe and oxen and he asses, men ser
uauntes and mayde seruauntes, he asses, & ca
melles. And the Lorde smote Pharao and bys
house wylth great plagues, because of Sarai A
biam's wyfe. And Pharao calling Abiam sayd
Why hast thou done thys vnto me? Why dy

dest thou not tell me, that she was thy wyfe?

Nowe therefore beholde, there is thy wyfe,
take her, and go thy waye: And Pharao gaue
the men commaundemente, concernynge hym:
and they commaed hym for the, and bys wyfe,
and all that he had.

The xiii. Chapter.

Abiam and Lot departe out of Egypt. And Abiam deny
eth his lande a cattell wylth Lot his bjothers sonne. They
againe is promysed to Abiam the lande of Chanaan.

And so Abiam gat hym vp out of Egypt
he and his wyfe, and * al that he had, and
Lot wylth hym, towarde the south. And
Abiam was verie ryche, in cattell, in syluer and
golde. And he wente forth on bys iourneys from
the south towarde Bethel, to the place where
bys tente had bene at the begynnyng, betwene
Bethel and Hai: Euen vnto the place of the * al
tare whiche he had made there at the fyrst, and
there Abiam called on the name of the Lorde.
Lot also whych wente wylth Abiam had shepe
cattell and tentes: and the lande was not able to
receaue them that they myghte dwell together,
for the substance of theyr ryches was greete,
and they coulde not dwell together. And there
fell a stryfe betwene the herdmen of Abiam's ca
till, and the herdmen of Lots cattell. Whereouer
the Cananites and the Phereites dwelled at
that tyme in the lande. Then sayd Abiam vnto
Lot: Let ther be no stryfe, I praye the betwene
the and me and betwene my herdmen and thynne
for we be byrthzen. Is not all the * whole lande
before the? Depasse I praye the frome. If thou
wylt take thy lyste hande, I wyl go to thy ryghte,
or if thou departe to the ryghte hande, I wyl go
to the lyste. And so Lot lytynge by bys eyes,
behelde all the contrey of Jordane, whych was
a plenteous contrey of water euerie where, be
fore the Lorde destroyed Sodome and Gomo
ra, euen as the garden of the Lorde, lyke the lade
of Egypt as thou comest vnto soar.

Then Lot chose all the playne costre of Jor
dane and toke the iourney from the east. And so
departed the one bjothre from the other. Abiam
dwelled in the lande of Canaan: and Lot abode
in the cyties of the playne, and tented vntyl So
dome. But the men of Sodome were wyched
and excedynge synners before the Lorde.

And the Lorde said vnto Abiam, after that
Lot was departed from hym: Lyfte vp thyn
eyes now, and loke from the place where thou
arte northwarde, southwarde, eastwarde, and
westwarde, for all the lande whych thou seest:
wyl I geue vnto the and to thy seide for euer.
And I wyl make thy seide, as the dust of the
earth: so that if a man can number the dust of
the earth, then shall thy seide also be nombred. Arise
and walke aboute in the lande, after the length
of it, and after the bredth therof, for I wyl geue
it vnto the. And Abiam takynge downe bys
tente, came and dwelled in yoke groue of Ham
re, namely in Ebou, and buylded there an altare
vnto the Lorde.

The xiiii. Chapter.

Lot

*Lot is taken prisoner. The victory of Abram of the
Sodomites. Lot is delivered by Abram. Michah
begs of Abram to give him a son. Abram gives him
one. Michah is born. Abram is called the
father of the faithful.*

Ad it chafed in the dayes of Am-
raphael kynge of Ninhar, Arioch
king of Elasar, Nederlaomoz king
of Elam, and Chideal kyng of the
nacions, and they made warre with
Bela kyng of Sodom, and with Bilela kyng
of Gomorra, and with Sineab kyng of Adama
and with Memerabab kyng of Seboim, and with
the kyng of Bela. The same is zoar. All these
were ioyned together in the vale of Siddym,
where the salte lie is. For. xii. yere were they
subject to kyng Nedolaomoz, & in the. xiii. yere
rebelled. But in the fourtene yere came Nedola-
omoz and the kynges that were with hym, &
smote the gyauntes in Araroth Barnaim, and
the Sullims in Ham, & the Entims in p playne
of Mariatim, and the Hopyms in mount Seir,
vnto the playne of Pharan, which boordeth v-
pon the wyldernesse. And they returnyng came
to En Gupat, which is Cadex, and smote all p
countrie of the Amalechites, and also the Amo-
rytes that dwelled in Hazezon Thamar.

B And there went out the kyng of Sodom &
the kyng of Gomorra, and the kyng of Adama,
and the kyng of Seboim, and the kyng of Bela
which is zoar. And they stroke bareil with
them in the vale of Siddym, & is to saye, with
Nederlaomoz the kyng of Elam, and with Chi-
deall kyng of nacyns, and with Amraphael
kyng of Ninhar. And with Ariah kyng of El-
asar: foure kynges agaynst fyue. And the vale
of Siddym was full of thyme pyttes.

And the kynges of Sodom and Gomorra
fled, and fell there. And they that remayned, fled
to the mountayne. And they taking all the goo-
des of Sodom and Gomorra and all they: vi-
caples went they way. And they caried away
Lot also Abrahams brothers son and his good
(for he dwelled at Sodom) and departed. And
there came one that had escaped, and told Ab-
rahams the hebrue which dwelled in the oke groue of
Danre the Amorite, brother of Eschol, and
brother of Aner, which were confederate with
Abraham. When Abraham hearde that his brother
was taken, he harnesssed his freshe ponge men,
borne in his owne house, thre hundred and egh-
tene, and folowed on them vnto Dan: And he
was set in aray vpon them by nyght, he and his
seruauntes, and smote them and pursued them
vnto Hobab: which lyeth of the left hande of Da-
malcos, and recovered all the goodes, and also
brought agayne his brother Lot, and his goo-
des, the women also and the people.

After that he returned agayne fro the slaugh-
ter of Nedolaomoz and of the kynges that were
with hym, came the kyng of Sodom forth to
mete hym in the playne valley which is the ky-
nges dale. And Michah kyng of Seboim
brought forth byed and wyne. For he was the
deale of the moost hygh God, and blessed
hym, sayinge: Blessed be Abram, vnto the

hygh God, possessor of heauen and earth. And
blessed be the hye God, which hath deliuered
thyne enemyes into thyne hande. And Abram
gaue hym eyther of all.

And the kyng of Sodom sayd vnto Abram
Gyue me the soules, and take the goodes to thy
self. And Abram answered the kyng of So-
dome: I haue yfste by my hande vnto the Lozde
the hye God possessor of heauen and earth, that
I wyll not take of all that is thyn e so moche as
a thyede of shoulachet, lest thou shouldest saye:
I haue made Abram ryche. Haue onely that,
which the ponge men haue eaten and the par-
tes of the men which went with me, Aner, Es-
chol, and Mamre, which shal take theys partes.

The. xv. Chapter.

*The lande of Canaan is yet agayne promysed to Abram,
whom promysed hym seed. He becometh and is called.
The prophete of the bondage wherein the chylde of Is-
rael shoulde be under Pharaos, and of theys deliuerance
from the same.*

After these thynges were done, the
wozde of the Lozde came vnto A-
bram in a vpyon, sayinge: Feare
not Abram, I am thy defence, and
thy reward shalbe exceeding great
And Abram sayd: Lozde God what wylt thou
gyue me when I go chylidlesse, and the chylde of
the shuardhyppes of my house is this Eleazar of
Damasco? And Abram sayd: Se, to me thou
hast gyuen no seed: lo, a lad borne in my house is
myne heyre. And behold, the wozd of the Lozde
cam vnto hym, sayinge: He shall not be thyn
heyre, but one that shal come out of thyn owne
bodge shalbe thyn heyre: And he brought hym
out, and sayde: loke vp vnto heauen, and tell the
stars, p thou be able to nombze them. And
he sayde vnto hym: Euen so shal thy seed be.

And Abram belued the Lozde, and p coun-
ted he to hym for ryghtousnesse. And agayne he
sayde vnto hym: I am the Lozde that brought
the oute of Egipt of the Chaldees, to gyue the this
lande, and that thou myghtest possesse it.

And he sayde: Lozde God, whereby shal I
knowe that I shal possesse it: he answered vn-
to hym: Take an heyser of thye yere olde and a
he goote of thye yere olde, and a thye yere olde
ramme, a turtle doue also and a ponge pyggon.
he toke therfoze all these vnto hym, and deuy-
ded them in the middes, and layd eury pece one
agaynst an other. But the soules deuided he not
And when the bydes fel on the carcasses, Ab-
rahme drew them awaye. And when the sunne was
downe, there fell a slombze vpon Abram. And
lo, a darke and a great feare fell vpon hym.

And he sayde vnto Abram: knowe this of a
suretye, that thy seed shal be a straunger in a
lande that pertayneth not vnto them. And shal
serue them, and they shal entreate them euill,
& foure hundred yeres.

But the nacion whom they shal serue, wyl I
iudge. And afterwarde shal they come out with
grate substaunce. And thou shalt go vnto thy
fathers in peace, and shalt be buried in a good
olde age. But in the fourthe generacyon they
a. v. Shall

Br. xxxv. a
Gen. xii. b
Rom. xii. a
Gen. ii. b
Gal. iii. a

Act. xii. a
Gen. xii. b
Gal. iii. a

shall come byther agayne, for the wychednesse of the Amoytes is not yet full.

And it came to passe that when the sunne went downe there was a darke cloude: behold, there was a smokyng furnace, and a fyre brande goinge betwene the sayde peeces.

D In that same daye, the Lorde made a covenante wth Abraham, saying: vnto thy * seed haue I gyuen this lande, from y^e ryuer of Egypte vnto the great ryuer the ryuer of Euphrates, the Kenites, the Kenizzites, and the Cadmonites, the Hethites, and the Pherezites, and the Gountes, the Amoytes also and y^e Cananites the Sergetites and the Jebusytes.

¶ The xxii. Chapter.

¶ Sarai gyueth Abraham leue to take Hagar her mayde to wyfe. Hagar becometh her maistrisse, for which she was curst. Sarai and Hagar, and therefore runneth awaye. The angell me- trophe her commandeth her to tounne agayne, and becometh her seer. And nameth her byrd childe, Ismael.

S Irai Abzams wyfe bare hym no child-
dren. But she had an handmayde an
Egyptian Hagar by name. And Sa-
rai sayde vnto Abraham: Beholde, the
Lorde hath restrayned me, that I can not beare
I praye the go in vnto my mayde, peradventure
I maye be edified by her. And Abraham obeyed
the voyce of Sarai. And Sarai Abzams wyfe
toke Hagar her mayde the Egyptian (after A-
bham had dwelled ten yere in the lande of Cana-
an) and gaue her to her husbnde Abraham to be
his wyfe. Which when he went in vnto Hagar,
she conceived. And when she sawe that she had
conceyued, her maistrisse was despised in her eyes.
And Sarai sayde vnto Abraham: Thou doest me
wrong, I haue gyuen my mayde into thy bolom,
which thing that she hath conceyued, I am de-
spised in her eyes, the Lorde iudge betwene the
and me. But Abraham sayd to Sarai: behold, thy
mayde is in thynne honde, do with her as it plea-
seth the.

B And when Sarai sared soule with her, she
fled from the face of her. And the angell of the
Lorde founde her bysde a fountayne of water
in the wyldernesse: euen by the well that is in the
waye to Sur. And he sayde: Hagar Sarais
mayde, whence comest thou, and whither wyle
thou go? She sayd: I fye from y^e face of my ma-
istrisse Sarai. And the angell of the Lorde sayd
vnto her: returne to thy maistrisse agayne, and
submit thy selfe vnder her handes.

C And agayne, the angell of the Lorde sayd vnto
her: In creascynge I wylle increase thy seed,
and it shal not be nombred for multitude. And
the Lordes angell sayde vnto her, se: thou arte
with chyld, and shalte beare a sonne, and shalte
call his name Ismael: because the Lorde hath
hearde thy tribulation. He also wylle be a wyld
man, and his hande wylle be agaynst every man
and every mans hande agaynst hym. And he
shal dwell in the presence of all his byethen.
And he called the name of the lorde that spake
vnto her: thou God lokest on me, for the sayde:
haue I not sene here the backe partes of hym?
seeth me? Wherefore the wel was called the wel

of hym that lyueth and seeth me. And it is be-
twene Cades and Bared. And Hagar bare A-
bham a sonne, and Abraham called his sons name
whiche Hagar bare vnto hym, Ismael: And A-
bham was lxxxvi. yere olde, when Hagar bare
hym, Ismael.

¶ The xvii. Chapter.

*¶ Abraham is called Abraham, and Sarai is named Sara.
The land of Canaan is here the fourth tyme promysed.
Circumcysion is here instructed. Hagar is promysed.
Abraham prayeth for Ismael.*



Abham was nyneety yere olde, and
nyne, the Lorde appeared to Abha
and sayde vnto hym: I am the al-
myghty God: walke * before me, Gen. xii. 1
and be thou perfecte. And I wyl
* make my bonde betwene me and the, and wyl
multiplye the exceedingly. And Abraham fell on
his face. And God talked with him, saying: Be
holde, I am, and my testament is with the, and
thou shalt be a father of many nacyns. Rep-
ther shall thy name any more be called Abraham,
but thy name shalbe Abraham: * for a father of
many nacyns haue I made the. I wyl make y^e
to growe exceedingly, and wyl make nacyns
of the: yea, and kynges shall sprynge out of the. S
Moreover, I wil make my bonde * betwene me
and the, and thy seed after the, in theyr generacy-
ons, by an euerlastyng testament, that I maye
be God vnto the and thy seed after the. And I
wyl gyue vnto the and to thy seed after the: the
lande wherin thou art a straunger. Euen all the
lande of Canaan, for an euerlastyng possesyon
and wyl be theyr God.

And God sayde agayne vnto Abraham: Be
thou also kepe my Testamente therfore, bothe
thou and thy seed after the in theyr generacions
This is my testament whiche ye shall kepe be-
twene me and you, and thy seed after the. Eue-
ry man chyldre amonge you shalbe circumcysed.
Ye shall circumcise the fleshe of your foreskyne
and it shal be a * token of the bonde betwyte
me and you. And euery man chyldre of egypte
dages * olde, shalbe circumcysed amonge you,
and such as be in your generacions, and bozne
at home, and he that is bought with monye of
any straunger, which is not of thy seed. He that
is bozne in thy house, and he also that is bought
with monye must nedes be circumcysed. And
my Testamente shal be in youre fleshe, for an
euerlastyng bonde. And the vncircumcysed
man chyldre, in whose fleshe the foreskyne is
not circumcysed, that soule shal perishe, from
his people: because he hath broken my Testa-
ment. And God sayde vnto Abraham: Sarai
thy wyfe shalte thou not call Sarai: but Sara
shal be her name. And I wyl blesse her, & haue
gyuen the a sonne of her, and wyl blesse her peo-
ple: yea, and kynges of people shall sprynge of
her. But Abraham fel vpon his face, & laughed
and sayd in his herte: Shall a chyldre be bozne vn-
to hym that is an hundred yere olde? And shall
Sara that is nyneety yere olde beare?

And Abraham sayde vnto hym: O that Is-
mael

mael myght lyue in thy syght.

¶ Unto whom God sayd: Sara thy wyfe shal beare the a sonne in dede, and thou shalt call his name Ishaac. And I will make my bonde with hym, for an everlastyng bonde, and with his seed after hym. And as concerning Imael also, I have hearde the: for I have blessed hym, and will make hym to encrease, and will multiply hym exceedingly. Twelve princes shall he beget, and I will make a great nation of him. But my bonde will I make with Ishaac which Sara shall beare vnto the: euen thys tyme. xii. moneth.

¶ And he left of talkyng with hym, and departed vp from Abraham. Abraham toke Imael his sonne and all such as were bozne in his house and all that was bought with money, as many as were men chyldren whiche were amonge the men of Abrahams house, and circumcysed the fleshe of the: for they were euen in that self same daye as God had sayd vnto hym. Abraham also hym selfe was nynty yere olde & nyne, when the fleshe of his foreskynne was circumcysed. Imael his son was thysene yere olde when he was circumcysed in the fleshe of his foreskynne. The selfe same daye was Abraham circumcysed, and Imael his sonne. And all the men of his house, bozne in his house or bought with monney (of straungers) were circumcysed with hym.

¶ The xviii. Chapter.

¶ There appeared thre men vnto Abraham. Ishaac is promysed to hym agayne: at which Sara laughed. The destruction of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.



¶ And the Lorde appeared vnto hym in the playne of Hamer, as he sat in his tente doze in the heate of the daye. And he lyft vp his eyes, and lohed: and lo, thre me stode by him. And when he sawe them he ranne to mete them from the tente doze, and fell to the grounde, and sayd: Lorde (I beseeche the) yf I haue founde fauour in thy syght: go not (I praye the) from thy seruant. Let a lytle water be fet, and wash your feet and refresh your selues vnder the tree. And I will fet a * mozell of bread to comforte your hartes withall. And then shal ye go your wayes for euen therfore are ye come to your seruant. And they sayd: Doe euen as thou hast sayd. And Abraham went a pale into his tent vnto Sara, and sayd: make readye at ones thre peckes of fyne meale, kneede it, and make cakes. And Abraham runnyng vnto his beastes, fet a calfe, tender and good, and gane it vnto a ponge man

and he hasted to make it readye at ones. And he toke butter and mylke, and the calfe whiche he had prepared, and set it before them, and stode hym selfe by them vnder the tree, * when they had eate.

And they sayde vnto hym: where is Sara thy wyfe? he answered: beholde, she is in the tent. And he sayde: In retournyng I will come agayne vnto the, accordyng to the tyme of lyfe. And lo, * Sara thy wyfe shall haue a sonne.

That hearde Sara in the tent doze whiche was behynde hym. Abraham and Sara were both olde and well stryken in age, and it ceased to be with Sara, after the maner as it is with women. Therefore Sara laughed within her selfe, saying: Howe I am wared olde, shall I gyue my selfe to * luste, and my lord be also? And God sayd vnto Abraham: wherfore dyd Sara laugh, saying: Shall I of a surety beare a chyld whiche am olde? In anye thyng wonderfull to God: Accordyng to the tyme * appoynted wyl I returne vnto the, euen accordyng to the tyme of lyfe, and Sara shall haue a sonne. Then Sara denyed it, saying: I laughed not, for she was a feyred. And he sayde: It is not so, but thou laughedst. And the men standyng vnto thence looked towarde Sodome: And Abraham wente with them to byngne them on the waye.

And the Lorde sayd: Shal I hyde from Abraham that thyng which I do: seeing that Abraham shalbe a * great and a myghty people, and all the nations of the earth shalbe blessed in him, I knowe this also, that he wyl commaunde his chyldren and his household after hym, that they kepe the waye of the Lorde, and do after ryght and conscience, that the Lorde may byngne vpon Abraham that he hath spoken vnto hym.

And the Lorde sayd: * The crite of Sodome and Gomorra is great, and they: synne is exceedingly greuous. I wyl go downe now, and se whether they haue done altogether accordyng to that crite which is come vnto me or not, that I maye knowe. And the men departed thence and went to Sodome ward. But Abraham stode yet before the Lorde, and Abraham drew nere, and sayd: Wylt thou also destroye ryghteous with the wycked? Peradventure there be ryghteous within the crite wyl, thou destroye, and not spare the place for the sake of ryghteous that are therein. That be far from the that thou shouldest do after this saying: and slaye the ryghteous with the wycked, and that the ryghteous shoulde be as the wycked that be farre from the.

Shall not the iudge of all the worlde do accordyng to ryght? And the Lorde sayde: yf I fynde in Sodome fiftye ryghteous within the crite, I wyl spare all the place for theyr sakes. And Abraham answerpge, sayde: Beholde, I haue taken vpon me to speake vnto the Lorde, * whiche am but dust and ashes: peradventure there shall lacke foue of fiftye ryghteous. Wylt thou destroye all the crite for lacke of foue? And he sayde: yf I fynde there fourtye and foue I wyl not destroye them:

And

And he proceeded to speake vnto hym agayne, and sayde: peradventure there shall be fourtye founde there. He answered: I wyll not do it for fortye sake. He sayde vnto hym agayne: O let not my Lord be angry that I speake: peradventure there shall thyrtye be founde there. And he sayde: I wyll do nothyng yf I fynde thyrtye there. He sayde agayne: O se, I haue taken vpon me to speake now also vnto my Lozde: peradventure there shall be twentye founde there. He answered: I wyll not destroye them for twentye sake. And he sayde: O let not my Lozde be angry, and I wyll speake yet but this ones, peradventure there shall ten be founde there. He answered: I wyll not destroye them for tens sake. And the Lozde went his waye as soone as he had left communynge with Abraham. And Abraham also turned vnto his place.

The xix. Chapter:

¶ Lot receyved two angels into his house. The thyrtye lasses of the Sodomites. Lot is helpered, and helpered to dwell in the cytye of Zoar. Lottes wyfe is turned in to a pylle of salt. Sodome is destroyed. Lot is honyed and luyth wth his daughters, wherby conceived children by hym.

And there came two angels to Sodoma at euen. And Lot sat at the gate of Sodoma. And Lot seynge them rose vp to mete them, and he bowed hym selfe to the ground to his face. And he sayde: my lordes, tourne in I praye you into your seruantes house, and tarpe all nyght, and wash your feet, and ye shall eyle vp early to go in your wayes. Whiche sayde: naye, but we wyll abyde in the stretes all nyght. And he in maner dyd euen: compell them violently. And they returnynge in vnto hym entered into his house, and he made the a feast, and did bahe swete byed, and they dyd eate.

And before they wente to rest, the men of the cytye (euen the men of Sodome) compassed the house rounde about both olde and yonge, all the people from all quarters: And they callynge vnto Lot sayd vnto him: where are the men which came into the this nyght: byng them out vnto vs and we wyll knowe them. And Lot went out at the doze vnto them, and shut the doze after hym and sayde: naye for Gods sake byethien do not so wychedlye. Beholde, I haue two daughters whiche haue knowen noman, them wyll I byng out now vnto you: and do wth them as it se meth good in your eyes. Only vnto these me do nothyng, therfore came they in vnder the shadowe of my rose. And they sayde: stande backe. And they sayde: he came in as one to solourne, and wyll be be nowe a iudge: We wyll surely deale wozle wth the then wth them. And they pleased soze vpon the man, euen Lot: he came to bryake vp the doze, but the men put sozth they hand and pulled Lot into the house to them and shut to the doze. And the men that were at the doze of the house were smote with blyndenesse, both smal and great: so that they saynted and coule not fynde the doze. And the men sayd vnto Lot: If thou haue yet here any soon in lawe, or sonnes or daughters, or whatsoeuer thou hast

in a cille, byng it out of this place: for we must destroye this place, because the crye of them is grent: before the face of God: for the Lord hath sent vs to destroye it. And Lot went out a spake vnto his sonnes in lawe which married his daughters, saying: stande vp, get you out of this place for the Lozde wyll ouerthrowe this cytye. But he seemed as though he had mocked, vnto his sonnes in lawe. And when the mornynge arose the angels caused Lot to speke him, saying: Stande vp, take thy wyfe and thy two daughters at hand, lest thou perishe in the synne of the cytye. And as he prologed the tyme, the men caught both hym his wyfe and his two daughters by the handes the Lozde beinge mercifull vnto hym, and they brought hym sozth and set hym without the cytye. It fortuneth, when they had brought them out he sayde: Haue thy lyfe, & loke not behynde the, neither tary thou in all this playne costre. Haue thy selfe in the mountayne, lest thou perishe. And Lot sayde vnto them: O naye lozde, beholde, thy seruant hath founde grace in thy sight, and I haue magnified thy mercy whiche thou hast shewed vnto me in sauynge my lyfe. Beholde, I can not be saued in the mountayne, lest some my fortune fall vpon me, and I dye. Beholde, here is a cytye by, to fflye vnto, euen yonder lytle one: O let me be saued there: is it not a lytle one, and my soule shall lyue? And he sayde vnto hym: se, I haue receyued thy request as concernynge this thyng, that I wyll not ouerthrowe this cytye, for the whiche thou hast spoken. Haste the, and be saued there, for I can do nothyng tyll thou be come thither. And therfore the name of the cytye is called zoar. And the sunne was now rysen vpon the earth, wher Lot was entered into zoar.

Then the Lozde rayned vpon Sodome and Gomorra, by mistone and fyze from the Lozde out of heauen, and ouerthrewe those cities and all the regyon, and all that dwelled in the cyties, & that that grewe vpon the earth. But Lottes wyfe looked behynde her, and was turned into a pylle of salt. Abraham caryng vpearly, got him to the place where he stode before the pylence of God, and loynge towarde Sodome and Gomorra and towarde all the lande of that costre he looked: and beholde, the smoke of the countrey arose as the smoke of a fornace. And it happened that when God destroyed the cyties of that regyon, he thought vpon Abraham, and sent Lot oute from the myddest of the ouerthrowynge when he ouerthrewe the cyties, wher Lotte dwelled.

And Lot departed out of zoar and dwelled in the mountaynes with his two daughters, for he feared to tarpe in zoar, but dwelled in a cane, he and his two daughters. And the elder sayde vnto the yonger: our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the world. Come, we wyll make our father dronken with wyne, and lye wth hym, that we maye saue seed of our father.

And so they made they father dronken wth wyne that nyght. And the elder daughter went

erob. ii. b
Actu. viii. b

shap. xix. c
in. re. vi. b

8. pet. ii. b
shap. xix. c
in. re. vi. b
Luc. xii. i
Iude. i. b

and laye with her father. And he perceyued it not, neyther when she laye downe, neyther when she rose vp. And on the morow it happened that the elder sayde vnto the yonger: beholde, yester nyght laye I with my father. Let vs make him dionke with wyne this nyght also, and go thou and lye with hym: that we may rase vp seed of our father. And they made theyr father dionke with wyne & nyght also. And the yonger arose, and laye with hym. And he perceyued it not: neyther when she laye downe, neyther when she rose vp. Thus were both the daughters of Lot with chylde by theyr father. And the elder bare a son, and called his name Moab. The same is the father of the Moabites vnto this daye. And the yonger bare a sonne also, and called his name Ben Ammi. The same is the father of the chyl-
dren of Ammon vnto this daye.

The. xx. Chapter.

Abraham was an stranger in the land of Gerar.
The king of Gerar laboureth against his wife.

And Abraham departed thence to-
warde the south countrey, & dwel-
led betwene Cades and Sur, & so-
journed in Gerar. And Abraham
sayd of Sara his wyfe: She is my
sister. And Abimelech kynge of Gerar sent & fet
Sara awaye.

But God came to Abimelech in a dreame in
the nyght and sayde vnto hym: Be thou walke
dye for the womans sake which thou hast taken
awaye, for she is a mans wyfe. But Abimelech
had not yet come nye her, & he sayde: Loide wyle
thou slaye ryghteous people: sayd not he vnto
me, she is my sister: yea, and sayd not she her self
he is my brother: with a pure hert and innocent
handes haue I done this. And God sayde vnto
hym by a dreame. I wot it wel that thou dydest
it in the purenes of thy hert. I kept the also that
thou shouldest not syn agaynst me, and therfore
suffered I the not to touche her. Nowe therfore,
deliuer the man his wyfe agayne for he is a pro-
phet. And he shall pray for the that thou mayest
lyue. But and yet thou deliuer her not agayne,
be sure that thou shalt dye the death, both thou,
and all that thou hast. Therfore Abimelech ry-
synge vp by tymes in the morning called al his
seruauntes and tolde all these saynges in theyr
eares, and the men were soze afraied. And Abi-
melech called Abraham & sayd vnto hym: what
hast thou done vnto vs, and what haue I offen-
ded the that thou hast brought on me and on my
kyngdome so great a synne: thou hast done de-
des vnto me that ought not to be done. And A-
bimelech sayd vnto Abraham: What sauest thou
that thou hast done this chynge?

Abraham answered. For I sayde: surely the
fear of God is not in this place, and they shall
slaye me for my wyues sake: yet in very dede she
is my sister, for she is the daughter of my father
though she be not the daughter of my mother: &
she became my wyfe. And after God caused me
to wandre out of my fathers house, I sayd vnto
her: This kynnesse shalt thou shew vnto me
in all places where we come, that thou say of me

he is my brother. Then toke Abimelech shee &
oxen, me seruantes and womes seruantes, and
gaue them vnto Abraham, and deliuered hym
Sara his wyf agayne. And Abimelech sayde:
beholde, my lande lyeth before the, dwell where
it please the best. But vnto Sara he sayd: Be
I haue giuen thy brother a thousande peces of
syluer: beholde, it shalbe a coneyng of thyne
eyes, vnto all that are with the: and thus wyl
all was the retyourd.

And so Abraham prayd vnto God, and God
healed Abimelech, and his wyfe, and his may-
dens, and they bare chylidren. For the Lord had
closed to all the matrices of the house of Abime-
lech because of Abrahams wyfe.

The. xxi. Chapter.

Abraham is borne. Agar is cast out with her yonger sonne
Ishmael. The angell comforteth Agar. The conuaint
betwene Abimelech and Abraham.

He Loide vpsped Sara, as he had I
sayd, and dyd vnto her: accordyng
as he had promysed. For Sara was
with chylde, and bare Abraham a son
in his olde age, euen the same season
which the Lord had appoynted him. And Abraham
called his (sones) name that was borne vnto him
which Sara bare hym, Ishaac: and Abraham
circumcysed Ishaac his son when he was viii.
dayes olde: as God commaunded him. And Abra-
ham was an hundred yere olde: when his sonne
Ishaac was borne vnto hym. But Sara sayde:
God hath made me a laughynge stocke, so that
all that heare, wyl laugh at me. She sayd also
who wolde haue sayde vnto Abraham, & Sara
shoulde haue giuen chylidren sucke: for I haue
borne hym a sonne in his olde age. The chylde
grew, and was wened: and Abraham made a
great feast the same daye that Ishaac was we-
ned. Sara sawe also the sonne of Hagar the Eg-
iptian (whiche she had borne vnto Abraham) to
be a mother, wherfore she sayde vnto Abraham
put awaye this bonde mayde and her son: for
the son of this bond woman shal not be heire w
my sonne Ishaac: and this saying was verrey gre-
uous in Abrahams syght because of his sonne.
And God sayde vnto Abraham: let it not be ge-
nious in thy syght, because of the lad, and of thy
bondmayde. All that Sara hath sayd vnto the,
heare her voyce: for in Ishaac shall thy seed be
called. Moreover of the sonne of the bondwoma
wyl I make a nacion: because he is thy seed.

And so Abraham arose vp early in the mo-
ryng, and tooke hysed, and a bottell of water,
and gaue it vnto Hagar, puttynge it on her shul-
ders with the lad also, and sent her awaye, who
departyng, wandred vp and downe in the wyl-
dernesse of Beer Seba. And the water was spilt
in the bottell, and she cast the lad vnder a bush,
and went and sat on the other syde a great way
as it were a bowe shot of: for she sayde: I wyl
not se the death of the chylde. And she sytynge
downe on the other syde, lyfte vp her voyce and
wepte.

And God hearde the voyce of the chylde.
And the angell of God called Hagar out of heaut
and sayde vnto her: What ayleth the Hagar?

Heare

Gen. xxi. b
xvi. c
Mat. ii. d
Gen. xi. e

Gen. xxi. a
Gen. xxi. b
Gen. xxi. c

Gen. xxi. a
Gen. xxi. b

Gen. xxi. a
Gen. xxi. b
Gen. xxi. c
Gen. xxi. d

Fear not, for God hath berde the voyce of the chyldre where he lyeth. Arise, and lyfe vp the lad, and take hym in thy hande, for I wyl make of hym a grete people. And God opened her eyes: and she saw a well of water. And she went and fylled the bottell with water, and gaue the boye drynke. And God was with the ladde, and he grewe and dwelt in the wyldernesse, and became an archer. And he dwelt in the wyldernesse of Sharan. And his mother gat hym a wyfe out of the lande of Egypt.

And it chaunced the same season that Abimelech and Phicol his chiefe captayne spake vnto Abraham, sayinge: * God is with the in all that thou dost. And nowe therfore sweare vnto me euen here by God, that thou wylt not hurte me nor my chyldren, nor my chyldres chyldren. But that thou shalt deal with me, and the cōtry where thou hast ben a stranger, accordyng vnto the kyndnes that I haue shewed the. And Abraham sayde: I wyl sweare.

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruantes had vpolently taken awaye. And Abimelech sayd: I wot not who hath done this thyng. Also thou toldest me not: neyther hearde I of it but this daye. And Abraham toke shepe and oxen, and gaue them vnto Abimelech. And they made both of them a bond together. And Abraham set seuen ewe lambes by them selues. And Abimelech sayde vnto Abraham: what meane these seuen ewe lambes whiche thou hast set by them selues? he answered: for these seuen lambes shalt thou take of my hande, that they may be a wytnesse vnto me, that I haue dygged this well. Wherefore the place is called Beer Seba, because that there they swore both of them. Thus made they a bonde together at Beer Seba. And Abimelech & Phicol his chiefe captayne rose vp, and turned agayne vnto the land of the Philistines. And Abraham planted a wood in Beer Seba, and called there on the name of the Lorde, the cuerlastyng God: and so gouerned in the Philistines lande a longe season,

The xxii. Chapter.

The sayde of Abraham is proued in offering his sonne Isaac. Chyldren four are to be proued. The generall son of Abraham brother.

After these sayinges, it happened, & God byd & moue Abraham & sayde vnto hym: Abraham. Whiche answered: here am I. And he sayde: take thyne only son Isaac whome thou louest, and get the vnto the lande Mozia, and sacrifice him there for a sacrifice vpon one of the mountaynes, whiche I wyl shewe the. Then Abraham rose vp early in the mornynge, and saddled his asse, and toke two of his yonge men with hym, and Isaac his sonne: and cloued wood for the sacrifice, and rose vp and gat hym to the place which God had appoynted hym.

The thyrde daye Abraham lyft up his eyes, and sawe the place afarre of, and sayd vnto his yonge men: byde here with the asse I and the lad wyl go pender and wo:shyp, and come agayne

vnto you. And Abraham toke the wood of the sacrifice, and layed it vpon Isaac his sonne, but he hym selfe toke fyre in his hande, and a knyfe. And they went both of them togyther.

Then spake Isaac vnto Abraham his father and sayde, My father? And he answered: here am I my sonne. He sayde: He, here is fyre and wood, but where is the shepe for sacrifice? Abraham answered: my sonne, God wyl prouyde hym a shepe for sacrifice, and so they went both togyther.



And when they came vnto the place whiche God had shewed hym, Abraham made an altar there: and dressed the wood, and bounde Isaac his sonne: & layed hym on the altar, aboue vpon the wood. And Abraham stretching forth his hande, toke the knyfe to haue kylled his son. And the angel of the Lorde called vnto him from heauen, sayinge: Abraham, Abraham: And he sayd: here am I. And he sayd: laye not thy hande vpon the chyldre, neyther do any thyng at al vnto him, for now I knowe that thou fearest God and hast for my sake not spared thyne only son. And Abraham lyftynge vp his eyes, lohed about: and behold, there was a ram caught by the hoznes in a thychet. And he wente and toke the ram and offered him vp for a sacrifice in the steede of his sonne. And Abraham called the name of the place, the Lorde wyl liue. As it is sayde this daye: in the mount wyl the Lorde be seene.

And the aungel of the Lorde cryed vnto Abraham from heauen the seconde tyme, and sayde: * by my selfe haue I sworne (sayde the Lorde) because thou hast done this thyng, and haste not spared thyne only son: that in blessinge I wyl blesse the, and in multiplying I wyl multiply thy seed as the starrs of heauen, and as the sande whiche is vpon the see syde. And thy seed shall possesse & gate of his enemyes. * And in thy seed shall all the nacjons of the earth be blessed, because thou hast dearde my voyce. So turned Abraham agayne vnto his yonge men, and they rose vp and went togyther to Beer Seba. And Abraham dwelled at Beer Seba. And it chaunced after these thynges, that one tolde Abraham sayinge: Beholde Wiche, he hath also boyne chyldren vnto thy brother Nachor: hus his eldest sonne, and hus his brother, and hemuel & father of the Syrians, and ceassed, and Hado, & Pilbas, and Jedaph, and Beruel. And Beruel begat Rebecca. These viii. did Wiche beare Nachor: Abrahams brother. And his concubine called Rhuma: she bare also Tedah, and Sahan, Thas and Waacha.

The

C The. xlii. Chapter.

¶ Sara dyeth, and is buryed in the tyke that Abraham bought of Ephron the Hethite.

SARA was an hundred and xviij. yere olde (so longe lyued she) and Sara dyed in Egiptiath Arba. The same is Hebron in the land of Canaan. And Abraham came to mouene Sara and to wepe for her. And Abraham stode vp from the syght of his coorse, and talked with the sonnes of Heth, saying: I am a straunger, and a foriner amonge you, gyue me a possession to burie in to you, that I may burie my coorse out of my sight. And the chyldren of Heth answered Abraham, sayinge vnto hym: heare vs lozde, thou arte a pynce of God amonge vs. In the cheifest of our sepulchres burie thy deede. None of vs also shal forbydde the his sepulchre: but thou mayest burie thy deede therein. Abraham stode vp, and bowed hym selfe before the people of the lande of the chyldren of Heth. And he communed with them, sayinge: If it be your mynde that I shall burie my deede oute of my syght, heare me: and speake for me to Ephron the sonne of zoar, that he maye gyue me the double caue, whyche he hath, and that is in the ende of his felde: but for as moche monye as it is worth, shall he gyue it me in the ptesence of you, for a possession to burie in. For Ephron dwelled amonge the chyldren of Heth.

And Ephron the Hethite answered Abraham in the audyence of the chyldren of Heth and of all that went in at the gates of his ctye, sayinge: Not so my lozde, heare me. The felde gyue I the, and the caue that therein is gyue I the also: and euen in the ptesence of the sonnes of my people gyue I it the, burie thy deede: and Abraham bowed hym selfe before the people of the lande and spake vnto Ephron in the audyence of the people of the cuntry, sayinge: I praye the heare me if it please the: I wyl gyue syluer for the felde,

take it, & I wyl burie my deede there. Ephron answered Abraham saying vnto hym: My lozde hearken vnto me. The lande is worth four hundred sylues of syluer: what is that betwixt the and me, burie therfore thy deede. And Abraham hekened vnto Ephron, and weped hym the syluer which he had sayde, in the audyence of the sonnes of Heth. Euen foure hundred syluer sylues of currant monye amonge marchautes. And the felde of Ephron with the double caue which was before Hamme: euen the felde and the caue that was therein, and all the trees that were in the felde, and that were in all the boundes rounde about, was made sure vnto Abraham for a possession, in the syght of the chyldren of Heth, before all that went in at the gates of the ctye. After this dyd Abraham burie Sara his wyfe in the double caue of the felde that Iperth before Hamme. The same is Hebron in the lande of Canaan. And so boeth the felde and the caue that is therein was made vnto Abraham a sure possession to burie in of the sonnes of Heth.

C The. xliii. Chapter.

¶ Abraham maketh his seruant to sweare, and sendeth hym to seke a wyfe for Isaac his sonne. The seruante was faged: full and blougat: meken, which Isaac take to his wyfe.

ABRAM was olde, and streghen in dayes, and the Lozde had blessed hym in all thynges. And Abraham sayd vnto his eldest seruant of his house which had the rule ouer all that he had. Put thy hande vnder my thyghe, and I wyl make the sweare by the Lozde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne of the doughters of Canaan, amonge whiche I dwell. But thou shalt go vnto my cuntrye and to my natyue lande, and take a wyfe vnto my sonne Isaac. But the seruante sayde vnto hym: peradventure the woman wyl not agree to come w me vnto this lande, shall I bypunge thy sonne agayne vnto the lande which thou camest out of? To whiche Abraham answered: beware that thou bypunge not my sonne thither agayne.

The Lozde God of heauen, whiche toke me from my fathers house, and from the lande where I was borne: And whiche spake vnto me, and that sweare vnto me saying: vnto thy seed wil I gyue this lande, he shall sende his aungell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse if the woman wyl not agree to folowe the, then shalt thou be without daunger of this myne oth.

Only bypunge not my sonne thither agayne. And the seruante put his hand vnder the thyghe of Abraham his master, and sware to hym, as concerninge that matter. And the seruante toke ten camelles of the camelles of his master, and departed, and had of all maner of goodes of his master with hym, and stode vp: and went to Mesopotamia, vnto the ctye of Haran. And made his camels to lye downe without the cite by a welles syde of water, at euen aboute the tyme that women come oute to drawe water. And he sayde.

Lozde God of my master Abraham, sende me good speche this daye, and shewe merce vnto my master Abraham. Lo, I stande here by the well of water, and the doughters of the men of this ctye come out to drawe water. Nowe I damselfe to whom I saye, stoupe downe thy pytcher I maye the, that I maye drynke. If she saye also: Drynke, and I wyl gyue thy camels drynke: the same is she that thou hast ordeyned for thy seruant Isaac: yea, and therby shal I knowe that thou hast shewed merce on my master. And it came to passe per he had leste spea-lyng, beholde Rebecca came out, the doughter of Bethuel, sonne to Milca the wyfe of Haran: Abrahams brother, and her pytcher vpon her shoulde: The damselfe was very saye to loke vpon, and yet a mayde and vnkowen of man. And she went downe to the well, and fylled her pytcher, and came vp. And the seruante runnyng vnto her, sayde: let me saye a lytle water of thy pytcher. And she sayde: drynke my lozde.

And she hastned, & let downe her pytcher vpon her arme, and gaue hym drynke. And when she had gyuen hym drynke, she sayde: I wyl drawe water.

water for the camels also until they have dronken ynough. And she poured out her picher into the trough hastily, and ran agayne unto the well to get water, and drew for all his camels. And a man wooed at her. But heide his peace, to wite whether the Lord had made his journey prosperous or not. And it fortuned, as the camels had leste dnyng, the man toke a golden earrynge of halfe a shele weyght, and two bracelettes for her handes, of trene sheles weyght of golde, and sayde: whose daughter art thou: tell me I praye, is there rounne in thy fathers house for vs to lodge in: she answered hym: I am the daughter of Bathuel the son of Sylica, whiche she bare vnto Rahoz, and sayde moreouer vnto hym: we haue yttre and psonauntye ynough, & also rounne to lodge in.

D And the ma bowed him selfe and worshipped the Lord, and sayde: blessed be the Lord God of my master Abraham, whiche ceased not to deale mercifullly and true with my master, and hath brought me a way to my masters house. And the damsell ran and told them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euen to the well for as soone as he had sene the earrynges and the bracelettes in his sisters handes, and hearde the wordes of Rebecca his sister, saying: thus sayd the man vnto me: he went oute vnto the man. And so, he tooke with the camelles by the well syde. And he sayde: Come in thou blessed of the Lord. Wherfore standest thou without: I haue blessed the house, and made rounne for thy camels. And then the man cam into the house: and he bishpyled the camels, and (Laban) brought yttre and psonauntye for the camelles, and water to wash his feet, and the mens feete that wer with hym, and set meate before hym to eate. But he sayd: I will not eate until I haue sayde myn errande. And he sayde: saye on: And he sayde: I am Abrahams seruante, and God hath blessed my master oute of measure, that he is become grete, and hath gyven hym shepe and oxen, sheuer and golde, menservantes, and mayde seruantes, camels, and asses.

Gen. 27.1 And Sara my masters wyfe bare hym a sonne when she was olde, and vnto him hath he gyven all that he hath. And my master made me swear, saying: thou shalt not take a wife to my son amonge the daughters of the Cananytes in whose lande I dwell.

E But thou shalt go vnto my fathers house, and to my kindred, & take a wyfe vnto my sonne. And I sayde vnto my master: peradventure the wyfe will not folowe me: And he answered me: The Lord, before whome I walke, wyl sende his Angell with the, and prosper thy journeye and thou shalt take a wyfe for my sonne of my kynrede and of my fathers house. Then shalt thou be guiltlesse of my curse, when thou comest to my kynrede. And yf they gyue the not one, thou shalt be guiltlesse of my curse.

And so I came this daye vnto the well, & sayd O Lord, the God of my master Abraham, yf it

be so nowe that thou makest my journey which I go prosperous: beholde, I stande by this well of water, and when a virgin cometh forth to drawe water, and I say to her: gyue me (I pray the) a lytle water of thy picher to dnyke, and she saye to me: dnyke thou, & I wyl also drawe for thy camels, the same is the wyfe, whome the Lord hath prepared for my masters sonne.

And before I had made an ende of speakhing in myne herte, beholde, Rebecca came forth, and her picher on her shoulde, and she went downe vnto the well, and drew water. And I sayde vnto her: gyue me dnyke I praye the. And she made haste, and toke downe her picher from of her, and sayde: dnyke, and I wyl gyue thy camels dnyke also.

And I thanke, and she gaue the camels dnyke also. And I asked her, saying: whose daughter art thou: she answered: the daughter of Bathuel Rahozs sonne: whome Sylica bare vnto hym. And I put the earrynge vpon her face, and the bracelettes vpon her handes. And I bowed my selfe and worshipped the Lord, and blessed the Lord God of my master Abraham whiche had brought me my ryght waye to take my masters brothers daughter vnto his sonne. And also, yf ye wyl deale mercifullly and truly with my master, tel me: and yf not, tell me also that I maye turne me to the ryght hande or to the left.

Then answered Laban and Bathuel, saying: This saying is recorded euen out of the Lord: we can not therfore saye vnto the, eyther good, or badde: Beholde, Rebecca is before the, take her and go, that the maye be thy masters sonnes wyfe, euen as God hath sayd: And when Abrahams seruante herde thes wordes, he worshipped the Lord flat vpon the earth. And the seruant roke forth his welles of silver, and welles of golde, and rayment and gaue them to Rebecca and vnto her brother & to her mother, he gaue gyftes, and they byd eate and dnyke, bothe he & the men that were with hym, and tarped all nyght. And when they rose vp in the morning, he sayd: let me departe vnto my master. her brother and her mother answered: let the damsell abyde with vs a while, and it be but euen ten dayes, & then shall she go. he sayde vnto them: hynde me not: Beholde, the Lord hath prospered my journey. Sende me awaye therfore, that I may go vnto my master. And they sayde: we wyl call the damsell, and enquyre at her mouth: And they called forth Rebecca, and sayde vnto her: wylte thou goo with this man: And she answered: I wyl go.

So they let Rebecca thes sisters go, and her nourse, and Abrahams seruante, and his men. And they blessed Rebecca, and sayde vnto her: Thou art our sister, growe into thousand thousandes: and thy seede possesse the gate of theys enemyes. And Rebecca arose, and her damells, and set them vp vpon the camelles, and wente thes way after the man. And the seruante toke Rebecca, and went his waye.

And Isaac was commynge from the waye of the well of the spynge and fringe me, for he dwelle

he dwelt in the south country, and Isaac was gone out to pray in the field at the outside. And he lift up his eyes and saw the camels camyng. And Rebecca lyfte up her eyes, & when she sawe Isaac, she sayde unto him, what meanest thou that comest walking agaynst vs in the feld? And the seruante said it is my master. Therefore he toke her cloke and put it about her. And the seruante told Isaac all things that he had done. And Isaac brought her into his mother Sarahs tent, and toke Rebecca, and she became his wyfe, & he loved her, & so Isaac receaued comforte after his mothers death.

The xxv. Chapter.

Abraham taketh Rebekah to his wyfe, and getteth many children. Abraham dyeth and giveth all his goods to Isaac. The genealogy of Isaac. The birth of Jacob & Esau. Esau sellet his birth right for a mess of pottage.

Abraham proceeded further and toke him a wyfe called Rebekah, which bare him Shimon, and Issachar, & Gedon & Shimon, and Issachar, & Shimon, Issachar begat Zebulon, & Dan. And the sonnes of Gedon were Aser, Leui, and Leui. And the sonnes of Shimon Ephraim, & Ephraim, & Aser, & Aser, & Aser. All these were the children of Rebekah. And Abraham gaue all his goods vnto Isaac. But vnto the sonnes of the concubynes which Abraham had, he gaue gyftes and sent them awaye from Isaac his sonne, while he yet liued, eastward vnto the land of Eder. And these are the names of the children of Abraham which he liued in. The xxv. ch. v. then he liued in a lusty age (while he had liued ynough) & was put to his people. And his sons, Isaac & Ismael buried him in the double caue in the feld of Ephraim sonne of Isaac the Bethyter, beyde the playne of Mamre. Whych felde Abraham bought of the sons of Heth: where Abraham was buried & Sara his wyfe. It fortuned after the death of Abraham & God blessed Isaac his sonne, and Isaac dwelled by the well of the living, and seruing me.

15 These are the generations of Isaac, Abrahams sonne, whiche Hagar the Egyptian Sarais handmayd bare vnto Abraham. And these are the names of the sonnes of Isaac in their names according to their kynreds: the eldest sonne of Isaac Reuailoth, & Erdar, and Abbel, & Shimon, & Shimon, and Shimon, & Shimon, & Shimon. These are the sons of Isaac & these are their names, by their townes & castles. xii. princes of the household. And these are the peres of the lyfe of Isaac an hundred and xxxvi. yeare, and he fell aspe. and dyed and was layde vnto his people. And they dwelled from Heulab vnto Sur, that is by the border of Egypt, as thou goest toward the Syrians. And he dyed in the presence of all his brethren. And these are the generations of Isaac Abrahams sonne: Abraham begat Isaac.

16 And Isaac was forty yeare olde when he toke Rebecca to wyfe, the daughter of Bethuel the Syrian of Mesopotamia, and sister to Laban the Syrian. And Isaac made intercession vnto the Lorde for his wyfe: because she was barren:

and the Lorde was intreated of hym, and Rebecca his wyfe conceaued, and the chyldre stroue to gether within her. Therefore she sayd: if it shuld go so to passe, what helpeth it that I am with chyldre? therefore she wente to aske the Lorde. And the Lorde sayd vnto her: there are two manner of people in thy wombe, and two nacyns shalbe drydd out of thy bowels, and one nation shalbe myghtyer then the other, and the elder shalbe seruant vnto the yonger.

Therefore when her tyme was come to be deliuered, behold, there were two twynes in her wombe. And he that came out first was red, and he was all ouer as it were a rough garment, and they called his name Esau. And after hym came his brother out, and his hande holdyng Esau by the heile. And his name was called Jacob. And Isaac was xl. yeare olde when they were borne: and the boyes grew, and Esau became a comyng hunter and a ryler of the erth. But Jacob was a percyte man, and dwelled in the tentes. Isaac loued Esau, because he dyd eate of his venison, but Rebecca loued Jacob.

Isaac sod portage, and Esau came from the feld and was saynt, and Esau sayde to Jacob: I pray the with that redde portage, for I am saynt. And therefore was his name called Esau. And Jacob sayd: sell me this daye thy birth right. Esau sayd: Lo, I am at the point to dye, and what profite shall this birth right do me? Jacob answered & swaure to me the birth right. And he swaure to hym, and solde his birth right vnto Jacob. The Jacob gaue Esau bread and potage of ryle. And he dyd eate and dlynke and was up, and wente his waye. And Esau regarded not his birth right.

The xxvi. Chapter.

The journey of Isaac towards Abimelech. The promise made vnto Isaac and his sonne Jacob in the night of the birth of Jacob. The chapping of the well of the living. Isaac in Egypt. The attente made betwene Abimelech and Isaac.

Ad there came a dearth in the lande passyng the first dearth that was in the dayes of Abraham. And Isaac went vnto Abimelech kynge of the Philistines vnto Gerar. And the Lorde appeared vnto hym, and sayde: So not downe into Egypt, but byde in the lande which I shall shewe vnto the: sojourne in the lande and I will be with the, and will blesse the: for vnto the and vnto thy seede I will gyue all these contreyes. And I will performe the oth which I swaue vnto Abraham thy father, and wyl multiply thy seede as the starrs of heauen, and wyl gyue vnto thy seede all these contreyes. And in the laste shall all the nacyns of the earth be blessed, because that Abraham hearkened vnto my voyce and kepte myne ordinaunces, my commaundementes, my statutes, and my lawes. And Isaac dwelled in Gerar. And the men of the place asked hym of his wyfe, & he sayd: she is my sister: for he feared to saye: she is my wyfe, lest the men of the place shuld haue kylled hym, because of Rebecca whych was beweyfull to the eye.

And it happened after he had ben there longe tyme

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Gen. xlii. b. and. xlii. b.

time, that Abimelech kynge of the Philistines
looked out at a wyndowe, and sawe Isaac spy-
tyng with Rebecca his wyfe. And Abimelech
called Isaac, & sayd: he is of a surety thy wyfe
and why saydest thou she is my wyfe? To whiche
Isaac answered: I thought that I myght per-
adventure have dyed for her sake. Abimelech said
why hast thou done this unto varons of the peo-
ple myghte lyghtly have ben by thy wyfe. & so
shouldest thou have brought synne upon vs. And
so Abimelech charged all his people, sayinge: he
that toucheth this man or his wyfe, shal dye the
death. Isaac sowed in that lande, and folide in
the same yeare an hundred bushels: and the Lozde
blessed hym, and the man waxed myghty, and
wente forth and grewe, tyll he was exceedingly
great, for he had possession of shepe, of oxen, and
a myghty household, & therfore the Philistines
had enuye at hym: for the Philistines stopped &
tylled up wth earth all the wels whiche his fa-
thers seruantes dygged in his father Abrahams
tyme. And Abimelech sayd unto Isaac get the
from vs, for thou art myghtyer then we a great
deale. Therfore Isaac departed thence & abode
in the valley of Gerar, and dwelte there. And
Isaac returnyng, dygged agayne the welles
of water whiche they dygged in the dayes of A-
braham his father, whiche the Philistines had
stopped after the death of Abraham, and gaue
them the same names whiche his father gaue the
Isaacs seruantes dygged in the valley, and
founde a well of lypynge water. And the heath-
men of Gerar dyd stryue wth Isaac, berdyng
sayinge: the water is oures. Then called he the
well *Esek, because they strone wth hym.

Contestion

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And they dygged another well, & strone for
that also. And he called the name of it *Sitena
And then he departed thence, and dygged ano-
ther wel, for the whiche they strone not: therfore
called he it *Rehoboth, sayinge: the Lozde hath
nowe made vs rowme, that we maye increace
vpon the earth. And he wente vpon thence, to Be-
er Seba. And the Lozde appered vnto hym the
same nyght & sayd: I am the God of Abraham
thy father, feare not, for I am with the, and wyl
blesse the and multiplie thy seede for my seruante
Abrahams sake. And he builded an alter there
and called vpon the name of the Lozde, and pye-
ched his tente. And there Isaacs seruantes
dygged a well. Then came Abimelech to hym
from Gerar: and Abulath his frende, and Phi-
col his chefe capteyne. And Isaac sayde vnto
them: wherfore come ye to me, sayng ye hate me
and haue put me awaye from your? Whiche an-
swered: in seynge we sawe that the Lozde was
wth the, and we sayd: let there be now an oth
betwixte vs, euen betwixte vs and the, and let
vs make a bonde wth the, that thou shouldest
do vs no hurte as we haue not touched the, and
as we haue done vnto the nothyng but good, &
sente the awaye in peace, for thou arte now the
blessed of the Lozde. And he made them a feaste
and they dyd eate and drynke. And they rose vp
by tynes in the mornynge, and swore one to an
other. And Isaac sente them awaye. And they

Gen. xlii.

departed from hym in peace. And that same day
it happened, that Isaacs seruantes came and
tolde hym of a wel whiche they had dygged: and
sayd vnto hym, we haue founde water. And he
called it *Seba. And the name of Sebye is cal-
led *Beer Seba vnto this daye. Elau was .xli.
yere olde, and he toke a wyfe called Iudith, the
daughter of Bery an Hettyte, and Basmath &
daughter of Elon an Hettyte also whiche were
disobedient vnto Isaac and Rebecca.

Enuety.
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the othe.

The xxvii. Chapter.

Isaac blest the blyssing from Elau by his mothers
counsell. Isaac in lab, Elau is comforted. The fathers of
Elau to make Isaac.



And it came to passe that when Isaac
was waxed olde, and his eyes were
wymme (so that he coulde not se.)
he called Elau his eldest sonne &
sayde vnto hym. My sonne, and he
sayde vnto hym: here am I. And he sayde: be-
holde, I am nowe olde, and knowe not the daye
of my death: and now therfore take thy wep-
pe thy quynner and thy bowe and get the to the fel-
des, that thou mayst take me some venison, and
make me meate such as I loue, and bynng it me
that I maye eate, and that my soule may blesse
the, before that I dye. But Rebecca herde whiche
Isaac spake to Elau his sonne. And Elau wet
into the felde, to catche venyson, and to bynng
it. And Rebecca sayd vnto Jacob her sonne
sayinge: Beholde I haue hearde thy father say-
hyng with Elau thy brother & sayinge: bynng
me venison and make me meate, that I maye
eate & blesse the before the Lozde, afore my death.
Now therfore my sonne heare my voyce in that
whiche I commaunde the: get the to the floche, &
bynng me thence two good kyds, & I may make
meate of them for thy father, suche as he loueth.
And I shall byng it to thy father, & he may eate
and that he may blesse & before his death. Then
said Jacob to Rebecca his mother: behold, Elau
my brother is a rough man, & I am smooch. My
father shall peradventure fele me, & I shall seme
vnto him as though I wold about to begyle him
and so shal he byng a curse vpon me, & not a blyss-
ynge: and his mother sayd vnto hym. vpon me
be thy curse my sone, only heare my voyce, & go
& fetch me them. And Jacob wente & fet them, &
broughte the to his mother. And his mother ma-
de meat such as he knewe his father loued. And
Rebecca set goodly rayment of her eldest sonne
Elau, whiche was in the house wth her, and
put them vpon Jacob her yonger sonne & she put
the

Gen. xlii.
Isaac.

the skynes of goates vpon his handes and vpon the smooth of his necke. And he put the meate & breade whyche he had prepared in the hande of her sonne Jacob. And he came to hys father, he sayd, my father. And he answered: here am I, who arte thou my sonne? And Jacob sayd vnto hys father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: vp and slay and eate of my venison, & thy soule maye blesse me. And Isaac sayd vnto hys sonne: how cometh it that thou haste founde it so quickly my sonne? he answered: The Lord thy God brought it to my hande. Then sayde Isaac vnto Jacob, come nere and let me fele the my sonne whether thou be my sonne Esau or not. Then wente Jacob to Isaac hys father, & he felt and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were rough as hys brothers Esaus handes: and so he blessed hym.

And he asked him: art thou my sonne Esau? And he sayde, that I am. Then sayde he: brynge me and let me eate of my sonnes venison, that my soule maye blesse the. And he brought hym and he ate. And he brought hym wyne also, and he dranke. And hys father Isaac sayd vnto hym: come nere, and kysse me my sonne. And he went vnto hym and kysed hym. And he smelled the sauoure of hys rayment, and blessed hym, & sayde: The smell of my sonne is as the smell of a feld, whyche the Lord hath blessed. God geue the of the dewe of heuen, and of the fatnes of the earth, and plenty of coyne and wyne. People be thy seruantes, and nacons bowe vnto the. Be lord ouer thy brethren, & thy mothers chyliden stoupe vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

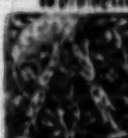
It happened that asone as Isaac had made an ende of blessing, and Jacob was scarce gone out from the presence of Isaac hys father, then came Esau hys brother from his huntynge, and had made also meate and broughte it vnto hys father, and sayde vnto hys father: let my father arys and eate of hys sonnes venison, that thy soule maye blesse me. Then hys father Isaac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau, and Isaac was greatly astonysd out of measure, and sayd: whyche is he and where is he then that hath hunted venison: and brought it me? and I haue eate of al before thou comest, and haue blessed him, and he shal be blessed. When Esau herde the wordes of hys father, he cryed out greatly and byterly: aboute measure, & sayde vnto his father: blesse me also my father. Who answered, thy brother came & subtyllye, & hath taken away thy blessing. And he sayd againe: he may wel be called Jacob for he hath undermynded me now two tymes: fyrste he toke away my byttinge, and se: now hath he taken away my blessing also. And he sayde: hast thou kept nere a blessing for me?

Isaac answered and sayde vnto Esau: behold, I haue made hym thy lord, and all hys mothers chyliden haue I made his seruantes. Moreover with coyne & wyne haue I stablished

hym, what can I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but that one blessing my father: blesse me also my father: so lysted vp Esau his voyce and wept. Then Isaac his father answered and sayd vnto hym: beholde, thy dwellinge place shal be the fatnesse of the earth, and of the dewe of heauen from aboue. & And with thy sweete wale thou lyue, and shal be thy brothers seruaunt. And it wyl come to passe, that when thou shalt get the masterye, thou shalt loose his yoke from of thy necke. And Esau hated Jacob, because of the blessing that hys father blessed hym with all. And Esau sayd in hys herte: The dayes of my fathers sorowe are at hande, and I wyl slaye my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yongest sonne, & sayde vnto hym: beholde, thy brother Esau threatheneth to kyll the: now therefore my sone heare my voyce, make the redy, and flee to Laban my brother at Haran: and tary with him a whyle: vntill thy brothers fearnes be swaged, and vntill thy brothers wrauth turne away from the, and he forgette the thynges whych thou haste done to hym. Then wyl I sende and let the awaye fro thence. Why shoulde I be desolate of you both in one daye? And Rebecca spake to Isaac, I am wery of my lyfe, for fear of my daughters of heere. If Jacob take a wyfe of the daughters of heere such one as these are, of the daughters of the lande what good shal my lyfe do me?

The xxviii. Chapter.

¶ Jacob is sente into Mesopotamia to Laban to a wyfe. Esau marryeth an Hittite. Jacob bryngeth a home. Esau is promysed. Jacob maketh a home.



And so Isaac called Jacob & blessed hym and charged hym, & sayde vnto hym: se thou take not a wyfe of the daughters of Chanaan, but arys and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almighty blesse the, and make the to encrease, and multiply the that thou mayest be a nōbre of people, and geue the the blessing of Abraham: to the & to thy seede with the, that thou mayest possesse the lande wherein I am a stranger: which God gaue vnto Abraham. Thus Isaac sent forth Jacob. And he went to Mesopotamia vnto Laban: sonne of Bethuel the Syrian, & brother to Rebecca Jacob & Esaus mother. When Esau sawe that Isaac had blessed Jacob, & sent hym to Mesopotamia, to see hym a wyfe there, and as he blessed hym he gaue hi a charge saying: thou shalt not take a wyfe of the daughters of Chanaan and thou shalt not take a wife of the daughters of Chanaan and thou shalt not take a wife of the daughters of Chanaan and thou shalt not take a wife of the daughters of Chanaan. Esau serpyng also the daughters of Chanaan pleased not Isaac his father: the went he vnto Hama, & toke vnto a wyche whych he had called a daughter of Hama. Abrahams sonne, the sister of Hama to be his wyfe. Jacob departed fro Beers Beba, to come vnto Haran, and came vnto a place by Channer, & tarried there all nyght, because the sonne was downe.

b ii And

of Laban and behold, it was not as yesterday,
and yestereday. And the Loyde sayd vnto Ja-
cob, turne againe into the lande of thy fathers,
and to thy brethren, and I will be with thee. Then
tooke Jacob Lent and called Rachel and Lea to the
felde with his flocke, and sayde vnto them: I fe
poure fathers countenance: it is not toward
me as yesterdaye, and yesteredaye. But the
God of my father hath bene with me. And ye
knowe howe that I haue serued poure father w
all my myght. But poure father hath deceyued
me, and chaunged my wages: 7. tymes: but God
suffred hym not to hurte me. When he sayde, the
spotted halbe thy wages, then al the shepe were
spotted. And when he sayde: the streaked shall be
thy wages, then they were all streaked. When he sayde:

15 the reward, then said all the shepe strahed: thus
said God taken awaye your fathers shepe, and
grouen them me. But in eam mynne tyme it hap-
pened, that I lyfied by myne eyes and sawe in a
dreaime, and beholde 4 rammes leaped vpon the
shepe that were strahed, spotted and party. And
the Angell of God spake vnto me in a dreaime,
sayinge: Iacob: And I answered: here am I.
And he sayd: lyfe vp nowe thyne eyes, and se
al the rammes leapyng vpon the shepe that are
strahed, spotted and partye: for I haue sene all
that Laban doth vnto the, I am 4 God of 4 Be-
thell, where thou annoyntedst the stone, & where
thou bowedst a vowe vnto me. Nowe therfore
arise and get the 4 out of thy countrey, and re-
turne vnto the lande where thou wast borne.

C Then answered Rabel, and Lea, and sayde vnto hym: haue we a porcion and inheritaunce in our fathers house? Doth not he count vs each as strangers, for he hath sold vs, & hath euen eaten vp our money. But all the ryches whiche God hath taken from oure father, that is oures and our chyldrens. And nowe what forerit God hath sayde vnto the, that do. Then Jacob rose vp, and set hys sonnes and wyues vp vpon camels, and carped awaye all hys flockes, and all hys substance whiche he had procured, hys ryches and possessions which he had gotten in the sopotamia, for to go to Mahab hys father vnto the lande of Canaan. But Laban was gone to

* there his shepe, and Rachel had stolen her fa-
 thers ymagis. And Jacob stole awaye the best
 of Laban the Syrian, in that he tolde hym not
 that he fled. So fled he and all that he had, and
 made hym selfe ready, and passed ouer the ryuer,
 and set hys face streight toward the mount Si-
 lead. Upon the thyrde daye after, was it tolde
 Laban that Jacob fled. Then he toke hys bye-
 then wyth hym, and folowed after hym seuen
 dayes iourney, and ouertoke hym at the mount
 Siload. And God came to Laban the Syrian
 in a dreame by nyght, and sayde vnto hym: take
 heede that thou speake not to Jacob oughte sauē
 good. And Laban ouertoke Jacob: and Jacob
 had pyched by tent in the mount. And Laban
 wyth his byethen pyched theyr tent also vpon
 the mount Siload. And Laban sayde to Jacob:
 Why hast thou done to steale awaye my herde
 and carpe awaye my doughers as though they
 had bene taken captyue wyth the swerde:

Wherfore wentest thou away secretly vnhumbled to me, and dydest not tell me, that I myght haue brought the on the waye wth myth syngynge, tymrel and harpe, and hast not suffered me to kysse my chyldren and my doughters. Thou wast a foole now to do it, for I am able to do yon euyl. But \S God of your father spake vnto me yesterdaye, sayynge take hede that thou speake not to Jacob ought faue good. And not though thou wentest thy waye, because \S longest after thy fathers house, yet wherfore hast thou stolen my goddes. Jacob answered & said to Laban: because I was afraide, and thought that thou woldest haue taken away thy doughters from me. But \S ^{where as thou layest thers to my charge} with whome soeuer thou syndest thy goddes, let hym dye, here before our byethren. Marke that thyns is by me, and take it to the. But Jacob wyl not that Rabel had stole them. Then went Laban into Jacobs tente, and into Leas tente, & into the two maydens tentes: but founde them not. Then went he out of Leas tente, and entred into Rabels tente. And Rabel had taken the ymages and put them in the camels strawe, and late downe vpon them. And Laban serched all the tente: but founde them not. Then sayde the to her father: my loyde, be not angrey that I can not tpe vp before the, for the custome of we men is come vpon me. So serched he but found not those ydois. And Jacob was wroth, & chode wth Laban. Jacob also answered and sayde to hym: what haue I respaced or what haue I offended, that thou folowdest so after me? Thou hast searched all my stuffe, and what hast thou founde of al thy household stuffe put it here before thy biethren & myne \S they may iudge betwixt vs both. Behold: Thus twenty pce haue I ben wth the, thy shepe and thy goates haue not ben barren, & the rammes of thy flocke haue I not eat. Whatsoeuer was some of bestes, I broughte it not vnto the, but made it good my selfe: of my hāde dydst \S requyre it, eue as it \S was stole by daye or nyght. By daye the heate consumed me, & the frost by nyght, & my slepe departed fro myn eyes. Thus haue I bene .xx. yeres in thy house, and serued \S .xiiiij. yeres for thy .ii. doughters, and .x. yeres for thy shepe, and thou hast chaiged my reward ten tymes. And except the God of my father, the God of Abraham, and \S feare of Isaac had ben wth me, surely thou haddest sente me awaye nowe all emptyr. But God be-
hede my tribulacyon, & the labour of my handes, and rebuked the yesterdaye.

Laban answered and sayd vnto Jacob: these daughters are my daughters, and these chyldre are my chyldren, and these shepe are my shepe, and all that thou seyst, is myne. And what can I do this daye vnto these my daughters, or vnto theyr chyldren whiche they haue borne? Now therefore come on and let vs make a bonde. And thou, whiche maye be a wytnesse betwene the and me. Then toke Jacob a stone, and sette it vp an ende, and Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, and they byd eate there vpon the

the heape of wyrtneſſe
the heape. And Laban called it *Jegar Saba-
dutha, but Jacob called it Gilead. *on (either of them
acc. byng to ſ properties of hys owne language)*

*Running
forſake*
Then ſayd Laban: thys heape is * wyrtneſſe
betwene the and me thys daye: therfore is it cal-
led Gilead. *on (that is a heape of wyrtneſſe)* and * Miz-
pab: for ſo he ſayde. The Lozde loke betwene me
and the whē we are departed one from another:

*I toke
byll.*
¶ If thou ſhalt beere my daughters, o: ſhalt take
other wyues beſyde my daughters. Here is no
man with vs: behold, God be wyrtneſſe betwixt
the and me. And Laban ſayde mozeouer to Ja-
cob: beholde, thys heape and thys marke which
I haue ſet here, betwixt me and the: this heape
be wyrtneſſe and alſo this marke that I wyl not
come ouer this heape to ſ, and ſ ſhalt not come
ouer this heape & this marke vnto me: to do any
harne. The God of Abrahā, the God of Iſahoz
& the God of they: fathers be iudge betwixt vs

And Jacob ſware by the feare of hys father
Iſaac. The Jacob did ſacrifice vpon the mount
and called hys byrthzen to cate b:ead. And they
byrde cate b:ead & tarped al nyght in the byl. And
early in the morning Laban roſe vp and kyſſed
his chyldzen & his daughters, and bleſſed them &
Lea departing, went vnto his place agayne.

The xxxiiij. Chapter:

*The beſon of the angelo. Jacob ſendeth preſentes vnto
hys brother Eſau. Wher he wreſtled with the angell which
chaunged hys name and called hym Iſrael.*

I
But Jacob went forth on hys iourney
And ſ angels of God came, and met
hym. And when Jacob ſawe them, he
ſayd thys is Goddes hoſt: & called the
name of ſ ſame place * Mahanaim. *(that is an ar-
my.)*

on
And Jacob ſente meſſengers before hym to
Eſau his bzother, vnto the lande * of Seir & the
felde of Edom. And he comaunded them ſaying
Thus ſhal ye ſpeake to my Lozde Eſau: thys ſer-
uaunt Jacob ſayth thus: I haue ſoge ouerned and
bene a ſtraunger with Laban vnto thys tyme &
haue oxen, aſſes and ſhepe, men ſeruauntes, and
women ſeruauntes, and haue ſent to ſhew it my
Lozde, ſ I maye ſynde grace in thy ſyght. And
the meſſengers came agayne to Jacob, ſayinge:

on
we came vnto thy bzother Eſau, and he cometh
agaynſt the and hath ſoure hundred men wyth
hym. But Jacob was greatly afrayde, & wyſte
not whycher waye to turne hym ſelfe, & deuyded
the people that was wyth him and the ſhepe and
oren and camels into ii. compaynes: and ſayde:
¶ If Eſau come to the one parte and ſmyte it, the
other ſhall ſaue it ſelfe.

on
¶ And Jacob ſayde agayne: O God of my fa-
ther Abrahā, and God of my father Iſaac: Lozde
which ſaydeſt vnto me: * retorne vnto thy coun-
tre and to thy kynred, & I wyl do all well with
the. I am not worſt of the leaſt of all the mer-
cyes and trueth whycher thou haſt ſhewed vnto
thy ſeruaunt. For wyth my ſtake came I ouer
this Iordane, and now haue I gotte ii. bzones
welyuer me from ſ handes of my bzother Eſau
for I feare him: leſt he wyl come and ſmyte the
mother wyth the chyldre. Thou ſaydeſt: I wyl
ſurely do the good, & make thy ſede as ſ ſand of
the ſee, which can not be nōbyed for multytude.

And he tarped there the ſame nyght, & toke of
that whych came to hande, & preſence for Eſau
hys bzother. ii. hundred ſhe goates and. xx. he goa-
tes. ii. hundred ſhepe and. xx. rāmes: thirty milche
camels with their coltes. xl. hynes, & x. bulles. xx.
the aſſes and ten ſoles: and deliuered them into
the hande of hys ſeruauntes, euery bzone by them
ſelues and ſayd vnto his ſeruauntes: go forth be-
foze me, and put a ſpace betwixt, bzone, & bzone
And he commaunded the ſaymoſt ſayinge.

¶ If Eſau my bzother mete the and a: the ſay
inge: whole art thou, & whycher goeſt thou: and
woolſt are theſe that go before the: ſ ſhalt ſaye:
they be thys ſeruaunt Jacobs, & it is a preſent ſent
vnto my Lozde Eſau, and beholde, he hym ſelfe
commeth after vs: And ſo comaunded he the ſe-
conde, and the thyrde, & all that folowed the bz-
ones ſaying of this maner: ſe ſ you ſpeake vnto
Eſau when ye mete hym, and ſay mozeouer: thys
ſeruaunt Jacob alſo cometh after vs, for he ſaid
I wyl peace his wyat with the preſent that go-
eth before me, and afterwarde I wyl ſe hym my
ſelfe, yf peradventure he wyl receaue me to grace
So went the preſent before him and he taried al
that nyght in the companye, and roſe vp the ſame
nyght, and toke hys two wyues & his two may-
dens, and hys eleuen ſonnes, & went ouer ſ forde
Jacob. And he toke them & ſent the ouer ſ ryuer
and ſent ouer that he had, tarped behynde hym,
ſelfe alone. And there wreſtled a mā with hym
vnto the breaking of ſ daye. And whē he ſawe
that he could not preuaile againſt him, he ſmote
hym vnder the thy e, and the ſynowe of Jacob
thys ſhynke, as he wreſtled wyth hym. And he
ſayd: let me go for the daye breaketh. Whycher
answered: I wyl not let the go, excepte ſ bleſſe
me. And he ſayde vnto hym: what is thy name?
he answered: Jacob. he ſayd: thou ſhalt be cal-
led Jacob nomoze, but * Iſrael. For as a prince
haſt thou wreſtled wyth God: and wyth man,
and haſt preuailed.

And Jacob aſked hym ſayinge: tell me thy
name. And he ſayd, wherfore doſt ſ ſo aſke af-
ter my name: and he bleſſed him there. And Ja-
cob called the name of the place * Pdeniel, for
I haue ſene God face to face, and my lyfe is preſer-
ued. And as he went ouer Pdeniel, the ſone roſe
vpon him, and he halted vpo his thy e. And ther-
fore is it that the chyldzen of Iſrael cate not of ſ
ſynow that ſhynke in that lace of the thy e, vnto
thys daye: becauſe that he touched ſ place of
Jacobs thy e in the ſynowe that ſhynke.

The xxxv. Chapter.

*Eſau and Jacob are agere: and Jacob came into
ſi-beria.*

I
Jacob lyftrunge vp hys eyes, lohed, &
beholde Eſau came, hauynge wyth
hym ſoure hundred men. And he de-
uyded the chyldzen vnto Lea and vn-
to Rachel, and vnto the two maydes
And he put the maydes and they: chyldzen for-
moſt: and Lea and her chyldzen after, and Ra-
bel, and Joſeph hyndermoſt. And he wente be-
foze them and fell on the grounde ſeuē tymes
vntyll he came vnto hys bzother.

Eſau came to mete hym and embraced hym.
b iii and

and fell on his necke and kyssed hym, and they wepte. And he lyfte up his eyes, and sawe the women, and the chyldren: and sayde: whence hast thou these? ^(And do they belonge unto thee?) And he answered: they are the chyldren which god hath geuen thy seruante. Then came the maydens forth, and they: chyldren, and byd they: obersaunce. Lea also with her chyldren came and byd they: obersaunce. And last of all came Joseph & Rabel, and byd they: obersaunce.

And he sayde: what is all the dreue wherch I mette? he answered: that I may fynde grace in the syght of my Lorde. And Esau sayde: I haue prouoked my brother, kepe that thou haste vnto thy selfe. To whome Jacob answered, oh nay, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue sene thy face as though I had sene the face of god and thou haste had a good will toward me. Oh take my blessinge that is broughte the, for God hath had mercy on me. ^(I sayng me all thynges.) And I haue prouoked. And so he compelled hym, and he toke it. And he sayd: let vs take our iourney and go. I will go before the. Jacob answered hym: my Lorde. Thou knowest, that the chyldren are with me, & the ewes & kyne with yonge vnder myne hande, wherby yf men shulde ouerdyne me one daye all the shepe wyl dye. Oh let my Lorde go before his seruante, and I will dyne saye and soflye, accordyng as the cattell that goeth before me and the chyldren, be able to endure vntill I come to my Lorde vnto Meir.

And Esau sayde: let me yet leaue some of my folke with the. And he answered, what needeth it? ^(Take our shepe onely haue I need of.) let me fynd grace in the syght of my Lorde. So Esau wente bys waye agayne that same daye vnto Meir. And Jacob toke his iourney towarde Succoth, and buylt hym an house, and made boordes for his cattell. And therfore is it, that the name of the place is called Succoth.

And Jacob came to Halem a cite of Sichem whiche is in the lande of Canaan: after that he was come from Mesopotomia, and pyched he fore the cite, and bought a parcell of grounde where he pyched his tente: of the chyldren of hemoz: Sichems father for an hundred peces of money. And he made there an altier, and called vpon the myghty God of Israel.

¶ The xxxiii. Chapter.

¶ The rauynge of Dina Jacobs daughter by the wil of Sichem. And of the great droue shepynges wherby the sonnes of Jacob.

In the daughter of Lea: whiche she bare vnto Jacob, wente oute to se the daughters of the lande. Whome when Sichem the sonne of hemoz & Henite: lorde of that countrey sawe, he toke her, and lay with her, and forced her: and his herte laye vnto Dina the daughter of Jacob. And he loued that damsell: and spake kindly vnto her, and Sichem spake vnto his father hemoz, saying: geue me this mayden vnto my wyfe.

And Jacob herde that he had despyed Dina his daughter, his sonnes deynge with they: cattell

in the felde, and he helde his peace, vntill they were come. And hemoz the father of Sichem went out vnto Jacob to comen with hym. And when the sonnes of Jacob comyng out of felde hearde it, it grieved them, & they were not a lytle wroth, because he had wrought folpe in Israel, in that he had lyeu vnto Jacobs daughter whiche thyng ought not to be done. And hemoz communed with them, sayinge: the soule of my son Sichem longeth for your daughter: gyue her hym to wyfe, and make mariages with vs: and gyue your daughters vnto vs, and take oure daughters vnto you, and ye shal dwel with vs, and the lande shal be before you. dwell and do your vntynesse, and haue your possessions therein. And Sichem sayde vnto her father and her brethren let me fynde grace in your eyes, and whatsoeuer ye appoynt me, that wyl I gyue. The frelpe of me both the dowrye and gyftes, and I wyl gyue accordyng as ye say vnto me so that ye gyue me the damsell to wyfe.

But the sonnes of Jacob answered to Sichem, and hemoz his father talkyng amonge them selues deceptfully, because he had despyed Dina they: syster. And they sayd vnto them: we can not do this thyng that we should gyue our sister to one that is vncircumcised, for that were a shame vnto vs. But in this wyl we consent vnto you. Yf ye wyl be as we be and all the men chyldren amonge you be circumcised, then wyl we gyue our daughters to you, and take your daughters to vs, and wyl dwell with you, and be one people. But and yf ye wyl not perthen vnto vs to be circumcised, then wyl we take our daughter & go our wayes. They: wordes pleased hemoz: and Sichem his soune. And the yonge man deserde not for to do the thyng because he had luste to Jacobs daughter: he was also moost se: by of all that were in his fathers house. Then hemoz and Sichem his sonne went vnto the gate of they: cite, and communed with the men of they: cite, saying: these men are vntayned toward vs, and dwell in the lande, and do they: occupacion therein. And in the land is roume prouoked for them: we wyl take they: daughters to wiues, and gyue them our daughters, onely herein wyl they consent vnto vs for to dwell with vs and to be one people: yf all the men chyldren that are amonge vs be circumcised as they are. What not their goodes and their substance and all they: cattell be ouys, onely we consent vnto them? For they wyl dwell with vs. And vnto hemoz and Sichem bys sonne perthened all that wente out of the gate of his cite. And all the men chyldren were circumcised whatsoeuer went out of the gates of his cite. And it happened the thyrde day (when it was paynfull to them) two of the sonnes of Jacob Simeon and Levi, Dinas brethren toke either of them bes: & swerde and went into the cite boldly: and slew all that was male, & slewe also hemoz and Sichem his sonne with f edge of the swerde, and toke Dina out of Sichems house, and went they: waye.

And the sonnes of Jacob comynge vpon the deed

Gen. 32.6

Gen. 33.18

Gen. 34.1

Gen. 34.2

Gen. 34.2

Gen. 34.2

deed, spoiled the egypte, because they had despoiled theyr sister: and toke their shepe, oxen, and theire asses, and whatsoeuer was in the citie, and also in the feldest. And all theyr goodes and all their chyliden and theyr wpones, toke they captiue, and made hauocke of all that was in the house.

But Jacob sayde to Symeon and Leui: ye haue troubled me and made me synke befoze the inhabytours of the lande, befoze the Cananites, and the phere syte. And I beinge fewe in nombe, they shall gather them selues together agaynst me, and slaye me, and so shall I and my house be destroyed. And they answered: shoulde they deale with our sister as with an whor?

¶ The xxxv. Chapter.

¶ Jacob goeth vnto Bethel, and buryeth his ymaginable an oke. Deboia dyeth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour: when she with her father's concubine. The death of Rachel.

And God sayde vnto Jacob: arise: and get the vp to Bethel and dwel there. And make there an alter vnto God, for I appeared vnto the when thou fleddest from the face of Esau thy brother. Then sayde Jacob vnto his household and to all that were with hym: put awaye the strange goddes that are amonge you, and be cleane, and chaunge your garmentes, for we wyl arise and go vp to Bethel, and wyl make an alter there, vnto God which berde me in the day of my tribulation, and was with me in the waye which I went.

And they gone vnto Jacob all the strange goddes whiche they had in theyr hande, and all theyr carnynges whiche were in theyr eares, and Jacob hyd them vnder an oke, whiche was by Sichem. And when they departed, the feare of God set vpon the egyptes that were round about them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan. The same is Bethel, he and all the people that was with hym. And he builded there an alter, and called the place: The God of Bethel: because that God appered vnto him there, when he fled fro the face of his brother.

But Deboia Rebbecca's nurse dyed, and was buried beneath Bethel vnder an oke. And the name of it was called: the oke of lamentation. And God appeared vnto Jacob againe, after he came out of Mesopotamia and blessed hym, and God sayde vnto hym: thy name is Jacob. Not withstanding, thou shalt be nomore called Jacob, but Israel: whelke thy name. And he called his name Israel.

And God sayde vnto hym: I am God almighty, growe, and multiplie: people and a multitude of people shall spring of the: yea and kynge shall come out of thy loynes. And the lande which I gaue Abraham and Isahac, wyl I gyue vnto the, and vnto thy seed after the wil I gyue that land also. And so God departed vp from him in the place where he had talked with hym. And Jacob sette vp a marke in the place where he talked with him, eue a marke of stone and poured oyle thereon, and poured

also oyle thereon, and Jacob called the name of the place where God spake with him * Bethel.

And they departed from Bethel, and when he was but a feilde byrader from Ephraim Rachel beganne to trauaile: and in traauylinge, she was in peryll. And it happened, as she was in paynes of her labour, the mydwyfe sayd vnto her: feare not: for this sonne is thyne also.

Then as her soule was a departyng: that she must dye, she called his name Ben Onon. But his father called him Benjamin. And thus dyed Rachel, and was buried in the waye to Ephraim, which is Bethlehem. And Jacob set vp a stone vpon her graue, whiche is called Rabel's graue stone vnto this daye. And Israel wente thence, and pitched vpon his tente beyonde the towne of Eder. And it chaunced, as Israel dwelt in the lande, that Ruben wente, and laye

with Bilha his fathers concubine, and it cam to Israel's eare. The sonnes of Jacob were. in nombe. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Iuda, Issachar, Zabulon. The sonnes of Rachel: Ioseph and Benjamin. The sonnes of Bilha Rabel's mayde: Dan and Nephehali. The sonnes of Silpha Lea's mayde, Gad and Isser. These are the sonnes of Jacob which were bozne him in Mesopotamia.

And so Jacob came vnto Isahac his father to Hamre vnto Syrach Arba whiche is in Hebron: where Abraham and Isahac solourned as stragglers. And the dayes of Isahac were an hundred and lxx. yeres: and Isahac fel syck and dyed, and was put vnto his people, bringe olds and full of dayes. And his sonnes, Esau and Jacob buried hym.

¶ The xxxvi. Chapter.

¶ The wyues of Esau. Jacob and Esau are tryed. The generacyon of Esau. Esau dwelt in the hill Seir.

These are the generacions of Esau. The same is Edom. Esau toke his wyues of the daughters of Canaan: Ida daughter of Esau in Bethyree, and Adalibama daughter of Ana, the daughter of Ibed an Heuyte, and Balmath Ismaels daughter, and sister of Abaiorth. And Ida bare vnto Esau, Eliphaz: and Balmath bare Reguel. And Adalibama bare Irus and Isclan an Isobab. These are the sonnes of Esau which were bozne him in the land of Canaan.

And Esau toke his wyues and his sonnes, and daughters, and all the soules of his house: his goodes, and all his cattell, and all his substance whiche he had gotten in the lande of Canaan, and went into a countrey awaye from the face of his brother Jacob: for their speeches was moche, and they coulde not dwell together, and the lande where in they were strangers, coulde not receyue them, because of theyr possession. Thus dwelt Esau in mount Seir. The same Esau is Edom. These are the generacions of Esau father of the Edomytes in mount Seir, and these are the names of Esau's sonnes: Eliphaz, the sonne of Ida the wyfe of Esau, and Reguel the son of Balmath the wyfe of Esau.

b.v. And

And the sonnes of Eliphas were Theman, Omar, Jephth, Gath and Kenas. And Thimna was concubine to Eliphas Elus sonne, and bare vnto Eliphas, Amalech. And these be the sonnes of Ada Elus wyfe. And these are the sonnes of Reguel: Rahab, Serah, Samina, & Wila: these were the sonnes of Basmath Elus wyfe. And these were the sonnes of Abalibama the daughter of Ana daughter of Jethion Elus wyfe, and she bare vnto Elau, Jecus, Jecalam, and Rojadh.

C These were dukes of the sonnes of Elau. The chyldren of Eliphas, the wyfe sonne of Elau were these: duke Theman, duke Omar, duke Jephth, duke Kenas, and duke Rojadh, duke Gatham, and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom and these were the sonnes of Ada. These also are the chyldren of Reguel Elus sonne: duke Rahab, duke Serah, duke Samina, duke Wila. These are the dukes that came of Reguel in the lande of Edom. And these are the sonnes of Basmath Elus wyfe. These were the chyldren of Abalibama Elus wyfe: Duke Jecus, duke Jecalam, duke Rojadh: these dukes came of Abalibama daughter of Ana Elus wyfe. These are the chyldren of Elau, and these are the dukes of them: whiche Elau is Edom. These are the chyldren of Seir the Hovite, the inhabytour of the lande: Lordan, Sobal, Jibron and Ana, and Dison, Esir & Disan. These also are dukes of the Hovites the chyldren of Seir in the lande of Edd. And the chyldren of Lothan were Hoz and Hem. And Lothas sister was called Thimna.

D The chyldren of Sobal were these: Anan, Manahath, and Ebal, Sepho, and Onan. These are the chyldren of Jibron. Ana and Ana, this was that Ana that founde mules in the wyldernesse, as he fed his father Jibrons asses. The chyldren of Ana were these: Dison and Abalibama the daughter of Ana. These are the chyldren of Dison, Hem, Dan, and Esban, Jethian and Cheran. The chyldren of Esir are these: Silhan, Seranan, and Ahan: The chyldren of Disan also are these: Uz, and Aran.

These are the dukes that came of Hoz: duke Lothan, duke Sobal, duke Jibron, duke Ana, duke Dison, duke Esir, duke Disan. These be the dukes that came of Hoz, after they: dukedomes in the lande of Seir. These are the kynnes that raygned in the lande of Edom, before they raygned anye kynge vpon the chyldren of Israel: Bela the sonne of Beor raygned in Edomea, and the name of his cytye was Vinaba. And when Bela dyed, Jobab the sonne of Serah out of Bozra, raygned in his stede. When Jobab also was deed, Husam of the lande of Theman raygned in his stede. And after the death of Husam, Hadab the sonne of Bedad, which slew the Hadanites in the felde of the Moabytes raygned in his stede, and the name of his cytye was Aitich. When Hadab was deed, Samia of Wasteha raygned in his stede. When Samia was deed, Saul of the cytye Rebooth raygned in his stede. When Saul was

deed, Baalhanan the sonne of Achboz raygned in his stede. And after the death of Baalhanan the son of Achboz, Hadab raygned in his stede, and the name of his cytye was Dahu. And his wyues name Waderabel the daughter of Wafred, the daughter of Welaab.

These are the names of the dukes that came of Elau in the twelue kynnes, places and names: duke Thymna, duke Ana, duke Jether, duke Abalibama, duke Elau, duke Synon, duke Kenas, duke Theman, duke Wilyar, duke Wadisel, duke Jram. These be the dukes of Edomea, accordyng to theyr habytacions, in the lande of theyr possessions. This Elau is the father of the Edomytes.

The xxxvii. Chapter

C Joseph accuseth his brethren. Joseph dreamed and is hated of his brethren, and sold to the Egyptians. Jacob bewaileth Joseph.



Jacob dwelt in the lande wherein his father was a stranger, even in the lande of Canaan. These are the generations of Jacob: When Joseph was seuentene yere old, he kept shepe with his brethren, and the ladde was with the sonnes of Bilha and with the sonnes of Zilpha, his fathers wyues. And he brought vnto theyr father an euill sayinge of them. But Israel loved Joseph more then all his chyldren, because he begat hym in his olde age, and he made hym a coote of many colours.

And when his brethren sawe that theyr father loved hym more then al his brethren, they hated hym, and coulde not speake peaceably vnto hym. Moreover, when Joseph had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more. And he sayde vnto them: heare, I praye you, this dreame whiche I haue dreamed: Beholde, we were byndyng sheues in the felde: and lo, my shefe arose, and stode vpryght, and yours stode rounde about, and made obeyssaunce to my shefe. To whom his brethren sayd: Hail thou be our kynge in dede? Or halte thou in dede haue domynion ouer vs? And they hated hym yet the more, because of his dreames and of his wordes.

And he dreamed yet an other dreame, and tolde his brethren, sayinge: beholde, I haue had one dreame more: me thought the sunne and the moone and xi. starres made obeyssaunce to me.

And when he had tolde it vnto his father and his brethren, his father rebuked hym, and sayde vnto hym: what is this dreame which thou hast dreamed? Shall I and thy mother, and thy brethren

then come to fall on the ground before the
And his brethren hated him, but his father no-
ted the sayinge. His brethren also went to kepe
they fathers shepe in Sichem, and Israel sayde
vnto Joseph: doo not thy brethren kepe in Si-
chem, and I will sende the to them.

L. xix. 19

He answered: here am I. And he sayde vn-
to him: goo, and se whether it be well with thy
brethren, and the shepe: and bypunge me word
agayne. And so he sente him oute of the vale of
Iehon, and he wnt to Sichem. And a certayne
man founde him, and behold he was wandring
oute of his waye in the felde, and the man asked
him: what sekest thou? he answered: I seeke my
brethren, tel me I praye where they kepe shepe
And the man sayde: they are departed hence, for
I herde them saye: let vs go vnto Dothan.

Gen. xxi. 1
Gen. xxi. 2

Thus went Joseph after his brethren, & found
them in Dothan. And when they saw him afar
of before he came at them, they toke counsaile
agaynst him for to slaye him. For one sayde to
an other: Beholde, this dreamer cometh: come
now therfore and let vs slaye him, and cast him
into some pyt, and we wyl save a wycked beast
hath deuoured him, and we shall se what wyl
come of his dreames. When Ruben hearde that
he ryd him out of theyr handes, & sayd: we wyl
not kyll him. And Ruben sayde moreover vn-
to them: shed not his bloude, but cast him into
this pyt that is in the wyldernesse, and laye no
hande vpon him. And when he sawe that he
myghte ryd him out of theyr handes, and deli-
uer him to his father agayne.

Gen. xxi. 3

v. 1

And it happened, that when Joseph was come
vnto his brethren, they strepte him oute of his
coote, his partye coloured coote that was vpon
him, and they toke him and caste him into an
emyt pyt, wherein was no water. And they
sat them downe to eate bredd. And as they lyfte
vp theyr eyes and looked about, there came a com-
pany of Ismaelytes from Silad, and theyr ca-
mels laden with hyssop, baulme and myrr: and
were goinge downe to carie it into Egypt.

Gen. xxi. 4
Gen. xxi. 5

And Iuda sayde vnto his brethren: what a
unprofitable thinge we haue done to our brother, and kepe his
bloude secrete, come on and let vs sell him to
the Ismaelytes, and let not our handes be vpon
him: for he is our brother and our fleshy. And his
brethren were content. Then as the Adia-
nytes marchant men passed by, they drewe, and
lyft Joseph oute of the pyt, and solde him vnto
the Ismaelytes for twenty piers of siluer. And
they brought him into Egypt.

Gen. xxi. 6

And when Ruben came agayne vnto the pyt,
and founde not Joseph there, he rent his clothes
and wnt agayne vnto his brethren, sayinge: the
lad is not yonder, and whither shall I goe? And
they toke Josephs coote, and hylled a goote, and
depped the coote in the bloude. And they sente
that partye coloured coote, and brought it vnto
their father, and sayd: This haue we founde: se,
whether it be thy sonnes coote or no. And he hnt
it, sayinge: it is my sonnes coote, a wycked beast
hath deuoured him, Joseph is rent in pices.

And Iacob rent his clothes, and put sacke cloth

aboute his loynes, and sorrowed for his sonne a
longe season. But all his sonnes & all his dought-
ters rose vp to comforte him. But he woulde not be comforted, but sayde: I wyl goo
downe into the graue vnto my sonne mourning
And thus his father wept for him. And the Adia-
nytes solde him into Egypt vnto Putiphar
a loyde of Pharaon, and his cheif stuarde:

Gen. xxi. 7
Gen. xxi. 8

The xxxviii. Chapter.

The marriage of Iuda. The trespass of Er and Onan,
and the begetting of Sela that came thereupon. Iuda
saye with his doughter Thamar. The birth of Iuda
very and Iudith.



Fortuned at that tyme that Iudas
wente downe from his brethren, and
gate him to a man called Hira of O-
dolan, and there he sawe the dought-
ter of a man called Sela a Canaanite.

Gen. xxi. 9

And he toke her, and went into her. And Er
conceyued and bare a sonne, and called his name
Er. And he conceyued agayne, and bare a sonne,
and called him Onan. And he conceyued a-
gayne, and bare yet a sonne, whome he called
Sela: and he was at Christ when he bare him.

And Iudas gaue Er his eldest sonne a wyfe,
whose name was Thamar. And Er Judas el-
dest sonne was wycked in the syght of the Lord
and the Lord slewe him. And Iudas sayde vn-
to Onan: go into thy brothers wyfe, and mary
her, that thou mayest styre vp seede vnto thy
brother. And when Onan perceyved that the seed
shuld not be his, therfore when he went into his
brothers wyfe, he spilled it on the grounde, and
gaue not seed vnto his brother. And the thynge
which he dyd, displeased the Lord, wherfore he
slewe him also. Then sayde Iudas to Thamar
his doughter in lawe, remayne a wyddowe at
thy fathers house, tyl Sela my sonne be growen,
for he sayd: Lest peraduenture he dye also as his
brethren dyd. And Thamar went and dwelte
in her fathers house.

Gen. xxi. 10

And in procelle of tyme the doughter of Sela
Iudas wyfe dyed. Then Iudas when he had
left mourninge, went vnto his shepe shep-
pers to Timnath he and his frende Hira of Odolan.

Gen. xxi. 11
Gen. xxi. 12

And one tolde Thamar, sayinge: beholde, thy fa-
ther in lawe goeth vp to Timnath, to Sela
his shepe. And she put her wyddowes garmentes
of from her, and covered her with a clooke, and
disguysed her selfe: & sat her downe in a com-
mune place which is by the hys wayes syde to Tim-
nath, for by cause she sawe Sela was growen
and she was not gyven vnto him to wyfe.

When Iuda sawe her, he thought it had bene
an whore, by cause she had covered her face. And
he turned to her vnto the waye, and sayde: come
I praye the, let me lye with the, for he knewe not
that it was his doughter in lawe. And she an-
swered: what wilt thou gyue me for to lye with
me? Then sayde he: I wyl sende the a kyd from
the flocke. She sayde: Then gyue me a pledge,
tyl thou sende it. He sayde: what pledge shall I
gyue the? She answered: thy signet, thy byace-
let, and thy staffe that is in thyne hande. And he
gaue it her, and lay by her, and she was with childe
by him. And she gat her by, and wente and put
her

her mantell from her, and put on her byddens rayment. And Judas sent the kyb by his frende of Obolam, for to receyue his pldge agayne from the wyne hande. But he founde her not.

Euen after he the men of the same place, saying where is the whoze that sat openly by f wapes side. They answered: Ther was no whoze here he came therfore to Juda agayne, and sayd vnto him: I cannot fynde her, and also the men of place sayd: that there was no whoze there. And Juda sayd: let her take it to her, lest we be shamed. Beholde, I sent the kyb, and thou hast not founde her. And it came to passe, that after thre monethes, one told Juda, saying: Thamar thy

A daughter in lawe hath playd the whoze, and w playing the whoze is become great with childe. And Juda sayd byngre her forth, that she maye be bynt. And when they broughte her forth, she sent to her father in lawe saying: by the man vnto who these thynges pertaine am I w childe. And sayd also, loke whose are this seale, vnce let, and this staffe. And Juda knewe them and sayd: she hath bene moze ryghteous then I, because I gaue her not to Shela my sonne. And he

Slaye with her nomoze. It fortuneth, when tyme was come that she shulde be deliuered, beholde, there was two twynnes in her wombe. And it fortuneth that when she trauced, the one put out his hande, and the mydwife toke and bounde a red threde about it, saying: this is come out first. And it chaunced, that he plucked his hand back agayne, and beholde, his brother came out. And he sayd: wherfore haste thou rent a rent vpon the / and called his name Pharez. Afterwarde came out his brother that had the red threde about his hand, and his name was called sarah:

CThe xxxi. Chapter.

God prospereth Joseph. Pharaon wele remembreth hym. He is accused & cast in prison. God hath mercy vpon hym.

Ioseph was brought vnto Egypt: and Putiphar a lord of Pharaon (and his chefe liuard an Egyptian) bought him out of Imaclites which had brought hym thither. And God was with Joseph, and he became a luckye man, continuing in f house of his master the Egyptian. And his master sawe that God was with hym, and that God made all that he dyd to prosper in his hande.

And Joseph founde grace in his masters syght, and serued hym. And made hym ruler of his house, and put all that he had in his hande.

And it fortuneth fro that tyme that he had made him ruler ouer his house & ouer al that he had, f Lord blessed the Egyptians house for Joseph sake, & the blessing of the Loyde was vpon al f he had in the house, and in the feilde. And therfore he leste all that he had in Josephs hand, and lohed vpon nothyng that was with hym, save onely on the byeed whiche he dyd eat. And Joseph was a goodly persone, and wellfaoured.

B And it fortuneth after this, that his masters wyfe cast her eyes vpon Joseph and sayd: come lye with me. But he refused, and sayd to his masters wyfe: Beholde, my master wotech not what he hath in the house with me, and hath co-

mytted all that he hath to my hande. There is nomd greater in the house then I. Neither hath he kept any thyng from me, but onely the, because thou art his wyfe. How then can I do this great wychednesse & syn agaynst God? And after this maner spake he to Joseph daye by daye but he hekened not vnto her, to slepe nor heare of to be in her compaignie. And it fortuneth on a tertayne conuenient daye, that Joseph entred into the house, to do his busynesse: and ther was none of the household by, in the house. And he caught hym by the garment, saying: come slepe with me. And he leste his garment in her hande and fledde, and got hym out. And it chaunced, when she sawe that he had leste his garmente in her hand, and was fled out. *(And he not regretted)* she called vnto the men of her house, and tolde them, saying: He, he hath broughte in an hebbu vnto vs to do vs shame: for he came into me for to haue slept with me. And I begd to crye with a loude voyce. And when he hearde that I lyfte vp my voyce and cryed, he leste his garment w me, and fled awaye, and got hym out.

And she layed by his garment by her, vntyll her lord came home. And she tolde hym wyth these wordes, sayinge: This hebbues seruaunt which thou hast broughte vnto vs, came into me to dome shame. But as soone as I lyfte vp my voyce and cryed, he leste his garment with me, and fled out. When his master *(beinge to lyght of syence)* hearde these wordes of his wyfe whiche she tolde hym, saying: after this maner dyd thy seruaunt to me, he wared wyth.

And the master toke Joseph and put him in *pylson, euen into the place where the hynges pylsoners laye bounde. And there continued he in pylson, but the Loyde was with Joseph, and shewed hym mercede, and got hym fauour in the syght of the lord of the pylson. And the keeper of the pylson commytted to Josephs hand al the pylsoners that were in the pylson house. And whatsoever was done there, that dyd he. And f keeper of the pylson lohed vnto nothyng f was vnder his hande, seinge that the Loyde was w hym. For whatsoever he dyd, the Loyde made it to prosper.

CThe xl. Chapter.

Joseph expoundeth the dreames of the two pylsoners.

And it chaunced after this, that the butler of the hyngre of Egypte and his baker had offended the Loyde the hyngre of Egypte. And Pharaon was angrye agaynst his two offy- cers, agaynst the chefe butler and the chefe baker: and put them in ward in his chefe stwardes house: euen in the pylson and place where Joseph was bound. And the chefe stwardes gaue Joseph a charge w them, & he serued them. And they continued a season in ward: And they dreamed either of them in one night both the butler & the baker of the hyngre of Egypte whiche were bounde in the pylson house, either of them his dreame, and eche mannes dreame of a sondry interpretation. When Joseph came in vnto them in the morning, and lohed vpon them, beholde, they were sad.

sed. And he asked Pharaons officers that were with hym in his masters warde, saying: wherefore loke ye so sadlye to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them

C Do not interpretynge belonge to God: yet tel me: and the chefe butler tolde the dreame to Joseph, and sayde vnto hym: In my dreame me thought there stode a vyne before me, and in the vyne were. iii. bzaunches, and it was as though it budded, and her blossomes shot forth: and the grapes thereof wared rype. And I had Pharaons cup in my hande, and toke of the grapes, and wronge them into Pharaons cup, and deliuered Pharaons cup into his hande. And Joseph sayde vnto him: this is the interpretation of it. The thre bzaunches are thre dayes: for within the dayes shall Pharaos lyfte vp thynne heed, and restore the vnto thynne office agayne, and I shal deliuer Pharaons cup into his hande after folde manner wherein I wait wanto gyue hym drinke. But yt thou thynke on me with the, when thou art in good case, shewe mercy (I wape the) vnto me. And make mencyon of me to Pharaos, & wyngte me out of this house: for I was stollen out of the lande of the hebrues, & here also haue I done nothyng at all wherfore they shuld haue put me into this dongeon. When the chefe baker sawe that the interpretacyon was good, he sayd vnto Joseph: me thought also in my dreame that I had thre wycker baskettes on myne heed

D And in the uppermoost basket there was of all maner bahemecates for Pharaos. And the byrdes byd eate them out of the basket that was vpon my heed. And Joseph answered and sayde: this is the interpretacyon thereof. The thre baskettes are thre dayes, for this daye the dayes shal Pharaos take thy heed from the, and shall hange I on a tree, and the byrdes shal eat the flesh from the.

E And it came to passe I thys daye which was Pharaons byrthdaye, I he made a feast vnto all his seruantes. And he lyfted vp the heed of the chefe butler & of the chefe baker amonge his seruantes. And restored the chefe butler vnto his butlership agayne: which also recched the cup in to Pharaos hand, but he hanged the chefe baker eue as Joseph had interpreted vnto them. After the byd the chefe butler remembred Joseph, but forgot hym.

C The. xli. Chapter.

C Pharaos dreames are reponed by Joseph. He is made ruler ouer all Egypt. He hath two sonnes: Manasses and Ephraim. The death begunneth in Egypt.

A As it is fortunad after. ii. yerres, that Pharaos dreamed, & behold he stode by a ryuers syde, and there cam out of the ryuer seven goodly hyne and fatfleshed and fed in a medowe, and seven other hyne came vp after them out of the ryuer, euylfaoured and leane fleshed, and stode by the other hyne vpon the bynke of the ryuer. And the euylfaoured and leane fleshed hyne did eat vp the seven wel faoured and fat hyne: and Pharaos awoke. And he slept agayne, and dreamed the seconde tyme. And beholde, seven eares of cozne grewe vpon one stalk, same and good

ly. And agayne, seven thynne eares blasted with the East wynde sprange vp after them: and the seven thynne eares deuoured the seven ranke &



full eares. And Pharaos awoke, and se, it was a dreame. And when the morning came, his spyte was troubled. And he sent and called for all the forslayers of Egypt, & all the wyle men thereof, and Pharaos tolde them his dreame: but there was none of them that coulde interpretat it vnto Pharaos. Then spake the chefe butler vnto Pharaos, sayinge: I do remembre my faultes this daye. Pharaos beinge angrey with his seruantes put in warde in I chefe snardes house both me and the chefe baker. And we dreamed both of vs in one nyght, and eche mans dreame of sondrye interpretacyon. And there was with vs a ponge man, an hebreue boyne, seruante vnto the cheffest steward. To whom when we told them, he declared our dreames to vs accordyng to cypher of oure dreames. And as he declared them vnto vs, euen so it came to passe. For he restored me to myne office agayne, and hanged hym. Pharaos sent therfore, and called Joseph.

And they brought hym hastily out of prison. And he shaued hym selfe, and chaunged his rayment, and came into Pharaos. And Pharaos sayd vnto Joseph: I haue sene a dreame & nomā can interpretate it, and I haue hearde saye of the, that as sone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharaos, sayinge: Not I, but God shall gyue Pharaos an answer of peace.

C And Pharaos sayd vnto Joseph: in my dreame me thought I stode by a ryuers syde, and there came out of ryuer. vii. fatfleshed, and wel faoured hyne & fed in the meddowe. And then seven other hyne came vp after them, poze & very euylfaoured, & leane fleshed: suche as I neuer sawe in all this land of Egypt, they were so euyl faoured. And the seven leane and euylfaoured hyne did eate vp I first vii. fat hyne. And when they had eaten the vp, a man could not perceyue I they had eate them: but they were styll as euyl faoured, as they were at the begynnynge. And I awoke. And I saw agayne in my dream, and behold, seven eares sprang out of one stalk, full and saye, and seven other eares agayne, withered, thin, and blasted with the east wynde, sprang vp after them. And the thynne eares deuoured I seven good eares. And I haue tolde it vnto the soth i pers, but there was no man that could tel what it meant. And Joseph answered Pharaos both Pharaos dreames are one. And God

barth

hard shewed Pharaon what he is aboute to do. The seven good yere are seven yeres: and the seven good eares are seven yeres also, and it is but one dreame. Lp he wylle the seven thyn and eysl fauoured hyne that came out after them, are se- yeres: and the seven emptye and blashed eares, shall be seven yeres of hunger. This whiche I haue sayd vnto Pharaon, it is that god is about to do, and sheweth it vnto Pharaon.

Behold, there came seven yere of great plenteousnesse throughout all the lande of Egypt. And agayne, there shal come after the seven yeres of hunger. And also y plenteousnesse shal be forgotten in the lande of Egypt. And the hunger shal consume the lande: neither shal the plenteousnesse be knowne in the land, by reason of y hunger that shal come after, for it shal be excre- dyngre great. And as concerning y dreame was doubled vnto Pharaon the second tyme, be- holde, the thynge is certainly prepared of God, and God wylle shortly byng it to passe.

Now therfore let Pharaon prouide for a ma of vnderstandyng and wysdom, and let hym o- ner the land of Egypt. And let Pharaon do this also that he make officers ouer y land, and take vp the fyfth parte of the lande of Egypt in the seven plenteous yeres, and let them gather al y foode of the good yeres that come, and lay vp corne vnder the hand of Pharaon, that there may be foode in the cyties, and there let them hepe it: that there may be founde in store in the lande, agaynst the seven yeres of hunger whiche shall come in the lande of Egypt, that the land perishe not thowgh hunger.

E And the sayinge pleased Pharaon and all his seruantes. Then sayde Pharaon vnto his ser- uantes: where shall we fynde such a man as this is, in whom is the spirit of God? And Pha- raon sayd vnto Joseph: for as moch as God hath shewed the al this, there is no man of vnderstan- dyng or of wysdome lyke vnto the. Thou ther- fore shalt be ouer my house, and accordyng to thy wyse shall all my people be ruled, onely in the hynges scate wyl I be aboute the. And Pha- raon sayde agayne vnto Joseph: beholde, I haue set the ouer all the lande of Egypt. And he toke of his rynge from his hand, and put it vpon Jo- sephs hand, and arrayed hym in cloth of raynes, and put a golden cheyne aboute his necke, y set hym vpon the best charet that he had, saue one. And they crept before him: Bowe the knee, and Pharaon made hym ruler ouer all the lande of E- gypte. And Pharaon sayde vnto Joseph: I am Pharaon, without the shall no man lyue vnto his hande or foote in all the lande of Egypt.

A And he called Josephs name saphnath Parna. And he gaue hym to wyfe Asnath the daug- ter of Putiphar prest of On. Then wente Joseph abode in the lande of Egypt. And he was thyrty yere olde when he stode before Pha- raon kynge of Egypt. And Joseph departyng from the presence of Pharaon, went thowghout all the lande of Egypt. And in the seven plente- ous yeres they made theyres and gathered vp all the foode of the seven plenteous yeres wherpe

were in the lande of Egypt, and layed vp the same in the cyties. The foode of the felde that grew round about every cytie, layed he vp in y same. And Joseph layed vp corne in store, lyke vnto the lande of yse in multitude out of mea- sure, vntyl he left nombryng: for it was with out nombre. And vnto Joseph were doyne two sonnes (before the yeres of hunger came) whiche Asnath the daughter of Putiphar prest of On bare vnto hym. And Joseph called the name of the fyfth sonne * Manasse, for God (sayde he) hath made me forget all my labour and all my fathers householde. The name of the seconde cal- led be Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the seven yeres of plenteousnesse y was in y lande of Egypt were ended, then came the seven yeres of * derty accordyng as Joseph had sayde. And the derty was in all landes: but in all the lande of Egypt was there yet foode. And when the lande of Egypt also bega to hun- ger, the people crept to Pharaon for breed. And Pharaon sayde vnto all the Egyptians: go vnto Joseph, and what he sayeth to you, that do. And the derty was thowghout all the lande. And Jo- seph opened all that was in the cyties, and solde vnto the Egyptians. For y hunger waxed soze in the lande of Egypt. And all countreyes came to Egypt to Joseph for to bye corne, bycause y the hunger was so soze in all landes.

¶ The xlii. Chapter:

Josephs brethren come into Egypt to bye corne. And he knoweth them, and reuereth them. Asymon is put in prison the other returns to theyr father to set them at liberte. And father is led in to be hym go, but at the last he graunteth it.

A And Jacob seing y there was corne in Egypt, sayde vnto his sonnes: why gaue ye one vnto another? And he sayd: beholde, I haue herde that there is corne in Egypt. * Get you downe thether and bye vs corne fro thence, that we maye lyue and not dye. So wente Josephs ten brethren downe to bye corne of the Egypti- ans. But Ben Jamin Josephs brother wolde not Jacob sende with his other brethren, for he sayde, lest some mysfortune happen hym. And the sonnes of Israel came to bye corne amonge other that came, for there was derty in the land of Canaan. And Joseph was gouerner in y lande and solde to all the people of the lande. And his brethren came, and fell flat on the grounde be- fore hym. When Joseph sawe his brethren, he knewe them: and made him selfe straunge vnto them, and spake roughlye vnto them, sayinge: Whence come ye? They answered: out of y land of Canaan, to by vntayle. And Joseph knewe his brethren, but they knewe not hym.

And Joseph remembered his dreames whiche he dreamed of them, and sayde vnto them: ye are lppes, and to se where the land is weak is your commynge. And they sayde vnto hym: naye my lord, but to bye vntayle thy seruantes are com. We are all one mans sonnes, and meane truly, and thy seruantes are no lppes. And he sayde vnto them agayne: naye, but euen to se where y lande is weak, is your commynge. And they sayde

Gen. xlii. b
Gen. xlii. c
Dan. ii. g

Gen. xlii. a

Gen. xlii. b

Gen. xlii. c

Gen. xlii. d

Gen. xlii. e

Gen. xlii. f

sayde: we thy seruantes are thoru brythren, the sonnes of one man in the lande of Chanaan. And beholde, the pongest is this daye with our father, and one woman woteb where he is. And Joseph sayde vnto them, that is it that I spake vnto you, saying: ye are spyes. wherby ye shalbe proued. By the lyfe of Pharao, ye shall not go hence, except your pongest brother come hyther. Sende out one of you which maye set your brother, and ye shall be kepte in prison, that your wordes maye be proued, whether there be anye truth in you: or els by the lyfe of Pharao ye are but spyes. And he put them in wardes thre dayes.

C And Joseph sayd vnto them the thyrde daye: This do and lyue, for I feare God. If ye meane no hurte, let one of your brythren be bounde in the house of your prison, and go ye and brynge the necessarpe foode vnto your householdes, but brynge your pongest brother vnto me: that your wordes maye be tryed, and that ye dye not. And they dyd so. And one sayde to an other: we haue verely synned agaynst oure brother, in that we sawe the anguish of his soule when he besought vs, and we wolde not heare hym: and therfore is this trouble come vpon vs. And Ruben answered them, saying: sayde I not vnto you that ye shoulde not synne agaynst the ladde: and ye wolde not heare. And se his blonde is requyred.

D They were not aware that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them and wepte, and turned to them agayne and communed with them, & toke out Simeon from amonge them, & bounde hym before they eyes, and Joseph commaunded to sly thys saches with cozne, and to put euery mans money in his sache, and to gyue them vnto the waye. And thus dyd he vnto them. And they laded they asses with the cozne, and departed thence.

E And as one of them opened his sache for to gyue his ass prouandze in s June, he espyed his money: for it was in his saches mouth. And he sayde vnto his brythren: my money is restord me agayne. For lo, it is euen in my sache. And they brste sayled them, & they were astonnyed, and sayd one to au other: whp hath God deale thus with vs? And they came vnto Jacob they father vnto the lande of Chanaan, and tolde hym all that had happened them, saying: The man, euen the lord of s lande spake roughly to vs and toke vs for spyes of the countre. And we sayd vnto hym: we meane truly, and are no spyes. We be twelue brythren and sonnes of our father, one is awaye, and the pongest is this daye with our father in the lande of Chanaan. And the lord of the countre sayd agayne vnto vs: wherby shal I knowe if ye meane truly: leave one of your brythren here with me, and take fode necessary for your householdes and get you awaye, and bring your pongest brother vnto me, that I maye knowe if ye are no spyes, but meane truly: so wyll I deliuer you your brother, and ye shall occupye in the lande.

F And it fortuneth as they emptyed they saches, beholde, euery mannes bundel of money was in his sache. And when both they and they father

sawe the bundels of money, they were afrayed: And Jacob they father sayde vnto them: We haue ye robbed of my chyldren: Joseph is awaye and Simeon is awaye, and ye take Ben Jamin awaye: All these thynges are agaynst me. Ruben sayd vnto his father: Slay my two sonnes if I bring hym not to the agayne. Deliyuer him to my hande, & I wyll bring hym to the agayne. And he sayde: my sonne shal not go downe with you. For his brother is dead, and he is left alone. If some mysfortune happen vnto hym by the waye which ye go, ye shall brynge my graye

E The. xliii. Chapter.
When Ben Jamin was brought, they returned with grite. Simeon in deliuerd out of prison. Joseph goeth alre and wepeth. They lead together.

A And the death was great in s lande. And it fortuneth when they had eaten vp s cozne which they brought out of the lande of Egypt, they father sayde vnto them: go agayne, and bye vs a lytle foode. Iuda answered hym, & sayde: the man dyd testyfy vnto vs, sayinge, Ioke that ye se not my face except your brother be with you. If thou wyll sende our brother to us, we wyll go downe, and by the foode. But if thou wyll not sende hym, we wyll not go downe: for the man sayde vnto us: Ioke that ye se not my face, except your brother be with you. And Israel sayde: wherfore deli ye so cruelly to me, as to tell the man that ye had yet a brother? They answered: The m asked vs strapye of our hired saying: is your father yet aliue? shant ye not yet an other brother? And we tolde hym accordyng to these wordes. Coulede we knowe that he wolde saye: brynge your brother downe with you? Then sayd Iuda vnto Israel his father: Sende the lad with me, that we maye ryse and go, and that we may lyue and not dye: both we & thou, and also our chyldren. I wyll be suretye for hym, of myne handes shalt thou requyre hym. If I bring hym not to the agayne, and set hym before thyne eyes, then lette me beare the blame for euer. Truly except we had made this sayyng, by this, we had bene there twyse, and come agayne. And they father Israel sayd vnto them: If it must nedes be so now: thd do thus. Take of the best frutes of the lande in your vessels, and brynge the man a present, a curtesie of badolme, & a curtesie of hony, spyes & myrr, nuttes and almondes. And take double money in your hande. And the money s was brought agayne in your saches, take it agayne with you lest peradventure it was som ouerlyght.

D Take also your brother with you, and arys, and go agayne to the man. And God almighty gyue you merce in the sight of the man, that he maye deliyuer you your other brother, and this Ben Jamin, and I shalbe robbed of my chyld, as I haue bene. Thus toke they the present and twyse so much moze money in they hande with Ben Jamin: and rose vp, went downe to Egypt and stode before Joseph. When Joseph sawe Ben Jamin with them, he sayde to the ruler of his house: brynge these men home and slay: and make

make ready, for the men shall dine with me at noon. And the man was as Joseph bade, and brought them unto Josephs house. When the men were brought into Josephs house, they were afraid, and sayde: because of the money that came in our sacks mouthes at the first tyme are we brought in, that he maye ppeche a quarrel with vs, and to laye some thyng to our charge and to byng vs in bondage and our asses also. Therfore came they to the man that was the ruler ouer Josephs house, and communed with him at the doore of the house, and sayde.

E Ch. xij. we came downe hyther at the first tyme to bye foode: and as we came to an Inne it happened that we opened our sacks, and beholde, euer y man * money was in his sack with full weight. And we haue brought it agayne in our hande, and other money haue we brought also in our handes to bye foode, but we can not tell who put our money in our sacks. And he sayd: peace be vnto you, feare not: your God and the God of your father hath giuen you that treasure in your sacks, I had your money. And he brought hymen out to them, and the man led them to Josephs house, and gaue them water to wash theyr feet, and gaue theyr asses pproandit. And they made ready theyr present agaynst Joseph came at none, for they heard saye that they shoulde eate byed there. When Joseph came home, they brought the presente into the house to hym which was in theyr handes, and fell flat on the grounde before hym. And he welcomed them curteously saying: is your father that olde man which ye tolde me of in good health? and is he yet aluue? they answered: thy seruauit our father is in good helth, and is yet aluue. And they bowed downe theyr heedes, & made obeysaunce.

And he lyste up by his eyes, behelde his brother Ben Jamin his mothers sonne, and sayde: **E** is this your yonger brother, of whom ye sayd vnto me? And he sayde: God be mercifull vnto the my sonne. And Joseph made hast for his berte byd melte vpon his brother) and soughte where to wepe and entered into his chambze, and wepte there. And he washed his face, and came out, and refrayned hym selfe, and sayd: set byed on the table. And they prepared for hym by hym selfe and for them by them selues, & for the Egyptians which byd eate with hym by them selues, because the Egyptians maye not eat byed with the hebrues, for that is an abhominacion vnto the Egyptians. And they satte before hym the eldest accordyng vnto the age, and the yongest accordyng vnto his youth. And the men marvelled amonge them selues. And they brought seruantes vnto them from before him: But Ben Jamins part was five tymes so much as any of theyr. And they drinke were donne to him.

Ch. xliij. Chapter.

Joseph accuseth his brother of theft. Yuda becometh surety for Ben Jamin.

I As he commaunded the ruler of his house saying: fill the mens sacks with foode, as much as they can carry, & put euery mans money in his sack mouth, & put my silver cup

in the sack mouth of the yongest, & his coine money also. And he did according to the wordes of Joseph had sayd. And in the morninge a shone as it was light the men were let go, they & their asses. And whē they were out of the cite & not yet farr away, Joseph sayde vnto the ruler of his house: by & folow after the men, and whē thou overtake them, & thalte saye vnto them: wherfore haue ye rewarded euil for good? is that not the cup in the which my lord drinketh, and for the which he prophesyeth: ye haue euil done & ye haue done. And when he overtake them, he sayde these same wordes vnto them. And they answered hym: wherfore sayest my lord such wordes? God forbyd that thy seruantes shoulde do so: behold, the money which we found in our sacks mouthes, we brought agayne to the out of the lande of Chanaan: howe then shoulde we steale out of thy lordes house, eyther silver, or golde? with whome soeuer of thy seruantes it be founde let hym dye, and we also will be my lordes bondemen. And he sayde: Howe also let it be accordyng vnto your wordes: he to whom it is founde, shalbe my seruauit, and ye shall be harmlesse. And at ones euery man toke downe his sack to the grounde, and euery man opened his sack. And he searched, and beganne at the eldest and lest at the yongest. And the cup was founde in Ben Jamins sack. Then they rente & theyr clothes, and laded euery man his ass, & went agayne vnto the cite. And Yuda and his brethren came to Josephs house, for he was yet there, and they fell before hym on the grounde. And Joseph sayd vnto them: what bede is this which ye haue done? wote ye not that I am a man as I can prophesy? Then sayde Yuda: what shal we say vnto my lord? what shal we speake of? what excuse can we make? God hath founde out the wyche done of thy seruantes. Behold both we and he with whom the cuppe is founde are my lordes seruantes. And he answered: God forbyd that I shoulde do so, but the man to whom the cup is founde, he shalbe my seruauit. And go ye in peace vnto your father.

Then Yuda wēt vnto him and sayd: O my lord, let thy seruauit speake a word in my lordes eares, and be not wroth with thy seruauit, for thou arte euen as Pharao. My lord asked his seruauit, sayinge: haue ye a father or a brother. And we answered my lord: we haue a father that is olde, and a yonge lad which he begat in his age: and the brother of the sayde lad is deed, and he is all that is left of that mother. And his father loueth hym. And thou saydest vnto thy seruantes: byng hym vnto me, that I maye set myne eye vpon hym. And we answered my lord, & the lad coulde not go from his father, for yf he shoulde leaue his father, he were but deed. Then saydest thou vnto thy seruantes: except your yonger brother come with you loke that ye be my face no more. And when we came vnto thy seruauit our father, we shewed hym what my lord had sayde: And our father sayde vnto vs: God agayne, and bye vs a lytle foode. And we answered: we can not go downe.

Answered.

Gen. 5:11.5

C The. xvi. Chapter.

6 1 also

Site 1.5

Wherefore God sente me before you to make
provision, that ye myght continue in the earth
and to save your lyues by a great deluyrance.
Nowe it was not you that sente me hyther,
but God: whiche hath made me a father vnto
Pharao: and Lorde of all hye house, and ruler
thowout all the lande of Egypte. Haste you
and goo by to my father and tell hym. Thus
saith thy lonne Ioseph: God hath made me
Lorde of all Egypte. Come downe therefore
to me, tarpe not. And thou shalt dwell in the
lande of Gosen: and byde by me, thou and thy
chyliden, and thy chylidens chyliden: thy shepe
and thy bestes, and all that thou hast. And
there will I make provision for the, for there

also byngt f agayne, and Joseph shall put his hande vpon thyne eyes. And Jacob rose up fro Beer Sheba. And f sonnes of Israel caried Jacob theyr father, and theyr chyldren, and theyr wyues in the charrettes whiche Pharao hadde sente to carpe hym. And they toke theyr cattel & the gooden whiche they had gotten in the lande of Canaan, and came into Egypt: both Jacob and all his seide wyth hym, his sonnes and his sonnes sonnes wyth hym, his daughters and his sonnes daughters, and all his seide broughte he wyth hym into Egypt. These are the names of the chyldre of Israel whiche came into Egypt both Jacob & his sonnes: Ruben, Jacobs first sonne. The chyldren of Ruben: Hanoch, & Pallu, Hezon and Charmi. The chyldren of Simeon: Jemuell, Jamin, Obad, Jachim, and Zohar, and Saul the sonne of a Cananytish woman.

Gen. 4. 6
and 31. 1
Gen. 35. 23
Gen. 35. 23

Gen. 35. 23
Gen. 35. 23

The chyldren of Levi: Gerson, Labath & Gheari. The chyldren of Juda: Er, and Onan, Sela, and Pharez, and Zerah: But Er, & Onan dyed in the lande of Canaan. The chyldren of Pharez also were Hezon and Hamul. The chyldren of Issachar: Thola, Phua, Job, & Sumron. The chyldren of Zabulon: Sered, Elon, and Jaheleel. These be the chyldre of Lea, whiche she bare vnto Jacob, in Mesopotamia, to the daughter of Vna. A l f soules of his sonnes & daughters, make theyr & the. The chyldren of Gad, Ziphion and Haggi, Shuni, and Zebon, Eri, and Arobi, and Arel. The chyldren of Issachar: Jemina, and Jesua, Jesui, and Bria, & Serah theyr syster. And the chyldren of Bina: Deber & Salchiel. These are the chyldren of Bilha, whome Laba gaue to Lea his daughter. And these she bare vnto Jacob euen. xvi. soules. The chyldren of Rachel Jacobs wyfe: Joseph, & Ben Jamin.

Gen. 35. 23

Gen. 35. 23

Gen. 35. 23
and 35. 23

And vnto Joseph in f lade of Egypt were bozne Manasses, & Ephraim, whiche Issachar, f daughter of Putiphar west of On bare vnto him. The chyldren of Ben Jamin, Bela, Becher, Ashbel, Sera, Harman, Ehi, and Ros, Dupim, Dupim, & Ard. These are the chyldren of Rachel whiche she bare vnto Jacob. xiii. soules altogether. The chyldren of Dan, Husim. The chyldre of Reuben: Jabez, Guni, Jezer, & Sillem.

Gen. 35. 23

These are the sonnes of Bilha, whiche Laba gaue vnto Rachel his daughter, & she bare these vnto Jacob, all together. vii. soules. And so the f soules that came to Jacob into Egypt whiche came oute of his wyues (besyde Jacobs sonnes wyues) were altogether. xli. soules. And f sonnes of Joseph, whiche were bozne him in Egypt were two soules: So f al the sonnes of the house of Jacob whiche came into Egypt, are. lxx. And he sent Juda before hym vnto Joseph, to direct his face vnto Golan, & they came into f lande of Golan. And Joseph made redy his charret & went up to meete Israel his father vnto Golan and presented hym selfe vnto hym, & fell on his necke, and wepte vpon his necke a good while. And Israel sayde vnto Joseph: Now am I content to dye, in somuch as I haue sene the and because thou arte yet alyue. And Joseph sayde vnto his brythren, & vnto his fathers house: I wyl

go vp and see the Pharao, and tell hym. Whiche when and my fathers house, whiche were in the lande of Canaan are come vnto me, and they are shepherdes (for they were men of cattell) & they haue brought theyr shepe and theyr oxen, and al that they haue. And it is chauce that Pharao call you, and aske you, what your occupation is, ye shal answer, thy seruantes haue bene men occupied aboute cattell, from our chylthode vnto this tyme, we & our faders, that ye may dwell in the lande of Golan. For euery shepe keeper is an abhominacion vnto the Egyptians.

The xliii. Chapter.

Joseph cometh before Pharao, and vnto hym to shewe the lande of Golan. He maketh hym counte to Pharao f his byrth.

Joseph came therfore & told Pharao & sayd: my father and my brythren theyr shepe and theyr oxen, and al that they haue, are come out of the lande of Canaan, and behold: they are in the lande of Golan. And Joseph toke of the byrmost of his brythren: euen fye men, and presented them vnto Pharao. And Pharao sayd vnto his brythren: What is your occupation? And they answered Pharao: shepherdes are thy seruantes, bothe we and also our father. They sayd moreover vnto Pharao: for to lodge in the lande are we come, for thy seruantes haue no pasture for theyr shepe, so loze is the famyshment in the lande of Canaan. Now therfore let thy seruantes dwell in the lande of Golan.

And Pharao sayd vnto Joseph: thy father & thy brythren are come vnto the. The lade of Egypt is before the: In the best place of the lade make both thy father & thy brythren dwell: euen in the lande of Golan let them dwell: Moreover yf thou knowest any man of actiuite among the make them rulers ouer my cattell. And Joseph brought in Jacob his father, and set him before Pharao. And Jacob blessed Pharao.

And Pharao said vnto Jacob: how olde art thou? And Jacob sayde vnto Pharao: the dayes of my pilgrimage are an hundred and thyrtye yeres. Fewe and euil haue the dayes of my lyfe bene, and haue not attayned vnto f yeres of the lyfe of my faders, in the dayes of theyr pilgrimage. And Jacob blessed Pharao and went out from hym. And Joseph prepared dwellinges for his father and his brythren, & gaue them possessions in the lande of Egypt, in the best of the lande: euen in the lande of Ramesses, as Pharao had commanded. And Joseph made promysse on for his father, his brythren: and al his faders householde with bread, euen as pange chyl djen are fedde. There was no bzeade in al the lande, for the deth was exceedinge loze: so that the lande of Egypt and the lande of Canaan, were famished by the reason of the dearth. And Joseph broughte together all the money that was founde in the lande of Egypt, and of Canaan, for the cozne whiche they bought, and he layde vnto the money in Pharaos house. When money failed in the lade of Egypt, & of Canaan all the Egyptians came vnto Joseph and sayde: gyue vs bzeade: wherfore sufferest thou vs to

dye

dye before the when our money is spent. Then
 sayde Joseph: hyngre youre catell, and I wyll
 geue you for your catell, yf ye be without money.
 And they brought their catell vnto Joseph. And
 Joseph gaue them breade for horses & sheepe and
 oxen, & asses, and fed them wth breade, for all theyr
 catell that yere. But whē y^e yere was ended, they
 came vnto hym the next yere, & sayde vnto hym
 we wyll not hyde it frome my lord: howe that
 our money is spent, my lord also had oure ca-
 tell and beastes, neither is there ought left in the
 syght of my lord, but euen our bodyes and our
 landes. Wherefore letteth y^e vs dye before theyre
 eyes, & the lande to go to nought: yve vs and our
 landes for bread: and both we & our landes wyl
 be bounde to pharaos. Only giue vs seede, y^e we
 maye lyeue and not dye, & that the lande go not to
 wast. And so Joseph bought al y^e lāde of Egypt
 for pharaos. For the Egyptians solde euery man
 his lande because the dearth was sore vpon them
 and so the lande became pharaos. And he ap-
 pointed the people vnto cyties, from one syde
 of Egypt vnto the other: onely the lande of the
 prestes bought he not. For the prestes had an
 ordynauce of pharaos, y^e they shoulde eate that
 which was appointed vnto them: wherby pha-
 rao had geuen the wherfoze they solde not their
 landes. Then Joseph sayde vnto the folke: be-
 holde I haue bought you this daye & your lande
 for pharaos. Take there bread and seede & sowe
 the lande. And of the increase, ye shall geue the
 fyfte parte vnto pharaos, and foure partes shal
 be your owne, for the seede of y^e seide and for you,
 and them of your householdes, and for your chy-
 ldyren to eate. And they answered: Thou hast sa-
 ued our lyues. Let vs fynde grace in the syght of
 my lord, and we wyl be pharaos seruantes.
 And Joseph made it a lawe ouer the lande of E-
 gypte vnto this daye: that pharaos shoulde haue
 the fyfte parte, excepte the lande of the prestes
 only, wherby was not pharaos.

And Israel dwelte in Egypt: euen in the coſt
tre of Goſan. And they had theꝝ poſſeſſions
therin, and grew and multiplied exceedingly.
Moreover, Iacob lyued in the lande of Egypt
ſeuenteene yeeres, ſo that the whole age of Iacob
was an hundred and. xliiij. yere. And the tyme
G drew nye that Iſrael muſt dye, he ſente for hyſ
ſonne Joſeph, and ſayde vnto hym: If I haue
ſoude grace in thy ſyght, Ob, put thy hande now
vnder my thigh, and deale mercifully & truly
with me, that I burye me not in Egypt, but I
will lye with my fathers, & thou ſhalt carrie me
out of Egypt, & burye me in theꝝ burial. And
he answered: I will do as thou haſt ſayde. And he
ſayde: Swere vnto me, and he ſware vnto hym.
And Iſrael was ſhypped toward the beds head.

The 18th Chapter:

Cure for liver, spleen, the distressed stomach and general
for dyspepsia, and biliousness.

After these things happened, that a messenger sayde vnto Ioseph: thy father is sicke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it said vnto Iacob, behold: thy sonne Ioseph cometh.

unto the. And Israel toke his strength unto him
and sat vpon the bed, and Jacob sayd vnto Jo
seph: God almyghty appered vnto me at * 2. ug



in the lande of Canaan, and blessed me and sayd
vnto me: behold, I wyl make the growe, & wyl
multiply the, and wyl make a grate & nombre
of people of the, and wyl gyue this lande vnto
thy seed after the to an euellastynge possession.
And nowe thy two sonnes Manasses & Ephraim
whych were borne vnto the in the lade of E-
gypte, before I came to þ into Egypt, are myne
euen as Ruben and Simeon are myne. And the
chyldezen which I haue gotten after them, shal be
thyne owne, and shal be called after the names of
they; brethren in they; inheritaunce. And when
I came from Mesopotamia, Rachel dyed vpon
my harte in lande of Canaan, by þ waye when
there was but a felde breade to come vnto E-
phraim. And I buried her there in the way to E-
phraim. The same is Bethlehem. And Israel be-
held Josephs sonnes and sayde: what are these?
Joseph sayde vnto his father, they are my son-
nes which God hath geue me here. And he sayd
oh, bringe them to me & let me blesse them. And
the eyes of Israel were open for age, so that he
coulde not well se. And he brought them to him
and he kyssed them and embraced them. And Is-
rael sayde vnto Joseph: I had not thoughte to
haue sene thy face, and yet lo, God hath shewed
it me, and also thy seed, and Joseph toke them a
waye from his lap, & worshipped on the ground
before hym. Then toke Joseph the both: Ephraim
in his ryght harte toward Israels left harte
and Manasses in his left harte, toward Israels
ryght harte, & brought them vnto hym. And Is-
rael stretched out his ryght harte, & layde it on
Ephraims hed, which was the yonger, & his left
harte vpon Manasses head, guyding his hertes
wysely for Manasses was þ elder. And he bles-
sed Joseph & sayd: God before whome my fathers
Abraham and Isac byd walke. God whych
hath sed me al my lyfe longe vnto this day, & the
angel whych hath deliuered me from all euell,
blesse the laddes, & let my name be named in the,
and the name of my fathers Abraham & Isac
and þ they may grow into a multitude in þ myn-
des of the earth. When Joseph lay þ his father
layd his ryght harte vpon þ head of Ephraim, it
displeied him. And he lifted vp his fathers harte
to haue remoued it fro Ephraims hed vnto Ma-
nasses hed: & Joseph said vnto his father: not so
my father for this is þ eldest. But thy right harte
vpon his hed. And his father wold not, but said
c ii I knowe

I knowe it well my sonne, I knowe it well. He shall be also a people and shall be great. But thy younger brother shall be greater then he, and thy seed shall be full of people. And he blessed them & daye and sayde: In the, let Israel bleste and say God make the as Ephraim before Manasses. And Israel sayd vnto Joseph: beholde, I dye. And God shall be with you & bringe you againe vnto the lande of your fathers. Moreover, I haue giuen vnto the, a porcion of a lande about thy brethren, whych I gat out of the hande of the Egyptians in my swerde, and in my bowe.

The xlii. Chapter.

¶ Jacob blessed all his sons, and shewed them what he to come. He appointed where he wold be buried and dyed.

Ad Jacob called for his sonnes, & sayd: come together, that I maye tel you what shall happen you in your last dayes. Gather you together, & heare ye sonnes of Jacob, herke vnto Israel your father. Ruben myne eldest sonne, thou art my might & the beginning of my strength & noblenes of my dignitie, & the noblenesse of power. Unstable as water. Thou shalt not be the cheffest, because thou wentest vp to thy fathers bed. Euen then dydest thou defyle it, and it was nomore my couche.

Thy brethren Simeon and Levi, cruell instruments in theyr habitacions. Into theyr secretes come not my soule, vnto theyr congregation be my honoure not coupled: for in theyr wrath they slewe a ma, and in theyr selfe will they dygged downe a wall. Cursed be they: wrath, for it was shamelesse, & theyr scarcenes, for it was cruell. I wyl denye them in Jacob, and scatter them in Israel.

Juda thou arte he, whome thy brethren shall praye. Thy hande shall be in the necke of thyne enemies, thy fathers chyldren shall stoupe before the. Juda is a Lyons whelpe. From thy spolie my sonne thou art come on hys. He layd hys downe and couched hys selfe as a Lyon, & as a lyonelle. Who wyl here him vnto the scyptre shall not departe from Juda, and a lawgenger from betwene hys feet, vntyl Shilo come. And vnto hys shall the gatheringe of the people be. He shall bynde hys sole vnto the wyne, and hys asles coler vnto the bryancher. He walshed hys garment in wyne, and hys mantel in the bloude of grapes. Hys eyes are redder then wyne, and his teeth whiter the mylke. * Zabulon shall dwell by the haven of the see, and nye the haven of Syddes. His border shall be vnto Sidon.

¶ Issachar a stronge asse: couchyng him downe betwene two burdens, and sawe that rest was good, and the lande that it was pleasaunt, and bowed hys shoulder to beare, and became a seruauit vnto tribute. * Dan shall iudge hys people and the tribes of Israel, Dan shall be a Serpent in the waie, an adder in the path, bytyng the hofe heles and his wyder fell backward: after thy saluacion haue I looked O Lorde. God, an host of men shall ouercome hym, and he shall ouercome at the last. Of Asser: his byrd shall be

fat, and he shall geue pleasures for a kynge.

Reuben is a swifte hynde, greynge goodly woyses. That flozzyng chylde Joseph, that plenteous chylde by the well lyde, the daughters ranne vpon the wal. They haue prouoked him, and shot him throught with darters. The archers haue enuyed hym: But his bow abode fast, and the armes of his handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shall come an herberman, a stone in Israel from thy fathers God whych hath helpe the, and with the almyghty whych hath blessed the with blesynges from heauen aboue, with blesynges of the depe that lyeth vnder, and with blesynges of the best, and of the wombe. The blesynges of thy father were stronger then the blesynges of myne eiders, vnto the vermost of the hylls of the woilde, and they shall be on the head of Joseph, and on the toppe of the heade of hym that was separte from hys brethren. Ben Jamin shall rauyn as a wolfe. In the moonyng he shall deuoure the praye, and at nyght he shall denye the spolie. All these are the twelue tribes of Israel, and thus theyr father spake vnto them and blessed them, enery one of them blessed he with a seuerall blesyng. And he charged the and sayd vnto them: When I shall be gathered vnto my people, burye me with my fathers, in the caue that is in the feild of Ephron & herchite in the double caue that is in the feilde: the coltre of Hamre in the lande of Canaan. Whych feilde Abraham bought of Ephron the herchite for a possession to bury in, where as were buryed Abraham and Sara his wife. And where as were buried Isachar and Rebecca his wife. And there I buried Lea. The feilde and the caue that is therein, was bought of the chyldren of Heth.

And when Jacob had commaunded all that he wold vnto his sonnes, he plucked vp hys feet vnto the bed and dyed, and was put vnto hys people. And Joseph fell vpon hys fathers face and wepte vpon hym, and kysed hym.

The l. Chapter.

¶ Jacob is buried. Joseph for greuth hys brethren the last tyme that they wold to hym. And he dyed.

Ad Joseph commaunded his seruantes & phelicians, to enbawme his father, & the phelicians enbawmed Israel fortye dayes longe, for so longe doth enbawmyng last, & the Egyptians bewailed him. lxx. dayes. And wyl the dayes of wepyng were ended, Joseph spake vnto the house of Pharaos, sayinge: If I haue founde fauour in your eyes, speak in the eares of Pharaos, sayinge: my father made me sweare and sayde: lo, I dye, * burye me in my grane, whych I haue made me in the lande of Canaan. Now therefore let me go & bury my father and then wyl I come agayne. And Pharaos sayde: goo and burye thy father, accompanyng as he made the to sweare. And Joseph went vnto burye hys father, and with him went all the seruantes of Pharaos & were the eiders of his house & al the eiders of the lande of Egypt, & al the house of Joseph, and hys brethren, & hys fathers house: onely

only they: chyliden, and they: shepe, and they: catell left they behynde in the lande of Solan. And there went with him also charrets & horsemen: and it was an exceeding great company. And they came to the coyne floze of Atad which is beyonde Jordane, & there they made a greate and exceeding soze lamentacion. And he mourned for his father seue dapes. And when the inhabytters of the lande (euen the Cananites) sawe the mourninge in the coyne floze of Atad, they sayd: this is a great mourninge vnto the Egyptians: (wherefore the name of the place is called the mourninge of the Egyptians, and it is beyonde Jordane: and his sonnes dyd vnto hym accordyng as he had commaunded them. For his sonnes caried hym into the lande of Canaan, & buryed hym in the double caue of the felde whych caue Abrahams bought and the felde also, to be a place to burye in, of Ephron the hebreite before Hamre. And Joseph returned into Egypte agayne, he and his brethren, and all that wente wyth hym to burye his father) allone as he had buryed hym.

And when Josephs brethren sawe that their father was deade, they layde: Joseph myghte fortune to hate vs and rewarde vs agayne all the euell which we dyd vnto hym. And they dyd a commaundement vnto Joseph, saying: Thy father charged vs before his death, saying: This wyse shall ye say vnto Joseph: forgeue I pray the the trespass of thy brethren, & they: synne: for they rewarded the euell. And nowe (we pray the) forgeue the trespass of the seruantes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For his brethren came vnto hym, and fell flatte before his face saying: behold, we be thy seruantes. To whome Joseph sayde: feare not. Im I God: Pe thought euell agaynst me: but God turned it vnto good, so bringe to passe as it is this daye, and so saue much people aloue. Feare not therefore. Nowe I will nourihe you, and your chyliden, and he comforted them, and spake kindly vnto them.

Joseph dwelt in Egypte, he and his fathers house, and Joseph lyued an hundred and ten yere. And Joseph sawe Ephraims chyliden, euen vnto the thyrde generacion. And vnto Machir the sonne of Manasses were chyliden bozne, on Josephs knees. And Joseph sayd vnto his brethren: I dye. And God wyll surely vylet you, and bringe you out of this lande, vnto the lande whych he sware vnto Abraham, Isahac, and Jacob. And Joseph toke an oth of the chyliden of Israel, saying: God wyll not fayle but vylet you, and ye shall carry my bones hence.

And so Joseph dyed, when he was an hundred & ten yere olde. And they embawmed hym with spices, puttynge hym in a chest in Egypte.

The ende of the fyrste

booke of Moses: called in the hebreue, Bereshyth, and in the Latyn, Genesis.

The seconde booke of

Moses called in the hebreue: Uellid Sche-moth. And in the Latyn, Exodus.

The fyrst Chapter.

The chyliden of Jacob are numbered. The newe Pharaon appoynted them. The acte of the godlye wyues.



These are the names of the chyliden of Israel, whych came to Egypt with Jacob euery man came with his householde: Ruben, Simeon, Leui, and Juda, Issachar & Benjamin, Dan, Nephtali, Gad, & Asar. All the soules that came out of the loynes of Jacob were. lxx. But Joseph was in Egypte already. And Joseph dyed and all his brethren, and all y generation, and the chyliden of Israel grewe, encreased, multiplied, and wared exceedingly myghty: and the lande was full of them.

But there rose vp a newe kynge in Egypte, whych he knewe not Joseph. And he sayd vnto his folke: beholde, the people of the chyliden of Israel are greater and myghtyer the we. Come on, let vs play wysely with them, lest they multiply, and lest it happen, that (if there chaunce any warre) they ioyne them selues vnto our enemyes, and fyght agaynst vs, so gett them out of the lande. Therefore dyd they make taskmasters ouer them, to kepe them vnder with burdens. And they buylt vnto Pharaon treasure cyties: Pithon and Ramesses. But the more they vaxed them, the more they multiplied & grewe so that they abhorred the chyliden of Israel. And the Egyptians helde the chyliden of Israel in bondage without mercede. Therefore was they: lyfe bytter vnto them in that cruell bondage, in clay and brycke, and al maner of worke in the feldes. For al they: bondage whych they serued them, was full of tyranny.

And the kynge of Egypt sayd vnto the mydwyues of the hebreues women, of whych ones name was Sephora and the other Phua, wher do the office of a mydwyfe to the woman of hebreues & se in the byrd tyme that it is a boye or a girl. But if it be a daughter, it shall liue. For we helde standyng & mydwyues feared God, & dyd not as y kynge of Egypte commaunded them but saued the men chyliden. And the kynge of Egypt called for the mydwyues, & sayde vnto the wher haue ye delt on this maner, & haue saued y men chyliden? And y mydwyues answered Pharaon, that the hebreues women are not as the we-

c iii men of

I knowe it well my sonne, I knowe it well. He shalbe also a people and shalbe great. But bys yonger brother shalbe greater then he, and bys sode shalbe full of people. And he blessed them þ daye and sayde: In the, let Israel beste and say God make the as Ephraim before Manasse. And Israel sayd vnto Joseph: behold, I dye. And God shalbe with you & bynge you againe vnto flande of your fathers. Moreover, I haue gyven vnto the, a porcion of * lande aboute thy byethel, whych I gat out of the bande of the Amopite in my swarde, and in my bowe.

¶ The xlii. Chapter.

¶ Jacob blessed all bys chylde sonnes, and shewd them what is to come. He appoynted wher he wyl be buryed and spake.



And Jacob called for his sonnes, & sayd: come together, that I maye tel you what shall happye you in þ last dayes. Gather you together, & heare ye sonnes of Jacob, herke vnto Israel your father. Ruben * myne eldest sonne, thou art my might & the begynnyng of my strength & nobleness of my dignite, & the noblenesse of power. Unstable as water. Thou shalt not be the cheffest, because thou wentest vp to thy fathers bed. Euen then dydest thou despie it, and it was nomoye my couche.

Thy byethen Simeon and Levi, cruell instruments in theyr habitacions. Into theyr secretes come not my soule, vnto theyr congregacion be my honoure not coupled: for in theyr wyath they slewe a ma, and in theyr seife wyl they bygged downe a wall. Cursed be theyr wyath, for it was Gamelle, & theyr fearcenes, for it was cruell. I wyl deuyde them in Jacob, and scatter them in Israel.

B Juda thou arte he, whome thy byethen shal pryse. Thy bande shalbe in the * necke of thyne enemyes, thy fathers chyldren shal soupe before the. Juda is a * Lyons whelp. From thy spyle my sonne thou art come on hys. He layd hym downe and couched hym selfe as a Lyon, & as a * lyonelle. Whio wyl fere hym vp? The scerp tre shal not departe from Juda, and a lawgeur from betwene hys fete, vntyl Silo come. And vnto hym shal the gatherunge of the people be. He shal bynde hys sole vnto the vyne, and hys asses colte vnto the byaunche. He was shed hys garment in wyne, and hys mantel in the bloude of grapes. Hys eyes are redder then wyne, and his teth whiter the nythe. * Zabulon shal dwel bysyde the haue of the see, and nye the haue of byppes. His border shalbe vnto Sidon.

E Issachar a stronge alle: couchyng him downe betwene two burdens, and sawe that rest was good, and the lande that it was pleasant, and bowed hys shoulder to beare, and became a seruant vnto tribute. * Dan shal iudge hys people and the trybes of Israel, Dan shalbe a Serpent in the waye, an adder in the path, bytyng the hofe heles and his ryder fell backward: after the saluacion haue I loked O Loide. Gad, an host of men shal ouercome hym, and he shal ouercome at the last. Of Asser: hys bread shalbe

fat, and he shal geue pleasures for a kynge.

Repheail is a swifte bynde, geuyng goodly wordes. That floz byng chylde Joseph, that plenteous chylde by the wel lyde, the daughter ranne vpon the wal. They haue pynoked hym, and shot him throught with darter. The archers haue enuyed hym: But his bowe abode fast, and the armes of his handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shal come an herdsman, a stone in Israel from thy fathers God whych hath helped the, and with the almyghty whych hath blessed the with blesynges from heauen above, with blesynges of the depe that lyeth vnder, and with blesynges of the best, and of the wombe. The blesynges of thy father were stronger then the blesyng of myne elders, vnto the vmost of þ hylls of the world, and they shalbe on the head of Joseph, and on the toppe of the heade of hym that was separte from hys byethen. Ben Jamin shal rauyn as a wolfe. In the moynunge he shal deuoure the praye, and at nyght he shal deuyde the spyle. All these are the twelue trybes of Israel, and thus theyr father spake vnto them and blessed them, every one of them blessed he with a seueral blesyng. And he charged the and sayd vnto them: When I shalbe gathered vnto my * people, burye me with my fathers, in the caue that is in the feld of Ephron þ hechite in the double caue that is in the feld by the coltre of Hamre in the lande of Canaan. Al by the seide Abraham bought of Ephron the hechite for a possession to bury in, where as were buryed Abraham and Sara his wife. And where as were buried Isahac and Rebecca his wife. And there I buried Lea. The seide and the caue that is therein, was bought of the chyldren of heth.

And when Jacob had commaunded all that he wold vnto his sonnes, he plucked vp hys fete vnto the bed and dyed, and was * put vnto hys people. And Joseph fell vpon hys fathers face and wepte vpon hym, and kyssed hym.

¶ The l. Chapter.

¶ Jacob is buryed. Joseph sayd vnto hys byethen the last thyng that they shold do to hym. And he dyed.



And Joseph commaunded his seruantes & phelicians, to enbawme his father, & the phelicians enbawmed Israel fortye dayes longe, for so longe doth * enbawmyng last, & the Egyptians bewailed him. lxx. dayes. And whē the dayes of wepyng were ended, Joseph spake vnto þ house of Pharaos, sayyng: If I haue founde fauour in your eyes, speak in the eares of Pharaos, sayyng: my father made me swere and sayde: lo, I dye, * burye me in my graue, whych I haue made me in þ lande of Canaan. Now therfore let me go & bury my father and then wyl I come agayne. And Pharaos sayde: goo and burye thy father, accordyngt as he made the to swere. And Joseph went vnto burye hys father, and with him went all the seruantes of Pharaos & were the elders of his house & al þ elders of þ lande of Egypt, & al the house of Joseph, and hys byethel, & hys fathers house: onely

only they: chyldren, and they: shepe, and they: catell lesse they beynde in the lande of Solan. And there went wpyth him also charrets & hoxsemen: and it was an exceeding great companye. And they came to the coyne floze of Aead which is beyonde Jordane, & there they made a greate

and exceeding soze lamentacion. And he mourned for hys father seue dayes. And when the inhabitants of the lande (euen the Cananites) saw the mournyng in the coyne floze of Aead, they sayd: this is a great mournyng vnto the Egyptians: Wherefore the name of the place is called the mournyng of the Egyptians, and it is beyonde Jordane: and hys sonnes dyd vnto hym accordyng as he had commaunded them. For

hys sonnes carryed hym into the lande of Canaan, & buryed hym in the double caue of the felde whych caue Abrahame boughte and the felde also, to be a place to burye in, of Ephron the he-tyete befoze Wamre. And Joseph returned into Egypte agayne, he and hys brethren: and all that wente wpyth hym to burye hys father) allone as he had buryed hym.

And when Josephs brethren sawe that they: father was deade, they sayde: Joseph myghte fortune to hate vs and reward vs a gayne all the euell which we dyd vnto hym. And they dyd a commaundement vnto Joseph, sayng: Thy father charged vs befoze his death, sayng: This wyse shall ye say vnto Joseph: forgiue (I pray the) the trespass of thy brethren, & they: synne: for they rewarded the euell. And nowe (we pray the) forgiue the trespass of the seruantes of thy fathers God. And Joseph wryte, when they spake vnto hym.

For hys brethren came vnto hym, and fell flatte befoze his face sayng: behold, we be thy seruantes. To whome Joseph sayde: feare not. Am I God? Ye thowge euell agaynst me: but God turned it vnto good, to bringe to passe as it is this daye, and to saue much people alpye. Feare not therfore. Nowe I wyl noryshe you, and your chyldren, and he comforted them, and spake kyndly vnto them.

Joseph dwelt in Egypte, he and his fathers house, and Joseph lyued an hundred and ten yere. And Joseph sawe Ephraims chyldren, euen vnto the thyrde generation. And vnto Machir the sonne of Manasses were chyldren borne, on Josephs knees. And Joseph sayd vnto hys brethren: I dye. And God wyl surely vylet you, and bringe you out of this lande, vnto the lade whych he swaie vnto Abraham, Isahac, and Jacob. And Joseph toke an oth of the chyldren of Israel, sayng: God wyl not faile but vylet you, and ye shall carry my bones hence.

And so Joseph dyed, when he was an hundred & ten yere olde. And they embawmed hym wpyth spyes, puttynge hym in a chest in Egypt.

The ende of the fyrste

booke of Moses: called in the hebrue, Berechyth, and in the Latyn, Genesis.

The seconde booke of

Moses called in the hebrue: Telleh Schemoch. And in the Latyn, Exodus.

The fyrst Chapter.

The chyldren of Jacob are nombred. The newe Pharaon oppylled them. The acte of the godlye wyues.



These are the names of the chyldren of Israel, whych came to Egypt wpyth Jacob euerie man came wpyth hys household: Ruben, Simeon, Leui, and Juda, Issachar & Benjamin, Dan, Nephthali, Gad, & Astar. All the soules that came out of the loynes of Jacob were. lxx. But Joseph was in Egypte already. And Joseph dyed and al hys brethren, and all y generation, and the chyldren of Israel grewe, encreased, multiplied, and wared exceedingly: and the lande was full of them.

But there rose vp a newe kynge in Egypte, whych knewe not Joseph. And he sayd vnto hys folke: beholde, the people of the chyldren of Israel are greater and myghtyer the we. Come on, let vs play wpylly wpyth them, lest they multiply, and lest it happen, that (yf there chaunce any warre) they loyne them selues vnto our enemyes, and fyght agaynst vs, & so get them out of the lande. Therefore dyd they let taskmasters ouer them, to kepe them vnder wpyth burdens. And they buylt vnto Pharaon treasure cyties: Pithon and Ramesses. But the more they vored them, the more they multiplied & grewe so that they abhorred the chyldren of Israel. And the Egyptians helde the chyldren of Israel in bondage wpythout mercede. Therefore was they: lyfe bytter vnto them in that cruell bondage, in clay and byrche, and al maner of worke in the feldes. For al they: bondage whych they serued them, was full of tyranny.

And the kynge of Egypt sayd vnto the mydwpyes of the hebrues women, of whych y ones name was Sephora and the other Phua, whiche do the office of a mydwpye to the woman of y hebrues & se in the byrth tyme that it is a boye ye shall kill it. But if it be a daughter, it shall liue. For wpythstandyng y mydwpyes feared God, & dyd not as y kynge of Egypte commaunded them but saued the men chyldren. And the kynge of Egypt called for the mydwpyes, & sayde vnto the whiche haue ye delt on this maner, & haue saued y men chyldren? And y mydwpyes answered Pharaon, that the hebrues women are not as the we

c iii mich of

men of Egypt: for they are sturdy men, and are deliuered yet the myddes come at them. And God therfore dris wel wylde myddes. And the people multiplied & waxed very myghty. And it fortuned because the myddes feared God, he made them houses. And Pharao charged all hys people, saying: All the men chyldren that are borne cast into the ryuer, and save the mayde chyldren alpye.

The .ii. Chapter.

¶ Moses to begeth and calleth into the flaggys. he is taken by of Pharaos daughter. he killeth the Egyptian. he killeth and buryeth a wyfe. The Israelites crye unto the Lorde.

Exod. ii. c.
1. pa. 111. b

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

And there wente a ma of * the house of Levi. And toke a daughter of Levi. And the wyfe conceived & bare a sonne. And when she saw that it was a proper chyld * she hid him thre monethes. And when she coude no longer hyde hym, she toke a basket of bulrushes & daubed it with slime and pitch, and layde y chyld therein, & put it in the flaggys by the ryuer bank. And his sister stode a far of to wete what wold come of it. * And the daughter of Pharaos came downe * to washe her selfe in the ryuer. and her maydens walked alonge by the ryuers syde.

And when she sawe the basket amonge the flaggys: she sente her mayde to fatche it. And when she had opened it, she sawe it was a chyld: and beholde, the babe wepte. And she had compassion on it, and sayde: it is one of the hebrues chyldren. Then sayde his sister vnto Pharaos daughter: Shall I goo and call vnto the a nurse of the hebrues wemen to nurse the the chyld? Pharaos daughter answered her: So. And the mayde ranne and called the chyldes mother. To whome Pharaos daughter sayde. Take thys chyld a way, and nurse it for me, I wyl reward the. And the woman toke the chyld and nursed it vp. The chyld grew, and she brought it vnto Pharaos daughter, & it was made her sonne, & she called y name of it Moses, because (sayde she) I toke hym out of the water. And it happened in those dayes, when Moses was waxed great, that he wente out vnto hys brethren & looked on theyr burthens, and spied an Egyptian smytynge an hebrue whych was one of his brethren. And he looked rounde about, and when he sawe no man by, he slew the Egyptian, and hyd hym in the sande. And when he was gone out another daye, beholde: two hebrues stroue together. And he sayd vnto hym that byd the wyge wherfore smyttest thou thy fellowe? he answered: * who made the a man of authorite to iudge vs? speakest thou to kyll me, as thou killedest the Egyptian? And Moses feared and sayde: of a surtepe thys thyng is knowen: And Pharaos herde of it, and went aboute to slaye Moses:

And Moses fflyng from the face of Pharaos, dwelt in the lande of Midian, and he sat downe by a wellles syde. The priest of Midian had seven daughters whiche came and drew water, and fylled the troughes, for to water theyr fathes shepe. And the shepherdes came and drong them awaye: but Moses stode vp and helped

them, and watered theyr shepe. And when they came to Raguel theyr father, he sayd: how hap peneth it that ye are come so sone to daye? And they answered: a man of Egypte deliuered vs from the bande of the shepherdes, and so drew we water, and watered the shepe. He sayde vnto his daughters. And where is he whych haue ye so left the man? Call hym y he may eate bread. And Moses was content to dwel with the ma.

And he gaue Moses Jethro hys daughter, to which when she bare a sonne, * called him Gerson: for he sayde, I haue bene a stranger in a strange lande. * (And he bare yet another sonne, whom he called Eliezer, sayinge: the God of my father is myne helpe, and hath red me out of the bande of Pharaos.)

And it chaunced in processe of tyme, that the kynge of Egypte dyed, and the chyldren of Israel spghed be the reason of bondage, and cryed. And theyr complaynt came vp vnto God from the bondage: and God herde theyr mone. And God remembred hys promyse wyth Abrahams, Isahacs and Jacobs. And God looked vpon y chyldren of Israel, and God had respect vnto them.

The .iii. Chapter.

¶ Moses heareth the Lorde. God appeareth vnto hym in a bush, and sendeth hym to the chyldren of Israel, and to Pharaos that tyrant.



Moses hepte the shepe of * Jethro hys father in lawe, preast of Midian, and he drong the flock to the backe syde of the desert, and came to the moystayne of God, Horeb. * And the angell of the Lorde appeared vnto hym in a flame of fyre out of the myddes of a bush. And he looked, and beholde, y bush burned wth fyre, and the bush was not consumed. Therfore Moses sayde: I wyl go now, and se thys grete syght, howe it cometh that the bush burneth not. And when the Lorde saw that he came for to se, God called vnto him out of the myddes of the bush, and sayde: Moses, Moses. he answered: here am I. And he sayde: * come not hyther, put thy shoes of thy fete: for the place whereon thou standest is holy ground. And he sayd: * I am the God of thy father, the God of Abrahams, the God of Isahac, and the God of Jacob. And Moses byd hys face for he was asfayde to loke vpon God.

And the Lorde sayde, I haue surely sene the trouble of my people which are in Egypte, and * haue herd theyr crye fro the face of theyr calke masters: for I knowe theyr sorowes and am come downe to deliuer them out of the bande of the Egyptians, and to brynge them out of that lande vnto a good lande and a large: & vnto a lande that floweth w mylke and honny euen vnto

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

Exod. vii. c.
1. pa. 111. c

unto the place of the Cananites and Hethites, and Amozites, and Pherezites, and Heuites, of the Jebusites. Nowe therfore, the complaint of the children of Israel is come unto me, and I haue also sene the oppression wherewith the Egyptians oppresse them. Come thou therfore, and I will sende the vnto Pharaon, that thou mayest bringe my people the children of Israel out of Egypte.

D And Moses sayd vnto God: what am I to go vnto Pharaon, and to bringe the children of Israel out of Egypte? And he answered: I will be with the. And thus shalbe a token vnto the, that I haue sente the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne. And Moses sayde vnto God: beholde, when I come vnto the children of Israel I shall say vnto them: the God of your fathers hath sent me vnto you, and yf they saye vnto me, what is hys name, what answer shall I gve them? And God answered Moses: I am that I am: and he sayde, thus shalt thou saye vnto the children of Israel: I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the children of Israel.

E the Lord God of your fathers, the God of Abraham, the God of Isahac, and the god of Jacob hath sent me vnto you: this is my name for ever, and this is my memorizall into generation and generation. So and gather the elders of Israel together, and thou shalt say vnto them: the Lord God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob appeared vnto me, and sayd: In visitynge haue I visyted you, and knowe that whych is done to you in Egypte.

And I haue sayde, I will bringe you out of the tribulation of Egypt vnto the lade of the Cananites, and Hethites, and Amozites, and Pherezites, and Heuites, and Jebusites: euen vnto a lande that floweth with mylke and hony. And whē they heare thy voyce then go: both thou and the elders of Israel shall goo vnto the kynge of Egypte, and saye vnto hym: The Lord God of the Hebrewes hath met with vs: now we wyl we go therfore. ut. dayes iourney into the wyldernesse, and do sacrifice vnto the Lord our God. And I am sure, that the kynge of Egypte wyl not let you go: no not in a myghte hande: and I wyl stretch out myne hande and smyte Egypte wth all my wonders whych I wyl do in the myddest therof. And after that he wyl let you go. And I wyl get this people fauoure in the syght of the Egyptians: so that whē ye go, ye shal not go empty: but a wyf shal boiove of her neyghbours and of her so: georneth in her house, ierwels of siluer and golde and rayment. And ye shal put the on your sons and daughters, and shal robbe the Egyptians.

The. iiii. Chapter:

E In after receaued signes of hys callinge a moose sent into Egypte. This moose sende a circumcised her son. Aaron met with Moses. Moses saith hys leane of hys father in lawe.

Moses answered and sayde: Se, they wyl not beleue me, noz herken vnto my voyce: but wyl saye, the Lord hath not appeared vnto the. And the

Lord sayd vnto hym: what is that which is in thy hande? he answered a rodde. And he sayd: cast it on the grounde. And he cast it on the grounde and it became a serpent. And Moses fled from the syght of it. And the Lord sayde vnto Moses: put forth thyne hande & take it by the tayle. And therfore he put forth hys hande and caught it, and it became a rodde in hys hande. For thus thyng (sayeth he) shall they beleue the, that the Lord God of they fathers, the God of Abraham, the God of Isahac, and the God of Jacob hath appeared vnto the.

And the Lord sayde furthermore vnto hym **B** thrust thyne hande into thy bosome. And he thrust his hande into his bosome. And when he toke it out agayne, beholde: his hande was hye rous euen as snowe. And he sayd: put thyne had into thy bosome agayne. And he put hys hande into hys bosome agayne, and plucked it oute of hys bosome, and beholde, it was turned agayne as hys other fleshe. Therfore yf they wyl not beleue the, nether heare the voyce of the fyrst toke pr wyl they beleue for the voyce of the seconde token. But and yf they wyl not beleue the two signes, nether herken vnto thy voyce, thou shalt take of the water of the ryuer, and powre it vpon the drye lande. And the water whych thou takest out of the ryuer, shall turne to bloude vpon the drye lande.

Moses sayd vnto the Lord: oh my Lord, I **C** am not eloquent from yester daye and yester daye, and namely sence thou hast spoken vnto thy seruant: but I am slow mouthed and slow tunded. And the Lord sayd vnto him: who hath made mans mouth, or who hath made the dome of the deafe, the syenge of the blynde: haue not I the Lord? Therfore I wyl be with thy mouth and teache the what thou shalt saye. he sayde: oh my Lord, sende I praye the by the hande of hym whome thou wylte sende. And the Lord was angrie wth Moses, and sayde: Do not I knowe Aaron thy brother the Leuyte, that he can speake? For so, he commeth forthe to mete the, and when he seyth the, he wyl be glad in hys herte. Therfore thou shalt speake vnto hym and put these wordes in hys mouth, and I wyl be with thy mouth and with his mouth, and wil teache you what ye ought to do. And he shal be thy spokesman vnto the people: he also shal be thy mouth and thou shalt be hys God: and thou shalt take this rod in thy hande, wherewith thou shalt do myracles. Therfore Moses went and returned to Jethro hys father in lawe agayne, and sayd vnto hym: I wyl go nowe, and turne agayne vnto my brethren which are in Egypte and se whether they be yet aloue. And Jethro sayde to Moses, goo in peace. And the Lord sayd vnto Moses in Midian: goo and returne agayne into Egypte, for they are deade which wente aboute to kyl the. And Moses toke hys wyfe, and hys sonnes, and put them on an asse, and wente agayne to Egypte, and Moses toke the rod of God in hys hande. And the Lord said vnto Moses: When thou arte entred and come into Egypte agayne, se that thou do all these wh

Exod. 11. And thus before Pharaoh, whereby I have put in thy hands: but I will holde his herte, and he shall not let the people go: And thou shalt say vnto Pharaoh, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayd vnto thee that thou shouldest let my sonne go, that he maye serue me: And thou wouldest not let him go, behold, I will

Exod. 11. 2. * be thyne eldest sonne.

And it chaunced by the way in the Iune that the Lorde met hym, and wolde haue kylled him: And yephora toke a stone, and cut a way the soze kynne of her sonne, and fell at his fete, and sayd a bloudy husbnde arte thou vnto me: Then he let hym go. And she sayd a bloudy husband, because of the circumcision. Then sayd the Lorde vnto Aaron: go mete Moses in the wyldernesse. And he went and met hym in the mount of God and kylled hym. And Moses tolde Aaron al the wordes of the Lorde which had sent him, and all the tokens whych he had charged hym wythal. So wente Moses and Aaron, and gathered all the elders of the chyldren of Israel. And Aaron tolde al the wordes which the Lorde had spoken vnto Moses, and byd the myracles in the syght of the people, and the people beleeued. And when they hearde that the Lorde had vpsited the chyldren of Israel and had looked vpon theyr tribulation, they bowed theyr heade, and worshypped.

Exod. v. Chapter.

Moses and Aaron go vnto Pharaoh. The people of Israel are oppressed more and more, and they crye out vnto God for and Aaron therfor.

Exod. 5. 1. **M**oses and Aaron went in after ward, and tolde Pharaoh, thus sayeth the Lorde god of Israel: Let my people go, that they maye kepe holy daye vnto me in the wyldernesse. And Pharaoh sayd: who is the Lorde, that I shoulde heare his voyce, and let Israel go? I knowe not the Lorde, neyther will I let Israel go. And they sayde: the God of the hebrues hath met wyth vs: and therfore will we go thre dayes iourneye in the deserte and sacrifice vnto the Lorde our God: lest there happen vnto vs, either pestilence or swerde. The Lorde sayd the kynge of Egypt vnto them: wherfore do ye (Moses and Aaron) lette the people from theyr worke: get you vnto your labour. And Pharaoh sayd furthermore: beholde, there is muche people nowe in the lande, and ye make them leaue theyr worke. And Pharaoh commaunded the same daye vnto the taskmasters whych were amoge the people and vnto the officers, saying: ye shall geue the people nomore strawe, to make byrche wythal, (as ye byd in tyme pasted,) let them go and gather them strawe them selues, and the nobye of byrche whych they were wonte to make in tyme pasted lay vnto their charges also, and myniste nothyng therof, for they be ydle, and therfore crye, sayinge: we will go and do sacrifice vnto our god. They must haue more worke layde vpon them, that they may labour therein and not regarde daye wordes.

Then wente the taskmasters of the people and the officers out: and tolde the people: Thus sayeth Pharaoh: I will geue you nomore strawe, go

your selues and gather you strawe where ye can fynde it, yet shall none of your laboure be mynistred. And so were the people scattered abrode thorow out al the lade of Egypt: for to gather stubble in stonde of strawe. And the taskmasters baddest them forwarde, saying: fulfyl our worke daye by daye, euen as ye had strawe. And the officers of the chyldren of Israel whereby Pharaohs taskmasters had set ouer them, were beaten. And they sayd vnto them: wherfore haue ye not fulfylled your task in makinge byrche, both yesterday and to daye, as well as in tyme past: The officers also of the chyldren of Israel came and complained vnto Pharaoh, sayinge: wherfore bealest thou thus wyth thy seruantes: there is no strawe giuen to thy seruantes, and they saye vnto vs: make byrche. And thy seruantes are beaten, and thy people is soule increased. He sayde, ydell are ye, ydell, and therfore ye saye: We will go and do sacrifice vnto the Lorde. So therfore nowe and worke and there shall no strawe be giuen you, and yet shall ye be lyuer the whole tale of byrche.

And the officers of the chyldren of Israel byd wyth heynynesse loke on them that sayd: ye shall myniste nothyng of your daylye makinge of byrche. And they met Moses and Aaron whych stode in theyr waye as they came out from Pharaoh, and sayde vnto them: The Lorde loke vpon you and iudge you, whych hath made this sauoure of vs synche in the eyes of Pharaoh and in the eyes of his seruantes: and haue put a swerde in theyr hande to sle vs. Moses returned vnto the Lorde, and sayd: Lorde, wherfore hast thou dealt cruelly wyth this people, and wherfore hast thou sent me: for sence I came to Pharaoh to speake in thy name, he hath sared soule wyth this folk, and yet thou hast not deliuered thy people at all. Then the Lorde sayd vnto Moses: Howe shalt thou se, what I will do vnto Pharaoh, for in a mygdyr hande shall he let them go. And in a mygdyr hande shall he dyspue them out of his lande.

Exod. vi. Chapter.

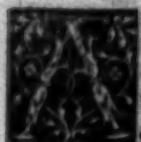
God promyseth the deliuerance of the Israelites and the lande of Chanaan. The genealogy of Moses, Aaron, and Leui.



And god spake vnto Moses, and said vnto him: I am the Lorde: I appeared vnto Abraham, Isaac, and Jacob as an almygdyr God: and in my name Jehonah, was I not knowne vnto the. Wherefore I made an appointment wth them to geue them the lande of Chanaan: the lade of theyr pilgrimage, wherein they were strangers. And I haue also herde the gronyng of the chyldren of Israel, who the Egyptians kepe in bondage, and haue remembred my covenante. Wherfore saye vnto the chyldren of Israel: I am the Lorde, I will byynge you oute from the burthens of the Egyptians, and will ryd you out of theyr bondage, and will deliuer you in a stretched out arme and in greate iudgementes. And I will take you for my people, and will be to you a God. And ye shall knowe that I am the Lorde your God, whiche byynge you out from the burthens of the Egyptians. And I will

will bring you into the land concerning the which I will lift up my hand to give it unto Abraham, Isaac and Jacob, and will give it unto you for a possession: even in the Lord.

And Moses tolde the chyldren of Israel enen so
C But they hearkened not unto Moses, for anguish of spirit & for cruel bondage. The Lord spake unto Moses, saying: So in, and speake unto Pharaos kynge of Egypte, that he let the chyldren of Israel go out of this lande. And Moses spake before the Lord, saying: behold, the chyldren of Israel hearken not unto me, howe then shall Pharaos heare me, whiche am of uncircumcised lippes? And the Lord spake unto Moses and unto Aaron, & gaue them a charge unto the chyldren of Israel, and unto Pharaos kynge of Egypte, to bringe the chyldren of Israel out of the lande of Egypte. These be the heedes of theyr fathers houses. The chyldren of Ruben the eldest sonne of Israel are these: Hanoch and Pallu, Hezron and Carmi, these be the four holders of Ruben. The chyldren of Simeon Semuel and Jamin, Ohad, and Jachin, Zohar, & Saul the sonne of a Canaanitish wyfe: these are the chyldren of Simeon. These also are the names of the chyldren of Levi in theyr generacions: Gerson and Cahath and Merari. Lemmyrd an hundred and thyrty and seven yere. The sones of Gerson: Libni and Semel by theyr kintredes. The chyldren of Cahath: Amram and Ischar, Hebron and Eliel. And Ischar lived an hundred and thyrtye and thre yere. The chyldren of Merari: Mabeli and Gushi: these are the chyldren of Levi by theyr generacions. Amram toke Jochebed his nyce to wyfe, & she bare hym Aaron and Moses. And Amram lived an hundred and thyrty and seven yere. The chyldren of Ischar, Nojah, Aepheg, and Michi. The chyldren of Eliel, Misael, Elaphan, and Michi. And Aaron tooke Elizabeth daughter of Aminadab: and she bare hym Nadab, and Abihu, Eleazar and Jehamar. The chyldren of Nojah: Assir, and Elcana, and Abiasan: These are the chyldren of the Nojahytes. Eleazar Aarons sonne toke hym one of the daughters of Putiel to wyfe, whiche bare hym Phinehas, and these are the principall fathers of the Levytes throughout theyr kyndredes. This is that Aaron and Moses to whome the Lord sayde: carry the chyldren of Israel out of the lande of Egypte, according to theyr armyes. These are that Moses and Aaron whiche spake to Pharaos kynge of Egypte, that they myghte bringe the chyldren of Israel out of Egypte. And in the daye when the Lord spake unto Moses in the lande of Egypt he spake unto hym, sayinge: I am the Lord, speake thou unto Pharaos the kynge of Egypte all that I saie unto the. And Moses sayde before the Lord: Beholde, I am of uncircumcised lippes, and howe shall Pharaos geue me audience?



And the Lord sayde unto Moses: Behold, I haue made the Pharaos God, and Aaron thy brother shall be thy prophet. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake unto Pharaos, that he sende the chyldren of Israel out of his lande. And I will harden Pharaos herte, and multiply my myracles and my wondres in the lande of Egypte. But Pharaos shall not hearken unto you, that I may set myne hande vpon Egypte and bringe out myne armyes and my people of chyldren of Israel out of the lande of Egypte, in greate iudgements, and the Egyptians shall knowe that I am the Lord, when I stretch forth my hande vpon Egypte, and bringe out of chyldren of Israel from amonge them.

Moses and Aaron dyd as the Lord commaunded them, euen so dyd they. Moses was lxxx. yere olde, and Aaron lxxxiij. when they spake unto Pharaos. And the Lord spake unto Moses and Aaron, sayinge: If Pharaos speake vnto you, sayinge: Shewe a wondre, thou shalt say vnto Aaron: take thy rod and caste it before Pharaos, that it maye be a serpent. Then went Moses and Aaron vnto Pharaos, and dyd euen as the Lord had commaunded. And Aaron caste forth his rod before Pharaos and before his seruantes: and it turned to a serpent. Then Pharaos called for the wyse men and enchaunters, and those wyse men of Egypte dyd in lyke manner with theyr sojcery. For they cast downe euery man his rodde, and they turned to serpentes: but Aarons rodde dyd eate vp theyr rodde: and he hardened Pharaos herte, that he hearkened not unto them, euen as the Lord had sayde.

The Lord also sayde vnto Moses: Pharaos herte is hardened, he refuseth to let the people go. Set the vnto Pharaos in the morninge, so he will come vnto the water, and I will stande vpon the ryuer: and he shall come, and the rod whiche turned to a serpent, shalt thou take in thynne hande. And thou shalt say vnto hym: the Lord God of the Hebrewes hath sent me vnto the, sayinge: let my people go, that they may serue me in the wilderness: And behold, hyther-to thou wouldest not heare. Thus sayeth the Lord In this thou shalt knowe that I am the Lord. Beholde, I will smyte (with the staffe that is in myne hande) the water that is in the ryuer & it shall turne to bloude. And the fische that is in the ryuer shall dye, and the ryuer shall stynke, and it shall greue the Egyptians to bringe of the water of the ryuer: and the Lord spake vnto Moses, saye vnto Aaron, take thy staffe, and stretch out thynne hande ouer the waters of Egypte ouer theyr streames, ouer theyr ryuers and poudes, & all poudes of water whiche they haue, that they maye be bloude, and that there maye be bloude throughout all the lande of Egypte: both in vessels of wood and also of stone. And Moses and Aaron dyd euen as the Lord commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer in the syght of Pharaos, and in the syght of his seruantes: and all the water of the ryuer was turned to bloude.

The vii. Chapter.

The toke to knowe God. The rod of Moses is turned to a serpent. The fische in the ryuer are turned into bloude.

was in the ryuer, turned into bloude. And the
 syde that was in the ryuer dyed, and the ryuer
 stank: and the Egyptians coulde not drynke of
 the waters of the ryuer. And there was bloude
 thowout all the lande of Egypte. And the en-
 chaunters of Egypte dyd lyke wyse with theyr
 sozceres: and he hardened Pharaos herte: ney-
 ther dyd he hearken vnto them: as the Lord had
 sayde. And Pharaos turned hym selfe, and went
 agayn into his house: & let not his hert ther vnto.
 And the Egyptians dygged rounde about the ry-
 uer for water to drynke, for they coulde not drynke
 of the water of the ryuer. And it continued a weke
 after the Lord had smytten the ryuer.

¶ The viii. Chapter

*The plague of frogges. Moyses prayeth for Pharaos.
 The plague of flies.*

The Lord spake vnto Moyses: Go
 vnto Pharaos, and tell hym, thus
 sayth the Lord: *let my people go,
 & they may serue me. If thou wilt
 not let the go: behold, I will smite
 al thy bordre with frogges. And the ryuer shall
 be full with frogges which shall go vp and come
 into thine house: and into thy pympre chambie,
 where thou sleepest, and vpon thy bed, and into
 the house of thy seruantes, and vpon the peo-
 ple, and into thine ouens, and vpon thy meates.
 And the frogges shall come vnto the, and on thy
 people, and vpon all thy seruantes.

¶ And the Lord spake vnto Moyses: saye vn-
 to Aaron: stretche forth thyne hande with thy
 rod ouer the streames, ouer the ryuers, and ouer
 the ponde, that thou mayest bring vp frogges
 vpon the lande of Egypte: And Aaron stretched
 his hande ouer the waters of Egypte, and the
 frogges came vp, and couered the lande of Egypte.
 And the sozcerers dyd lyke wyse with theyr soz-
 cery, and brought frogges vp vpon the lande of
 Egypte. Then Pharaos called for Moyses and
 Aaron, and sayd: *praye ye vnto the Lord that
 he maye take awaye the frogges from me: and
 from my people, and I will let the people go, &
 they maye do sacrifice vnto the Lord. And Mo-
 ses sayd vnto Pharaos: reioyse thou ouer me and
 appoynt when I shall praye for the and for thy
 seruantes, and for thy people, to dryue awaye
 the frogges from the and thy houses, and if they
 maye remaine but in the ryuer only. he sayde: to
 morowe. And he sayde: euen as thou hast sayde
 that thou mayest knowe that there is none lyke
 vnto the Lord our God. And so the frogges shal
 departe from the and from thy houses, from thy
 seruantes: and from thy people, and shall re-
 maine in the ryuer onely. Moyses and Aaron
 went out from Pharaos, and Moyses cryed vnto
 the Lord vpon the appoyntment of frogges,
 which he had made vnto Pharaos. And the Lord
 dyd accordynge to the sayinge of Moyses. And the
 frogges dyed out of the houses, out of the cour-
 tes and feldes. And they gathered them toge-
 ther vnto heapes, and the lande stank of them.

¶ But when Pharaos sawe that he had rest
 gyuen hym, he hardened his hert, and hearkened not
 vnto them, as the Lord had sayd. And the Lord

sayd vnto Moyses: saye vnto Aaron, stretche out
 thy rodde and smyte the dust of the lande, that
 it maye turne to lyke thowout all the lande of
 Egypte. And they dyd so. And Aaron stretched
 out his hande, and with his rodde he smot the dust
 of the earth which turned to lyke in men & beastes
 so that all the dust of the lande turned to lyke,
 thowout all the lande of Egypte.

And the enchaunters assayed lyke wyse with
 theyr enchauntemetes to bringe forth lyke, but
 they coulde not. And the lyke were both vpon
 men and beastes. Then sayde the enchaunters
 vnto Pharaos: it is the finger of God. And Pha-
 raos herte remayned obstynate, and he hearke-
 ned not vnto them, euen as the Lord had sayde.

And the Lord sayde vnto Moyses: ryse vp
 early in the morning, and stand before Pharaos
 for he wyl come forth vnto the water, and thou
 shalt saye vnto him: thus sayeth the Lord: Let
 my people go, that they maye serue me. Els, if
 thou wilt not let my people go, behold, I will
 sende all maner of flies vnto the and thy
 seruantes, and thy people, and into thy houses.
 And the houses of the Egyptians shalbe full of
 flies, and the grounde whereon they are. And the
 lande of *Gosan where my people are, wyl
 cause to be wonderfull in that daye: so that there
 shal no flies be there. Whereby thou shal knowe
 that I am the Lord in the myddes of the earth.
 And I wyl put a deuysion betwene my people
 and thine. And euen to morowe shall this myra-
 cle be done. And the Lord dyd euen so: and there
 came noysom flies into the house of Pharaos, &
 into his seruantes houses, and into al the lande
 of Egypte: and the lande was couered with these
 flies. And Pharaos called for Moyses and Aar-
 on, and sayde. So and do sacrifice vnto your God
 in the lande: And Moyses answered: It is not
 mete that we do so. For then we must offere vn-
 to the Lord our God, that which is an abomi-
 nation vnto the Egyptians. But and if we
 sacrifice that which is an abomynacion vnto
 the Egyptians before theyr eyes, wuld they not
 stone vs: we wyl go thre dayes iourney into the
 deserte, and sacrifice vnto the Lord our God,
 as he hath commaunded vs.

And Pharaos sayd: I wyl let you go that ye
 maye sacrifice vnto the Lord your God in the
 wilderness: but go not farre awaye, praye for
 me. And Moyses sayde: beholde, I wyl go out
 from the, and praye vnto the Lord, that the flies
 maye departe from Pharaos, and from his ser-
 uantes and from his people to morowe. But
 let Pharaos from henceforth deccyne nomore, &
 he wyl not let the people go to sacrifice vnto the
 Lord. And Moyses went out from Pharaos and
 prayed vnto the Lord. And the Lord dyd ac-
 cordynge to the sayinge of Moyses, and the flies
 departed from Pharaos, and from his seruantes,
 and from his people, & there remayned not
 one. And Pharaos hardened his hert euen then
 also, and dyd not let the people go.

¶ The ix. Chapter.

*The moyses of blood: The plague of botches and sores
 The botches, the sores, and the thympe.*

The

In the Lorde sayde vnto Moses go in vnto Pharaon, and thou shalt tell hym: thus sayth the Lorde God of the Hebrewes: * let my people go, that they maye serue me. If thou wilt not let them go, and wilt holde them still, beholde, the hande of the Lorde is vpon thy sheeke which is in the feld for vpon horses, asses, camels, oxen, and shepe, there shall be a myghty great mozaune. And the Lorde shall do wonderfull things betwene the beasts of Israel and the beasts of Egypt: so that there shall nothyng dye of all that pertaineth to the chyldren of Israel. And the Lorde appoynted a tyme, sayinge: tomozowe the Lorde shall synnise this woerde in the lande. And the Lorde dyed it on the mozaune, and all the cattell of Egypt dyed: but of the cattell of the chyldren of Israel dyed not one. And Pharaon sent, and beholde, there was not one of the cattell of the Israelites dead. And the heart of Pharaon was hardened that he wolde not let the people go.

And the Lorde sayde vnto Moses and Aaron: take poure handes full of ashes out of the furnace, and Moses shall spynke it vp into the ayre, in the syght of Pharaon, and it shall tourne to dust in all the lande of Egypt: that there maye be swellinge sores with blaynes both on man & beast thowout all the lande of Egypt. And they toke ashes out of the furnace, and stode before Pharaon and Moses spynked it vp into the ayre. And there were sores with blaynes both in men and in beasts: and the sores could not stand before Moses because of the blaynes for there were botches vpon the enchaunters, & vpon all the Egyptians. And the Lorde hardened the heart of Pharaon, & he hardened not vnto them as the Lorde had sayde vnto Moses.

And the Lorde sayde vnto Moses: ryse vp early in the mozynge, and stande before Pharaon, and thou shalt tell hym, thus sayth the Lorde God of the Hebrewes: * let my people go, & they maye serue me: or els I will at this tyme sende all my plagues vpon thyne herte, and vpon thy seruantes, and on thy people, that thou mayest know that there is none lyke me in all the earth. For nowe I will stretch out myne hande, that I may smyte the and thy people with pestilence and thou shalt perishe from the earth. And in verpe dede, * for this cause haue I kepte the, for to shewe the my power: and that they myght declare my name thowout all the world.

Per thou exaltest thy selfe agaynst my people, that thou wilt not let them go: beholde, tomozowe this tyme I will sende downe a myghty greates hayle: euen such a one as was not in Egypte. syns it was grounded vnto this tyme. Sende therfore nowe, and gather thy beasts, and all that thou hast in the feld. For vpon all the men and the beasts which are founde in the feld, and not brought home, shall the hayle fall and they shall dye. And as manye as feared the woerde of the Lorde amonge the seruantes of Pharaon made theyr seruantes and their beasts flye in to the houses, but he that regarded not the woerde of the Lorde, left his seruantes and

his beasts in the feld. And the Lorde sayd vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypt: vpon man and vpon beasts, and vpon all the herbes of the feld thowout all the lande of Egypt. And Moses stretched out his rod vnto heauen: and the Lorde thundred and hayled, & the fyre ran alonge vpon the grounde. * And the Lorde so hayled in the lande of Egypt, & there was hayle and fyre mingled with the hayle, so greuous, and such as there was none thowout all the lande of Egypt, syns people inhabited it. And the hayle smote thowout all the land of Egypt, all that was in the feld both man & beast. And the hayle smote all the herbes of the feld, and brake all the trees of the feld: only in the lande of Gozan, where the chyldren of Israel were, was no hayle. And Pharaon sent and called for Moses and Aaron, & sayd vnto them I haue now synned: the Lorde is righte, and I and my people are vngodly. * Praye ye vnto the Lorde: for it is moche that shoulde be thunders of God and hayle. I will let you go, and ye shall earpe no longer. Moses sayd vnto hym: asone as I am out of the ctrye, I will speede a hynde my handes vnto the Lorde, and the thunder shall cease, neyther shall there be anye more hayle, that thou mayest know how that the crth is the Lordes. But I knowe that thou and thy seruantes yet feare not the face of the Lord God.

And so the flaxe and the barley were smytten for the barley was out vp, & the flaxe was boyled: but the wheate and the rye were not smytten for they were late sowne. And Moses went out of the ctrye from Pharaon and spiede a hynde his handes vnto the Lorde: and the thunder & hayle ceased, neyther rained it vpon the earth. And when Pharaon saw that the rayne and the hayle and thunder were ceased, he synned agayne: and hardened his herte he and his seruantes. And the heart of Pharaon was hardened: neither wold he let the chyldren of Israel go, as the Lorde had sayde by the hande of Moses.

Chapter.

The heart of Pharaon was hardened of God. The grethoppers. The sheche darkness.

And the Lorde sayde vnto Moses: go in vnto Pharaon: for * I haue hardened his herte, and the herte of his seruantes, that I might put these my signes amongest them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypte, and the myzacles which I haue done amonge them: that ye maye knowe howe that I am the Lorde. And so Moses and Aaron came vnto Pharaon, and sayd vnto hym: Thus sayth the Lorde God of the Hebrewes, howe longe shall it be: thou wilt submyt thy selfe vnto me? * Let my people go, that they maye serue me. Or els (if thou dost not) and wilt not let my people go: beholde, tomozowe I will bringe grethoppers into thy coostes, and they shall couer the face of the earth, that it cannot be seene: and they shall eat the residue which remaineth vnto you and

and is escaped from the bayle: and they shal eat every grene tree that beareth you frute in þe feild and: þey shal syl the houses, and all the seruantes houses, and the houses of all the Egyptians after suche a maner as neyther the fathers, nor the fathers fathers haue leue, syns þe tyme they were vpon the earth vnto this daye. And he turned him selfe about, & went out from Pharaos.

And Pharaos seruantes sayde vnto hym: how longe shall he be a schlaundie vnto vs? Let the men go, that they maye serue the Lorde thy God: knowell thou not that Egypt is destroyed? And Moses and Aaron were broughte agayne vnto Pharaos, and he sayde: then go, and serue þe Lorde your God. Who are they that shall go? And Moses answered: we wyll goo, with oure yonge and with our olde: yea, and with our sonnes and with our daughters, and with our shep and with our oxen we must go. For we muste holde a feast vnto the Lorde.

And he sayd vnto them: let it be so. The Lorde be with you. When I let you go and your chyldren also, take heede, for ye haue some myschete in hande. Knye, not so: but go they that are men, & serue the Lorde: for that was your desyre. And they thrust them out of Pharaos presenche. And the Lorde sayd vnto Moses: stretch out thynne hande ouer the lande of Egypt for grethoppers: that they maye come vpon the lande of Egypte and eate all the herbes of the lande, and al that the bayle leste behynde. And Moses stretched forth his rod ouer the lande of Egypt: and the Lorde broughte an east wynde vpon the land al that daye, and all that nyght. And in the morninge, the east wynde broughte the grethoppers, and the grethoppers wente vpon ouer all the lande of Egypt: and remayned in all quarters of Egypte very greuouslye. Before them were there no suche grethoppers, neyther after them shalbe: for they couered all the face of the earth, so that the lande was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and what soener the bayle had left ther was no grene thyng leste in the trees and herbes of the felde thowowout all þe land of Egypt.

Therefore Pharaos called for Moses and Aaron in haste, and sayde: I haue synned agaynst þe Lorde your God, and agaynst you. And nowe forgyue me my synne only this ones: and pray vnto the Lorde your God, that he maye take awaye from me this death only. And Moses went out from Pharaos, and prayed vnto the Lorde. And the Lorde turned a myghtye stronge west wynde, and it toke awaye the grethoppers, and cast them into the red see, so that there was not one grethopper in all the coast of Egypt. And Pharaos hardened Pharaos hert, so that he wold not let the chyldren of Israel go.

And the Lorde sayde vnto Moses: stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypte darknesse which maye be felt. And Moses stretched forth his hande vnto heauen, and there was a thycke darknesse vpon al the lande of Egypte thre dayes longe, no man saw an other, neyther rose vpon from þe place where

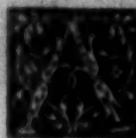
he was by the space of thre dayes: but al þe chyldren of Israel had lyght where they dwelled.

And Pharaos called for Moses and sayd: go, and serue the Lorde, only let your shepe and your oxen abyde, and let your chyldren go with you. And Moses sayde: thou must gyue vs also offerynges, and burnt offerynges for to sacrifice vnto the Lorde our God: our cattell also shal go w vs, and there shal not one dooke be left behynde, forther of must we take to serue the Lorde our God. Whether do we knowe what we shal offre vnto the Lorde, vntill we come thither.

But the Lorde hardened Pharaos hert: and he wold not let them go. And Pharaos sayd vnto hym: get thee from me, and take heede to thy self, and se my face nomore. For whensoever, thou comest in my syght, thou shalt dye. And Moses sayde: Let it be as thou hast sayde: I wyll se thy face nomore.

¶ The xi. Chapter.

¶ The Lorde commaundeth to smyte the Egyptians, The death of all the fyrst begotten in Egypt.



And the Lorde sayd vnto Moses: yet I wyll bringe one plage moze vpon Pharaos & vpon Egypt: and after þe he wyll let you go hence. And when he leteyth you go, he shal utterlye dymne you hence. Speake þe wordes in the eares of the people: every man be iowde of his neyghbour, and every woman of her neyghbours: lewels of syluer and lewels of gold. And þe Lorde shal gyue the people sauoure in the syght of the Egyptians. Moreover, * Moses was verreye great in the lande of Egypt, in the syght of Pharaos seruantes and in the syght of the people.

And Moses sayd: thus sayeth the Lorde: * At mynnyght wyll I go out into the myddes of Egypt, and all the fyrste bozne in the lande of Egypt shal dye, euen from the fyrst bozne of Pharaos that lyteth on his seate, vnto the first bozne of the mayd seruaunt that is behynde the mple and all the fyrst genyng of the cattel. And there shal be a great crye thowowout all the lande of Egypt, suche as there was neuer none lyke, nor shalbe. But amonge the chyldren of Israel shal not a dog moue his tonge, nor yet man or beast that ye maye knowe howe that the Lorde putteth a difference betwene the Egyptians and Israel. And these thy seruantes shal all come downe vnto me. And fall before me, and say: get thee out, and all the people that are vnder the, and then wyll I departe. And he went out from Pharaos with an angry countenance. And the Lorde sayd vnto Moses: Pharaos shal not heare you, that my wonders maye be multiplied in the lande of Egypt. And Moses and Aaron dyd al these wonders & tokens whiche are wyrtten before Pharaos. And the Lorde hardened Pharaos hert, so that he wold not let the chyldren of Israel go out of his lande.

¶ The xii. Chapter.

¶ The passouer in egipt. The sweete bread. They muste teach their chyldren what the passouer signifieth: The destruction of the fyrst begotten in Egypt: The robbynge of the Egyptians: The going out of the Egyptians.

And

Ad the Lord spake vnto Mo-
ses and Aaron in the lande of Egypt
sayinge: This moneth shall be vnto
you the begynnyng of monethes
and the fyrst moneth of yere shall
it be vnto you. Speake ye vnto all the congrega-
tion of Israel, sayinge: In the tenth daye of
this moneth euery man take vnto hym a lambe
accor dyng to the house of the fathers, a lambe
thowout euery house. If the household be to
lytle for the lambe, let hym take his neygbbour
which is next vnto his house accor dyng to the
nombr of soules: euery one of you, accor dyng
to his eatyng shall make your comyt for a lamb
And let the lambe of yours be without blemish
a male of a yere olde which ye shall take out fro
amonge the shepe, or from amonge the gootes.

And ye shall kepe hym vntyll the xiiij. daye
of the same moneth. And euery man of the mul-
titude of Israel shall kyl hym about euen. And
they shall take of the bloude and stryke it on the
two syde postes and on the upper doze post euen
in the houses where they shall eate hym. And
they shall eat the flesch the same nyght with
fye and with vneleuened bzeed, and with lowe
herbes they shall eate it. He y that eate not there-
of rawe nor soden in water, but rost with fye:
the heeb, feet, and purtenaunce therof: And ye
shall let nothing of it to remayne vnto the mo-
nyng. That whiche remaineth of it vntyll the
morow shall ye burne with fye.

Of this maner shall ye eate it: with your loy-
nes girded, and your shooes on your feet and your
staves in your handes. And ye shall eate it in hast
for it is the Lordes passouer: I for I will passe
thowout the lande of Egypte this same nyght,
and will smyte all the fyrste boyme in the lande
of Egypte bothe man and beaste, and vpon all
the goddesses of Egypte will I the Lord do erec-
ution. And the bloude shall be vnto you a token
in the houses wherein ye are. And when I se the
bloude, I wyl passe ouer you, and the plage shall
not be vpon you to destroye you, when I smyte
the lande of Egypte. And this daye shall be vnto
you a remembraunce: and ye shall kepe it holpe
vnto the Lord, euen thowout your genera-
cyons shall ye kepe it holpe daye, that it be a cu-
stome for euer. * Seven dayes shall ye eate vne-
leuened bzeed: and the fyrste daye ye shall put a-
waye leuen out of your houses. For whosoener

eateth leuened bzeed from the fyrst daye vntyll
the seuen daye, that soule shall be plucked out
from Israel. * The fyrste daye shall be an holpe
conuocation, and the seuen daye shall be an
holpe conuocation vnto you: There shall be no
maner of worke done in them, save aboute that
onely whiche euery man must eate, that onely
maye ye do. And ye shall obserue vneleuened
bzeed. For this same daye haue I brought your
armyes out of the lande of Egypte, therefore ye
shall obserue this daye, and all your chyldren af-
ter you by a custome for euer. * The fyrste mo-
neth, and the fourteenth daye of the moneth at e-
uen, ye shall eate swete bzeed vnto the xxi. daye
of the moneth at eue agayne. Seven dayes shall

there be no leuened bzeed founde in your houses
And whosoener eateth leuened bzeed, that soule
shall be rooted out from the multitude of Israel:
whether he be a stranger or boyme in the lande.
Ye shall eate nothyng leuened: but in all your
habytations shall ye eate swete bzeed.

Moses called for the elders of Israel, & sayd
vnto them: chose out and take you to euery hou-
sholde of you a shepe, and kyl it for passouer.
And take a bunch of yflope, and dip it in y bloud
that is in the bason, and stryke the upper poste,
and the two syde postes with the bloude that is
in the bason, and none of you go out at the doze
of his house, vntyll the mornyng. For the Lord
wyl go aboute to smyte the Egyptians. And
when he seeth the bloud vpon y upper doze post
and on the two syde postes: he wyl passe ouer the
doze, and wil not suffer the destroyer to come in
to your house to plage you. Therefore shall ye ob-
serue this thyng, that it be an ordynance bothe
to the and thy sonnes for euer.

And when ye be come into the lande whiche
the Lord wyl gyue you, accor dyng as he hath
promysed, ye shall kepe this seruyce. * And when
your chyldren aske you what maner of seruyce
is this ye do, ye shall saye it is the sacrifice of the
Lordes passouer whiche passed ouer the houses
of the chyldren of Israel in Egypte, as he smote
the Egyptians, and saved our houses. And the
people bowed the kyues, and worshypped: And
the chyldren of Israel went, and dyd as y Lord
had commaunded Moses and Aaron: Euen so dyd
they. And at y mydnyght, the Lord smote all y
fyrste boyme in the lande of Egypte, from the fyrst
boyme of pharaos that sat on his seate, vnto the
fyrste boyme of the captyne that was in pryson,
and all the fyrst genyzed of cattel. And pharaos
rose vp in the nyght, he and all his seruantes &
all the Egyptians: * and there was a great cry-
ng in Egypte, for there was no house where
there was not one dead. And he called vnto Mo-
ses and Aaron by nyght, sayinge: ryls vp, and
get you out from amonge my people: both ye &
also the chyldren of Israel, and go and serue the
Lord as ye haue sayde. And take your shepe &
your dyones with you as ye haue sayde, and de-
parte and * blesse me. And the Egyptians were
fearce vpon the people, that they myght sende
them out of the lande in haste: for they sayde: we
dye all. And the people toke theyr dough before
it was leued, and their wytales bound in clo-
thes vpon their shuldres. And y chyldren of Isra-
el dyd accor dyng to the sayinge of Moses: And
they borrowed of y Egyptians: * ierels of syluer
ierels of gold, & rayment. And the Lord gaue y
people fauour in the syght of the Egyptians: so
that they graunted such thynges as they requi-
red. And they robbed the Egyptians. And the
chyldren of Israel toke theyr iournepe from
Ramesses to Succoth: yere hundred thousande
men of fote, besyde chyldren. And moche chymen
people went out also with them, and shepe and
oxen, an excedyng great flocke. And they ba-
ked swete cakes of y dough which they brought
out of Egypte, for it was not leued. For when
they

they were thrust out by the Egyptians, they could not tary to prepare them selues any proportion of meate. The dwelling of the chyldren of Israel, whiche they dwelled in Egypte was four hundred and thyrty yeres: and when the four hundred and thyrty yeres were crypted, even the litle same daye departed all the doostes of the Lozde out of the lande of Egypte. It is a myght to be obserued to the Lozde, in the which he brought them out of the lande of Egypte. This is that myght of the Lozde whiche al the chyldren of Israel must hepe theowout they generacions. And the Lozde sayde vnto Moyses and Aaron: This is the lawe of the passecouer: there shal no stranger eate thereof. But every seruant that is bought for moneye (after that thou hast crypted him) shal eate thereof. A stranger and an hyed seruant shal not eate thereof. In one house shall it be eaten. Thou shalt carpe none of the flesh out of the house. Neither shal ye breake a bone thereof. All the multitude shall obserue it. If a stranger also dwell amonge you, and wyl holde passecouer vnto the Lozde, let hym circumcise all that be males, and then let hym come and obserue it, and he shal be as one that is boyn in the lande. For the vncircumcised person shal not eate thereof. One manner of lawe shal be vnto hym that is boyn in the lande: & vnto the stranger that dwelleth amonge you. And all the chyldren of Israel byd as the Lozde commaunded Moyses and Aaron. Euen so byd they. And the litle same daye byd the Lozde byng the chyldren of Israel out of the lande of Egypte w they armyes.

The xlii. Chapter

The Lozde begotten must be sanctified vnto the Lozde. The memo shall of theys becomance. Why they were carped theow the wyldest. The bones of Joseph. The pylle of the cloude.

Ad the Lozde spake vnto Moyses, saying: Sanctify vnto me all the first bozne, that open all maner matryces amonge the chyldren of Israel, as well of man as of beast: for it is myne. And Moyses sayd vnto the people: thinke on this day in which ye came out of Egypt, out of the house of bondage: for theow a myghty hande the Lozde brought you out from thence. There shall no leuened byed be eaten. This daye come ye out in the moneth when come begynneth to rype. When the Lozde hath brought the into the lande of the Cananytes, Hethytes, Amorytes, Hewites, and Jebusytes, which he swore vnto thy fathers, that he wolde gyue the a lande wherein mylke and hony floweth, I shal kepe this scrupel in this same moneth. Seven dayes shalte thou eate swete byed: and in the seventh daye it is the feast of the Lozde.

Swete byed shall be eaten seven dayes, and there shall no leuened byed be sene, nor yet leuen with the in all thy quarters. And thou shalte shewe thy sonne in that day, saying this is done because of that whiche the Lozde byd vnto me, when I came out of Egypte. And it shall be a signe vnto the vpon thyne hande, and for a remembraunce betwene thyne eyes, that the Lozdes lawe maye be in thy mouth. For in a stryg

bande the Lozde brought the out of Egypte. Hepe therfore this ordinaunce in his season fro yere to yere. And it wyl come to passe, that the Lozde shall bynge the into the lande of the Cananytes, whiche he swore vnto the and to thy fathers, & shall gyue it the. And then thou shalt appoynt vnto the Lozde all that openeth a matryce. And every cast thing that first doth open the matryce of a beaste which thou hast: if they be males, they shal be of Lozdes. And every first genbyed of an alle, thou shalt redeme w a lambe: if thou redeme hym not, thou shalt breake hym necke. All the first bozne amonge the chyldren also shalt thou bye out. And when thy sonne asketh the to morrow, saying what is this, I shal saye vnto hym: With a myghty hand the Lozde brought vs out of Egypte, out of the house of bondage. And when Pharaos was loth to let vs go, the Lozde sware all the first bozne in the land of Egypte: as well the first bozne of man as of beaste. Therfore I sacrifice vnto the Lozde all the males that open the matryce: and all the first bozne of my chyldren I redeme. This shall be a token vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lozde brought vs out of Egypte theow a myghty hande.

It came to passe, that when Pharaos had let the people go, God carped them not theow the waye and lande of the Chylystines whiche was the moze nere waye. But God sayd: lest the people happily repent when they se warre, & so turne agayne to Egypte. But God led the people about theow the waye of the wilderness of the red see. And the chyldren of Israel went wharrested out of the lande of Egypte. And Moyses toke the bones of Joseph with him: for he made the chyldren of Israel swear, saying: God wil surely vylite you, and ye shall take my bones awaye hence with you. And they toke their four nepe from Guroch: & abode in Etcham in the edge of the wilderness. And the Lozde went before them by daye in a pylle of a cloude to leade the way: and by nyght in a pylle of fyre to gyue them lyght, that they myght go both by daye & by nyght. The pylle of the cloude departed not by daye, nor the pylle of fyre by nyght, out of the syght of the people.

The xliii. Chapter.

Pharaos herte is hardened, and foloweth the yftrynges with all his host and captaynes, and is drawen. The yftrynges gynges, they go theow the red see.

Ad the Lozde spake vnto Moyses, saying: Speake to the chyldren of Israel, that they toune & remayne before Pi Huroch betwene Migdol and the see ouer agaynst Baalze phon: and before that shall they pytche by the see. For Pharaos wyl saye of the chyldren of Israel they are tangled in the land, & I wyl harden Pharaos herte that he shal folowe after you: and I wyl get me donour vpon Pharaos and vpon all his host: the Egyptians also shal knowe that I am the Lozde. And they byd euen so. And it was tolde the king of Egypte, that the people fled. And the herte of Pharaos

Gen. xli. 1.
Exo. xli. 1.
Gen. xli. 1.

John. xii. 1.
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Gen. xli. 1.

Gen. xli. 1.
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Exo. xli. 1.

Exo. xli. 1.

Pharao and of his seruantes turned agaynst the people, & they sayd: why haue we this done that we haue let Israel go out of our seruice? & he made redy his charrettes, and toke his people with hym and toke syre hundred cholen charrettes, and all the charrets of Egypt and captaynes vpon every one of them. And the Lorde hardened the herte of Pharao kynge of Egypt, and he folowed after the chyldren of Israel. But the chyldren of Israel went out with an hye hand and the Egyptians folowed after them, and all the hoyses and charrets of Pharao and his hoysen men and his hoost ouertoke them abyding by the see, besyde Pi Hicroch before Baalzephon. And when Pharao dyd see the chyldren of Israel lye by the see, and beholde, the Egyptians folowed after them, and they were sore afrayed, & the chyldren of Israel cryed out vnto the Lorde. But they sayd vnto Moyses: because there were no graues in Egypt, haste thou therefore brought vs a way for to dye in the wilderness: wherfore hast thou serued vs thus, for to carry vs out of Egypt? Dyd not we tell the this in Egypt, sayinge: let vs be in rest, that we maye serue the Egyptians? For it had bene better for vs to haue serued the Egyptians then for to dye in the wilderness. And Moyses sayde vnto the people: feare ye not, stande still, and beholde, how the Lorde shall saue pon this daye. For ye that haue sene the Egyptians this daye, shall se them no more for euer. The Lorde shall fyghte for you, and ye shall holde your peace.

And the Lorde sayde vnto Moyses: wherfore cryest thou vnto me? speake vnto the chyldren of Israel that they go forwarde. But lyfte thou vp thy rod, and stretche out thy hand ouer the see, and deuyde it alonge, and let the chyldren of Israel go on drye grounde thorow the myddest of the see. And beholde, I will harden the herte of the Egyptians that they maye folowe them. And I will get me honoure vpon Pharao, and vpon all his hoost, and vpon his charrettes, and vpon his hoysen men. And the Egyptians shall knowe that I am the Lorde, when I haue gotte me honoure vpon Pharao, vpon his charrettes, and vpon his hoysen men. And the angell of God which went before the hoost of Israel remoued and began to go behynde them. And the cloude piler that was before the face of them, beganne to stande behynde them, & came betwene the hoost of the Egyptians and the hoost of Israel. It was also a darke cloude, & gaue lyghte by nyght: and all the nyght longe the one came not at the other. And Moyses stretched forth his hande ouer the see: and the Lorde carped awaye the see, by a very stronge Easter wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the chyldren of Israel went out into the myddest of the see: vpon drye grounde. And the waters were a walle vnto them on the ryght hande, and on the left hand. And the Egyptians folowed and went in after them to the myddest of the see, euen all Pharao's hoyses, his charrettes and his hoysen men. And in the mornyng watche, the Lorde looked vnto

the hoost of the Egyptians out of the fyre and cloude piler: and troubled the hoost of the Egyptians, & toke of his charret wheels, and carped them awaye violently. So that the Egyptians sayde: Let vs flye from the face of Israel, for the Lorde fyghteth for them agaynst the Egyptians. And the Lorde sayde vnto Moyses: stretche out thyne hande ouer the see, that the waters maye come agayne vpon the Egyptians, vpon his charrettes and vpon his hoysen men.

And Moyses stretched forth his hand ouer the see, and it came agayne to his course early in the mornyng, and the Egyptians fled agaynst it. And the Lorde ouerthrew the Egyptians in the myddest of the see: and the water returned & couered the charrettes and the hoysen men: and all the hoost of Pharao that came into the see after them, so that there remayned not one of them. But the chyldren of Israel walked vpon drye lande: & thorow the mydd of the see, and the waters were a walle vnto them on the ryght hande of them, and on the lefte. Thus the Lorde deuyded Israel the selfe same daye out of the hand of the Egyptians: and Israel sawe the Egyptians dead vpon the see syde. And Israel sawe the myghtye power which the Lorde shewed vpon the Egyptians: and the people feared the Lorde and beloued the Lorde & his seruant Moyses.

The xv Chapter.

Moyses and the people with the women singe. At the prayer of Moyses the bitter waters were sweete. God must be herke. They come to Sium.

When Moyses and the chyldren of Israel sange this songe vnto the Lorde and sayde: I will synge vnto the Lorde: for he hath triumphed gloriously: the horse and hym that rode vpon hym hath he ouerthrowen in the see. The Lorde is my strength and prayle, and he is become my saluacyon. He is my God, and I will glorifye hym: my fathers God, and I will exalte hym. The Lorde is a man of warre. The Lorde is his name. Pharao's charrettes and his hoost he hath cast into the see. His cholen captaynes also were drowned in the red see, the depe waters haue couered them: they sanke to the botome as a stone. Thy ryght hande Lorde is become gloriouse in power: thy ryght hande Lorde hath all to dashed the encmy. And in thy great glory thou hast ouerthrowen them that rose up agaynst the: thou sentest forth thy wrath which consumed them euen as stubble. Thorow the wind of thy nostrils the water gathered together, the floudes stode still as an heape, and the depe water congeled together in the herte of the see.

The enemye sayde: I will folowe on them: I will ouertake them, I will deuyde the people, I will satysfy my lust vpon them, I will brayn my swerde, myne hande shall destroye them. Thou blewest with thy wynde, the see couered them, they sanke as leade in the myghtye waters. Who is lyke vnto the, O Lorde, amonge goddes: who is lyke the so glorious in holynesse fearfull in prayles, shewinge wonders? Thou stretchedst out thy ryght hande, the earth swallowed

lowed them: Thou in thy mercy hast carped this people which thou helpest: and hast brought them in thy strength vnto the holy habitation. The nation herbe and were afraied, for we came vpon the Philistines. Then the dukes of the Gomerites were amazed, and the mygdolites of the Moabites, trembling came vpon them: all the inhabitants of Canaan were fayned: Let feare and drede fall vpon them in the greatnesse of thyne, let the be as flye as a stone, tye the people passe thowme: O Lorde while this people passe thowme which I haue gotten. Then wilt thoue them in, and plant them in the mountayne of thyne inheritance. The place Lorde which I haue made for to dwell in the sanctuary, O Lorde, which thy handes haue prepared. The Lorde shall ragne euer and alwaye. For whatnes sake went in with his charittes and hostmen into the see, and I Lorde brought the waters of the see vpon them.

But the children of Israel went on byre lande in the mydd of the see. And Miriam a prophete the sister of Aaron toke a tymbell in her hand, and all the women came oute after her to tymbell and daunces. And Miriam sang before them. * Wyngye yf vnto the Lorde: for he hath triumphed gloriously: the horse and his ryder hath be ouerthrowen in the see. And so Moses brought Israel from the red see, & they went out into the wilderness of Shur. And they went thre dayes longe in the wilderness, and founde no waters. And when they came to Hara, they coule not drynke of the waters of Hara: for they were bitter, therfore the name of the place was called Hara: *that is to saye bitternesse.* And the people murmured agaynst Moses sayinge: what shall we drynke? And he cryed vnto the Lorde: and the Lorde shewed hym a tree, which when he had cast into the water, the waters were made swete. There he made them an ordynance and a lawe, and there he proued hym, and sayde: yf thou wilt hearken vnto the voyce of the Lorde thy God, and wyle do that which is ryght in his syght, and wyle gyue eare vnto his comaundementes, and kepe all his ordynances: then wil I put none of these diseases vpon the whiche I brought vpon the Egyptians: for I am the Lorde that healeth the.

¶ The xvi. Chapter. ¶

The Israelites come into the desert of Syn. At request quailles and manna. They grudge.

In the * chyliden of Israel came to Elim, where were twelue welles of water, and xij. palme trees, and they abode there by the waters. And they toke theyr iourneys from Elim: and all the whole companye of the chyliden of Israel came to the wilderness of Syn, which is betwene Elim and Sinai: the fyfthene daye of the seconde moneth after they departed out of the lande of Egypt. And the whole multitude of the chyliden of Israel * murmured agaynst Moses and Aaron in the wilderness: and the chyliden of Israel sayd vnto them wolde to God we had dyed by the hande of the Lorde in the lande of Egypt, when we sat by the

fresh pottes, and when we dyd eat bread our bellies full: for ye haue brought vs oute into this wilderness, to hyll us with this multitude & hunger.



Then sayde the Lorde vnto Moses: behold, I will rayne bread from heauen to you, and people shall go out, and gather day by day that I maye proue them, whether they wyle walke in my lawe or no. The fyfte daye they shall prepare for them selues that which they shal lye in, and let it be twyse as much as they gather in dayly. And Moses and Aaron sayd vnto all the chyliden of Israel: as euen ye shall knowe, that it is the Lorde which brought you out of the land of Egypt: and in the morninge ye shall see the glory of the Lorde, because he hath herde your grudginges agaynst the Lorde. And what are we that ye haue murmured agaynst vs? And Moses sayd: Ye euen shall the Lorde gyue you flesh to eat, and in the morninge yeed ynough, for the Lorde hath herde your murmurynge, which ye murmur agaynst him: for what are we? your murmurynge are not agaynst vs, but agaynst the Lorde. And Moses spake vnto Aaron: saye vnto all the companye of the chyliden of Israel, come forth before the Lorde: for he hath herde your grudginges. And as Aaron spake vnto the whole multitude of the chyliden of Israel, they looked toward the wilderness, & beholde, the glory of the Lorde appeared in the cloude. ¶ And the Lorde spake vnto Moses, sayinge: I haue herde the murmurynge of the chyliden of Israel, tell them therfore and saye: as euen ye shall eat flesh, and in the morninge ye shall be fylled with bread, and ye shall knowe that I am the Lorde your God. And at euen the quailles came and covered the grounde where they laye. And in the morninge the dew laye rounde about the host. And when the dew was fallen, beholde, it laye vpon the grounde in the wilderness, smal and round, and thynne, as the dowe froost on the grounde. And when the chyliden of Israel sawe it, they sayde euery one to his neyghbour: It is Manna. For they wyl not what it was. And Moses sayd vnto them: this is the bread which the Lorde hath gyuen you to eat. This is the worde which the Lorde hath commaunded, gather it euery man for him selfe to eat: a gomel ful for a man accordyng to the nombre of you, and take euery man for the which are in his tent. And the chyliden of Israel dyd euen so, and gathered, some more, some lesse, and when they dyd meate it was a gomel, * vnto him that had gathered moche, remained nothyng ouer

ouer, & vnto hym that had gathered lyffe, was there no lacke: euery man gathered sufficient for his eatynge. And Moses sayde vnto them.

E So that no man let ought cōmāgne of it tyll the moynynge. For wyche dayngye they behered not vnto Moses: but some of them left of it vntill the moynynge, and it waxed full of wormes and stanke, and Moses was angrey wth them. And they ga: gred it all moynynge, euery man for his eatynge. And as soon as the heate of sunne came, it moulte. And the syxe daye they gathered twyfe so muche breade, two gomers for one man: and all the euyls of the multitude came and tolde Moses. He sayde vnto them: thys is that wyche the Lozde hath sayd: to morowe is the reste of the holy Sabboth vnto the Lozde: bake that wyche ye wyll bake, and seth that ye wyll seth, and that wyche remayneth, laye it vntill the moynynge. And they laydett vp tyll the moynynge, as Moses bad, and it stanke not, nether byed there any worme therein. And Moses sayde: that eate thys daye: for it is the Sabboth vnto the Lozde: to daye ye shall not fynde it in the feide. Wyche dayes shall ye gather it, and in the seuen daye wyche is Sabboth, there shall be none. For wyche dayngye, there wente out some of the people in the seuen daye for to gather, and they founde none.

And the Lozde sayde vnto Moses: howe longe refuse ye to kepe my cōmaundementes, and my lawes? Se, the Lozde hath geuen you a Sabboth, therfore he geueth you a syxe day breade for two dayes. Wyche therfore euery man at home and let noman go oute of hys place the seuen daye. And the people rested the seuen daye. And the house of Israel called it Manna.

*** And it was lyke vnto Cozandze seide, wyche and the taste of it was lyke vnto wafers made with honny. And Moses sayd: this is that which the Lozde cōmaundeth, sy a gomer of it, wyche maye be kepte for your chyldren after you: that they maye se the bread wherewith I haue fed you in wyldernes, when I brought you out of the lande of Egypte. And Moses spake vnto Aaron: take a cruze and put a gomer full of Manna therein, and laye it vp before the Lozde to be kepte for your chyldren after you, as the Lozde cōmaunded Moses. So Aaron layde it vp before the Lozde to be kepte. * And the chyldren of Israel dydeate Manna fortye yere, vntill they came vnto a lande inhabited. And so they dydeate Manna euen vntill they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Epha.**

¶ The. xviij. Chapter.

*** The Israelites came into Raphidim. They grudge water is geuen them out of the rocke, as Moses badde by hys handes and they overcome the Amalechites.**



And at the chynge of a chyldren of Israel thow out they arnyes went fro the wyldernes of Sin, after the cōmaundement of the Lozde, & pyched in Raphidim where was no water for the people to drynke. And the people chode wth Mo-

ses, and sayd: geue vs water to drynke. Moses les sayd vnto the: why chode ye wth me, wherfore do ye tempte the Lozde? There the people chafed for water, and the people murmured a gāynst Moses, & said: wherfore hast thou thus brought vs out of Egypte: to kyll vs and oure chyldren and catell wth thyrt.

And Moses cryed vnto the Lozde, sayinge: what shal I do vnto this people: they be almost ready to stōne me. And the Lozde sayde vnto Moses: go before the people, and take wyth the of the elders of Israel, and chy rodde wherewith thou smotest the ryuer, take in thynne hande, and go: Behold, * I stande before the helyde a rocke that is in horeb: and thou shalt smyte the rocke and there shall come water out ther of, that the people maye drynke. * And Moses dyd euen so before the eyes of the elders of Israel. And he called the name of the place * Massa and * Meriba, because of the chydinge of the chyldren of Israel, and because they temptet the Lozde, sayinge: is the Lozde amonge vs or not?

Then came Amalech and fought wth Israel in Raphidim. And Moses sayde vnto Josua: chole vs out men, and go fyght wth Amalech, and to morowe I wyll stande on the toppes of the hyl, and the rod of God shalbe in my hande. Josua dyd as Moses badde hym, & fought wth Amalech. And Moses, and Aaron, and hur, wente vp to the toppes of the hyl. And it happened, that when * Moses helde vp hys hande, Israel had the better. And when he let hys hande downe Amalech had the better.

But Moses handes were heuy, and therfore they toke a stone and put it vnder hym, and he satte downe thereon. And Aaron and hur stayed vp hys handes, the one on the one syde, and the other on the other syde. And hys handes remayned stande vntill the goynge downe of the sunne. And Josua dyscomfited Amalech and hys people wth the edge of the swearde.

And the Lozde sayde vnto Moses: wyrt this for a remembraunce in a booke, and comyette it vnto the cares of Josua for: * I wyl vterly put out the remembraunce of Amalech from vnder heauen. And Moses made an auleter and called the name of it: The Lozde is he that worketh myracles for me. For he sayde: the hande is on the seate of God, the Lozde wyl haue war wth Amalech from generation to generation.

¶ The. xviij. Chapter.

*** The. xviij. Chapter.**

Ethio the breast of Madiam Moyses father in lawe, hearde of all that God hadde done for Moses, and for Israel his people, and that the Lozde had brought Israel out of Egypte.

* Therfore he toke zephora Moyses wyfe. (After he had sente her dache) and her two sounes, of wyche the one was called * Gerson, for he sayd: I haue bene an aliaunt in a straunge lade. The name of the other was Elislar: for the god of my father (sayde he) was myne helpe, and deliuered me from the swearde of Pharao.

And Iethro Moyses father in lawe came with

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hys two sones, and hys wyfe vnto Moyses into the wilderness: where he abode by the mount of God. And he sayde vnto Moyses: I thy father in lawe Jethro am come to the, and thy wyfe al so and her two sones wyth her. And Moyses



went out to mete hys father in lawe & byd obey saunce and kyssed hym, and eche asked other of his healeth, and they came into y tent. And Moyses tolde hys father in lawe al that y Lorde had done vnto Pharaon and to the Egyptians for Israels sake, and all the trouayle that had happened them by the waye, and howe the Lorde deliuered them. And Jethro reioyced ouer al the goodnesse whiche the Lorde had done to Israel and because he had deliuered them out of y hande of the Egyptians. And Jethro sayde: blessed be the Lorde whych hath deliuered you out of the hande of the Egyptians, and oute of the hande of Pharaon, whych hath also deliuered hys people from the captytytie of the Egyptians. Nowe I knowe that the Lorde is greater then all gods, for in the thyng whereby they deale treuely w them, are they them selues perished. And Jethro Moyses father in lawe offered brent offerynges and sacrifices vnto God. And Aaron and al the elders of Israel came to eate breade with Moyses father in lawe before God.

And it chaunced on the morowe, that Moyses sat to iudge the people, and the people stode aboute Moyses from mornynge vnto euen. And when Moyses father in lawe sawe all that he byd vnto the people, he sayd what is this that thou dost vnto the people? why tystest thou thy selfe alone, and all the people stande aboute the from mornynge vnto euen? And Moyses sayd vnto his father in lawe: because the people come vnto me to seke counsell of God. When they haue a matter, they come vnto me, & I iudge betwene euery man and his neighbour, and shewe them the ordinaunces of God and his lawe.

And Moyses father in lawe sayde vnto hym: it is not well that thou dost. Thou doest weyrest thy selfe, and thys people that is wyth y: for this thyng is of more weyght, then thou arte able to persourne thy selfe alone. Heare nowe therfore my voyce, and I wyl geue the counsell, and God shalbe wyth the. Be thou vnto the people to Godwarde, that thou mayst hyng the causes vnto God, and thou shalt teache them ordynances, and lawes, & shewe them the waye wherein they must walke, and the worke y they must do. Moreover, thou shalt seke out amonge all the people, men of actiuite, and such as feare

God: true men, hatynge couetousnes: and make them heydes ouer the people: captaines ouer thou sandes, ouer hundredes, ouer fiftie, and ouer ten. And let them iudge the people at al seasons. And excepte a greute matter that happeneth, let them hyng vnto the, but let the iudge all small causes them selues, and so shall it be easer for thy selfe, and they shall beare wyth the. If thou shalt do this thyng, (and God charge the with al) thou shalt be able to endure, and yet the people shal come to they place in peace.

And so Moyses obeyed the voyce of hys father in lawe, and byd all that he had sayde, and chose actiue men oute of all Israel, and made them as heydes ouer the people: namely captaines ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. And they iudged the people at all seasons, but brought the hard causes vnto Moyses: and iudged all small matters them selues. And Moyses let hys father in lawe departe, and he wente into hys owne lande.

The xix. Chapter.

The chylidren of Israel come to the mount Synay. The people of God are holy and a holy people. He that toucheth the hill dyeth. And appeared vnto Moyses upon the mounte in clowdes and lightynge.



In the thyrde moneth, when the chylidren of Israel were gone out of the lande of Egypt, the same daye came they into the wilderness of Synay. And there Israel abode before y mounte. And there Moyses wente vp vnto God, and the Lorde called to hym out of the mountayne, sayenge: thus shalt thou saye vnto the house of Jacob, and tel the chylidren of Israel: ye haue sene what I byd vnto the Egyptians, and toke you vp vpon Eagles wynges, and haue broughte you vnto my selfe. Nowe therfore yf ye wil heare my voyce in dede, and kepe myne appointment, ye shalbe myne owne, about all nacions, for all the earth is myne. Ye shalbe vnto me also a kyngdome of priests, and an holy people: and these are the wordes which thou shalt saye vnto the chylidren of Israel. Moyses came and called for the elders of the people, and layde before they faces al these wordes, which the Lorde commaunded hym. And the people answered altogether, and sayde: All that the Lorde hath sayde, we wyl do. And Moyses broughte the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moyses: Lo, I come

come vnto the in a thicke cloude, that the people maye heare me talkynge wyth the, and beleue the for euer. Moses shewed the wordes of the people vnto the lord.

B And the Lord sayde vnto Moses: So vnto the people, and sanctifye them to daye and to morowe, and let them wash theyr clothes: and be redy agaynst the thyrde daye. For the thyrde daye the Lord wyll come downe in the syghte of all the people vpon mount Sinai. And thou shalt set markes rounde aboute the people, and saye: beware that ye go not vp into the mount, or touche the border of it. Whosoener toucheth the * mount, shall surely dye. There shall not an hande touche it. Els he shalbe stoned or shot thorow: whether it be beast or man, it shal not liue: when the trompe bloweth longe, then may they come vp into the mountayne.

C And Moses went downe from the mount vnto the people, and sanctified them, and they washed theyr clothes. And he sayde vnto the people: be ready agaynst the thyrde daye, and come not at your wyues. And the thyrde daye in the morning there was thundre and lychtening and a thicke cloude vpon the mount, & the voyce of the trompe creakynge lowde, so that all the people that was in the hoste was afrayed. And Moses brought the people oute of the tentes to meete with God, and they * stode vnder the hyll. And mount Sinai was altogether on a smoke because the Lord descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a hyne, and all the mount was covered with fearfull. And when the voyce of the trompe blew, and waied lowder and lowder. Moses spake, and God answered hym by a voyce.

D And the Lord came downe vpon mount Sinai, euen in the toppe of the hyll, and when the Lord called Moses vp into the toppe of the hyll, Moses went vpp. And the Lord sayde vnto Moses: So downe, charge the people, that they please not vp to se the Lord, and so many of the people dyed. And let the priests also whiche come to the Lord sanctifye them selues, lest the Lord destroy them. And Moses sayd vnto the Lord: the people can not come vp into the mount Sinai, for thou chargest vs, sayinge: set markes aboute the hyll, and sanctifye it. And the Lord sayde vnto him: away, and get the downe: and thou shalt come vp, thou and Aaron thy brother. But let not the priests & the people presume for to come vp vnto the Lord: lest he destroye them. And so Moses wente downe vnto the people, and tolde them.

The .xx. Chapter.

The .xx. commandmentes are grauen. The altare of earth.

A And God spake all these wordes, & sayde: I am the Lord thy God, whiche haue * brought the oute of the lande of Egypt, out of the house of bondage. Thou shalt haue none other goddes in my sight. * Thou shalt make the no grauen ymage, neither any similitude of in heauen above, eyther in the earth beneath,

or in the waters vnder the earth. * Thou shalt not bowshipe the, neither serue the, for I the Lord thy God, am a gelouse God: and bysire the synne of the fathers vpon the children vnto the thyrde and fourthe generacyon of them that hate me: and shew mercy vnto thousandes in them that loue me and kepe my commandmentes.

Thou shalt not * take the name of the Lord thy God in vayne, for the Lord wyl not holde hym guiltlesse that taketh his name in vayne. * Remember the Sabbath daye, that thou sanctifye it. Seuen dayes shalt thou labour, and doo all that thou hast to doo: but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manservant, and thy maydeservant, thy cattell, and thy straunger that is within thy gates. For in seuen dayes the Lord made heauen and earth, the see, and all that in them is, and rested the seuenth day, wherfore the Lord blessed the Sabbath daye, and hallowe it. * Honour thy father and thy mother, that thy dayes may be longe in the lande, whiche the Lord thy God giveth the.

* Thou shalt not kyll,
* Thou shalt not breake wedlocke.
* Thou shalt not steale,
* Thou shalt not beare false wytnesse agaynst thy neyghbour.

Thou shalt not couete * thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, or his manservant, or his mayde, or his oxe, or his asse, or whatsoeuer thy neyghbour hath. And all the people sawe the thundre, and the lychtenynge, and the noyse of the trompe, and the mountayne smokyng.

And when the people sawe it, they remoured, and stode afar of, and sayde vnto Moses, talke * thou with vs, and we wyl heare: but lette not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare may be in your face, that ye synne not. And the people stode a far of: And Moses went into the thicke cloude where God was. And the Lord sayde vnto Moses: thus thou shalt saye vnto the children of Israel. Ye haue sene that I haue talked with you from out of heu. Ye shal not make therfore wyth me gods of syluer, neyther shall ye make you goddes of golde. * In an altar of earth thou shalt make vnto me, and thereon offeresthy burnt offerynges, and thy peacc offerynges, thy shepe, and thyne oren. In all places where I shall put the remembraunce of my name I thither I wil come vnto the, and blesse the. And yf thou wilt make me an altar of stone, se thou make it not of hewen stone. Els yf thou lyfte vp thy toole vpon it, thou hast polluted it. Neither shalt thou go vp by stepes vnto myne altar, that thy synne be not shewed thereon.

The .xxi. Chapter.

Temple and synagogs.

These are the lawes: whiche thou shalt set before the. * Yf thou be a seruaut or a he-brew. vnto thy master, and in the vii. d. ii. he shall

Num. i. a
Ex. xxiii. b

Ex. xix. b
Ex. xxiii. b
Ex. xxv. b

Ex. xxv. b
Ex. xxvi. a
Ex. xxvii. b

Gen. i. a
Math. xv. a
Mat. xvi. b

Mat. v. a
Mat. xvi. b
Mat. xvii. a
Mat. xviii. a

Mat. xix. b

Deut. xxi. a
Deut. xxi. b

Deut. xxi. a
Ex. xxi. b
Lev. xxi. a

Lev. xxi. a
Deut. xxi. b
Ex. xxvii. b

Preceptes.

Exodus.

he shall goe out free, payinge nothinge. If he came alone, he shall goe out alone. And if he came married, his wyfe shall goe out with hym.

And if his master haue gyven hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shall be her maisters, and he shall goe out alone. * And if the seruant say: I loue my master, my wyfe and my chyldren, I will not goe out free. his master shall brynge hym vnto the Iudges, and set hym to the doore, or to the doore post, and his master shall boze hym eare thorow with a nawle, and he shall be his seruant for euer.

And if a man sell his daughter to be a seruant: she shall not goe out as the men seruantes doo. If she also please not her master, and he gyue her to no man to wyfe, then shall he lette her goe free: to sell her vnto a strange nacion shall he haue no power, singe he deliuered her.

If he haue promysed her vnto his son to wyfe, he shall deale with her, as men do with theyr daughters. And if he take hym an other wyfe, yet her sode, her rayments, and buyte of marriage, shall be not mynyshed, and if he do not these thye vnto her, then shall she goe out free, and paye no moneye. * he that smyteth a man that he dye, shall be slayne for it. If a man laye not awayte, but God deliuer hym into his hande, then I will paynte the a place whither he shall flee. If a man come presumptuously vpon his neyghboure to slaye hym with gyle, thou shalt take hym fro myne altar that he dye. he that smyteth his father or his mother, lette hym be slayne for it. * he that stealeth a man, and selleth hym (if it be proued vpon hym) shall be slayne for it. * And he that curseth his father or mother, shall be put to death for it. If men stryue together, and one smite another with a stone or with his fyfte, and he dye not, but lyeth in bed: if he crye agayne and walke without vpon his staffe, then shall he that smote hym goe quyte: saue one if he shall beare his charges for leysing his tyme, and shall pay for his healyng. And if a man smyte his seruant or his mayde with a rodde, and they dye vnder his hande, it shall be auenged in dede.

And if they contynue a daye or two, it shall not be auenged, for they are his moneye. If men stryue and hurte a woman with chylde, so that her frute departe from her, and yet no misfortune followe: then shall he be merced according as the womans husbande wyl laie to his charge, and he shall paye as the dayes men appoynte hym. * And if any misfortune followe: then shall he paye lyfe for lyfe, eye for eye, tothe for toth, hande for hande, fote for fote, burning for burninge, wounde for wounde, strype for strype. And if a man smyte his seruant or his mayde in the eye, and it perishe, he shall let them goe free for the eyes sake.

Also if he smyte oute his seruante or his maydes toth, he shall lette them goe out free for the tothes sake. If an ore goze a man or a woman, that they dye: then the ore shall be stoned, and his helpe shall not be eaten, but the owner

of the ore shall goe quyte.

If the ore were wounte to push in tyme past and it had bene tolde his master, and he had bene not kept hym, but that he had kylled a man or a woman, then the ore shall be stoned, and his owner shall dye also. If there be lette to hym a summe of moneye, then he shall gyue for the deliuerance of his lyfe whatsoeuer is put vnto hym. And whether he had gozed a sonne, or hurte a daughter, he shall be serued after the same maner. But if he be a seruant or a mayde that the ore had bene gozed, then he shall gyue vnto theyr master the tye speles of syluer, and the ore shall be stoned. If a man open a well, or dygge a pyt and couer it not, and an ore or an asse fall therein the owner of the pytte shall make it good, and gyue moneye vnto theyr master, and the deeb brasse shall be his.

If one mannes ore hurte an other that he dye then they shall sell the lyue ore, and druyde the moneye, and the deeb ore also they shall druyde. If it be knowne that the ore had bene vied to pulke in tyme past, and his master had not kepte hym, he shall pay ore for ore, and the deeb shall be his owne.

The xxii. Chapter

Which lyke lawes as are in the Chapter above.

If a man steale an ore or a shepe, and hyl it or sell it, he shall restore. 4. oren for one ore: and foure shepe for a shepe. If a shepe be founde breakeyng vp, and be smytten that he dye there shall no blood be shedde for hym: but if the sunne be vp when he is founde, then there shall be bloodshed for hym.

A shepe shall make restitution: if he haue not wherewith, he shall be solde for his chester. If the cheste be founde in his hande alyue, (whether it be ore, asse, or shepe) he shall restore double. If a man do hurte felde or vyncarde, and put in his beest to fede in another mans felde: of the best of his owne felde, & of the best of his owne vyncarde shall he make restitution.

If fyre breake out, and cathe in the thornes and the stacks of corne, or the standynge corne or felde be consumed therewith, he that kindled the fyre shall make restitution.

If a man deliuer his neyghbours moneye or stuffe to kepe, and it be stolen out of his house, if the thefe be found, let hym paye double. And if the thefe be not founde, then the good man of the house shall be broughe vnto the Iudges, and (And shall sweare) whether he haue put his hande vnto his neyghbours good.

And in all maner of trespassse, whether it be for oren, asse, shepe, rapiment, or anye maner of lost thyng which an other chalengeth to be his the cause of bothe parties shall come before the Iudges, and whom the Iudges condemne: let hym paye double vnto his neyghbour.

If a man deliuer vnto his neyghboure to kepe, asse, ore, shepe, or what so euer beaste be, and it dye, or be hurte, or taken awaye (and no man se it): then shall an othe of the Lord be betwene

Deut. 15.

Exodus 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

Exodus 21. 1.

Exodus 21. 2.

Exodus 21. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

Exodus 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22.

Exodus 21. 1.

betwene them, that he hadde not put his hande vnto his neyghbours good, and the owner of it shall take the oth, and sother shall not make it good. And if it be stolen from hym, then he shall make restitution vnto the owner thereof. If it be some with wyld beasts, then let hym bypunge recorde of the tearing, and he shall not make it good. And if a man borrowe oughte of his neyghbour, and it be hurt or elles dye, and the owner thereof be not by, he shall make it good.

But if the owner thereof be by, he shall not make it good: namely, if it be an hyred thyng, and came for his hyre. * If a man enspyle a mayd that is not betrothed, and lye with her, he shall endowe her, and take her to his wyfe. And if her father refuse to gyue her vnto hym, he shall paye money, accordyng to the dowrye of virgines. Thou shalt not suffre a wyche to lyue. Whosoever lyeth with a beast, shall be slayne for it. He that offrend vnto any goddes, saue vnto the Lorde onely, let hym be detrepe rooted out. * There not a straunger, neyther oppresse hym: for ye were strangers in the lande of Egypt. * Ye shall trouble no widow, nor fatherlesse chyld. If ye shall trouble them, & they crye vnto me, I will surely heare they crye, & then will my wrath waxe hotte, and I will lye you with the swerde, and your wyues shall be wyddowes, and your chyldren fatherlesse.

* If thou lende money to any of my people, is poore by the, thou shalt not be as a tyrant vnto him: neither shalt thou oppresse him with vsury. * If thou take thy neyghbours rayment to pledge, thou shalt deliuer it vnto hym agayne by that the sunne go downe. For that is his coveringe onely, euen the rayment for his sayme wherin he slepeth. And when he crieth vnto me I will heare hym, for I am mercifull.

* Thou shalt not rayle vpon the goddes: neither blasfeme the ruler of thy people. Thy feutes (whether they be drie or moyst) se thou kepe not backe. * Thy fyrste borne sonne thou shalt geue me, likewise also shalt thou do with thyne oren and with thy shepe. Seuen dayes it shall be with the damme, & the eyght day thou shalt gyue it me. Ye shall helpe people vnto me, neither shall ye eate any flesh that is tozme of beasts in the felde. But shall cast it to dogges.

Chapter.

There I set no summe, because I wolde all people shulde reade the Chapter thowout out, and the two that are next betwixt alle.

Thou shalt not accepte a bayne tale, neyther shalt thou put thyne hande with the wyched, to be an vnryghteous wytnesse. Thou shalt not folowe a multitude to do euill, neither answer in a matter of plee that thou woldest (to folowe many) turne asyde from the truthe, neither shalt thou paye a poore mannes cause. * If thou mete thyne enemyes ore or alle goinge astraye, thou shalt bypunge them to hym agayne. * If thou se thyne enemyes alle synke vnder his burthen, thou shalt not passe by and let hym alone: but shalt helpe hym to lyft hym vp agayne. Thou shalt not hynde the ryght of the poore

in their sute. Kepe the farre from a false matter, and the innocent and ryghteous se thou slaye not, for I will not iustify the wyched: * Thou shalt take no gyftes, for gyftes bynde the seing and peruert the wordes of the ryghteous. Thou shalt not oppresse a stranger, for ye knowe the herte of a stranger, singe ye were strangers in the lande of Egypt.

* Syxe yeres thou shalt sowe thy lande, and gather in the frutes thereof, and the seuenth yere thou shalt let it rest and lye still, that the poore of the people maye eate, and what they leaue, the beasts of the felde shall eate. In lyke maner thou shalt do also with thy vyncarde, & thyne olyue trees. * Syxe dayes thou shalt do thy worke, and in the seuenth day thou shalt rest, that thyne ore and thyne alle maye rest, and the sone of thy mayde and the stranger, may be refreshed. In all thynges that I haue sayde vnto you, be circumspecte. And make no rehersall of the names of strange goddes, neyther let it be heard out of thy mouth.

Thy feastes thou shalt held vnto me in a yere. * Thou shalt kepe the feast of sowe breed, that thou eate vnto leuened breed seuen dayes longe, as I commaunded the, in the tyme of the moneth when come begynnet to reape, for in that moneth ye came out of Egypt: and se that no man appeare before me emptye. And the feast of haruest when thou reapest the fyrste frutes of thy labours, which thou hast sowed in the felde. And the feast of ingathering, which is in the ende of the yere, when thou hast gathered in thy labours out of the felde.

* The tymes in a yere shall all thy men chyl. dyen appeare before the Lorde God.

* Thou shalt not effre the blood of my sacrifice vpon leauned bread: neyther shalt the fatte of my feast remaine vntyl the moynynge.

* The fyrst of the fyrst frutes of thy lande thou shalt bypunge into the house of the Lorde thy God, thou shalt also not sette a hyd in his mothers mylke. Beholde, I sende an Angell before the, to kepe the in the waye, and to bypunge the into the place whiche I haue prepared. Beware of hym, and heare his voyce, and respyse hym not: for he will not spare poure my dedes, and my name is in hym. But and if thou shalt hearken vnto his voyce, and all that I speake, I will be an enemye vnto thyne enemyes, and an aduersarye vnto thyne aduersaries. For myne angell shall go before the, and bypunge the in vnto the Amorites, and Hittites, and Pherezites and Cananites, heuites, and Jebusites, and I shall destruye them. Thou shalt not worshyppe their goddes, neither serue them, neither do after the wordes of them: but ouerthrowe them, and breake downe the pynges of them. And ye shall serue the Lorde poure God, and he shall blesse thy breed and thy water, and I will take all synnesse awaye from the myddes of the.

There shall be no woma childlesse nor vnfruite full in thy lande: the nombre of thy dayes will I fulfill. I will sende my feate before the, and will trouble all the people whither thou shalt

Deut. 1. 30. And I will make all thine enemies turne
they backes vnto the, and I will sende hounets
before the, which shall bite out the heuities, the
Cananites, and shall bite before the. And the
lesse, * I will not cast them out in one yere, lest
the lande growe to a wyldernes: and the bea-
sties of the felde multiplie agaynst the. By ly-
tle and lytle I will diuise them out before the,
vntill thou be encreased, and inherite the lande.
Deut. 1. 31. And I will make the cottes from the red see vn-
to the see of the Philistines, and from the desert
vnto the ryuer. For I will deliuer the inhaby-
ters of the lande into thine hande, and thou shalt
diuise them out before the. * Thou shalt make
none appoyntment with them, nor with theyr
goddess. And thou shalt let them dwell in the lande, lest
they make the syn agaynst me: for if thou serue
theyr goddesses, it will be thy decaye.

The xxiii. Chapter.

Moses ascerbeth vp to the mount, and receyue the
lawe of the Lorde. The blood of the sanctuaries.
The elders of Israel iudge the people.

3 **A**d he sayd vnto Moses: come
vp vnto the Lorde: I and Aa-
ron, Nadab, and Abihu, and
the elders of Israel, and we shall
worshyp a far of. And Moses
hym selfe alone shall go vnto the
Lorde, but they shall not come nye, neyther shall
the people go vp with hym. And Moses came
and tolde the people * all the wordes of the Lorde
and all the lawes. And all the people answered
with one voyce, and sayd: al the wordes which
the Lorde hath sayde, we will do. And Moses
wrote all the wordes of the Lorde, and rose vp
early, and set vp an * autier vnder the hyll, and
twelve stoones accordyng to the. xii. trybes of
Israel, and sent ponge men of the chyldren of Is-
rael, which brought burnt offerynges, and offered
peacock offerynges of oxen vnto the Lorde. And Mo-
ses toke halfe of the blood, and put it in basens,
and the other halfe, he spynkled on the autier.
And he toke the booke of the appoyntment, and
red it in the audience of the people. And they
sayde: All that the Lorde hath sayd, we will do
and be obedyent. And Moses toke the blood,
and spynkled it on the people, and sayd: behold
this is the blood of the appoyntment, which the
Lorde hath made wth you vpon all these wordes.

Then went Moses and Aaron, Nadab, and
Abihu, and the. lxx. elders of Israel vp, & sawe
the God of Israel, and there was vnder his feet
as it were a worke of a Sapphir stone, and as it
were the heauen when it is cleare, and vpon the
nobles of the chyldren of Israel he sette not his
fote. And they sawe God, and dyd eat & drinke.

* And the Lorde sayde vnto Moses: come
vprome into the hyll, and be there, and I will
gyue the tables of stone, and a law and commaun-
dementes, which I haue writte, & thou mayst
teache them. And Moses rose vp and hym mini-
ster Jehosua, and Moses went vp into the hyll
of God, and sayd vnto the elders: tarpe ye here,
vntill we come agayne vnto you. Behold here
is Aaron, and hur wth you. If any man haue
any matter to do, lette hym come to them. And

Moses wente vp into the mount, and a cloude
couered the hyll, and the gloire of the Lorde a-
bode vpon the mount. And the cloude co-
uered it fyve dayes. And the seuenth day he cal-
led vnto Moses out of the cloude. And the fal-
shyn of the gloire of the Lorde was lyke consu-
myng fyre on the toppe of the hyll, in the syght
of the chyldren of Israel. And Moses went in-
to the cloude, and got him vp into the mountayn.
And Moses was in the mount fourtye dayes
and fourtye nyghtes.

The xxv. Chapter.

The Lorde sheweth Moses the fashion of the holy
place, and the charynges pertaining thereto.



Ad the Lorde spake vnto Moses,
sayng: I speake vnto the chyldren
of Israel, that they buyng me an
heucoffing: of euery man that gy-
ueth it wyllyngly wyth hym better,
ye shall take it. * This is the beucoffynge
wherof ye shall take of them, golde, and syluer,
and brasse, yelowe syke, purple, scarlet, whyte
sylke, and gootes better, rammes saynes that
are red, and the saynes of tarsus, & sechim wood
oyle so: lyghe, spyes for anoyntynge oyle, and
for sweete sence. Onix stoness, and stoness to be
set in the Ephod, and in the brestplate.

And let them make me a sanctuarie (that I
may dwell amonge them.) And accordyng to
all that I shew the, both after the fashion of the
habitation, and after the fashion of al the orna-
mentes therof, eue so shall ye make it. And they
shall make an * arke of sechim woode, two cu-
bytes and an halfe longe, a cubyte and an halfe
bryde, and a cubyte and an halfe hye. And thou
shalt ouerlape it wyth pure golde, wythin, and
without shalt thou ouerlape it, and shalt make
an hye vpon it a crowne of golde rounde about.
And thou shalt cast four rynges of gold for it,
and put them in the four corners therof. ii. rynges
shalbe in the one syde of it, & ii. in the other.

And thou shalt make barres of sechim wood
and couer them wyth golde, and put the barres
in the rynges alonge by the sydes of the arke, to
beare it withall. And the barres shall be in the
rynges of the arke, and shall not be taken away
from it. And thou shalt put in the arke the wyc-
ness which I shall giue. And thou shalt make
a mercie seat of pure golde. ii. cubytes & an halfe
longe, and a cubyte and an halfe bryde.

And thou shalt make two cherubins of gold:
euen of a whole worke shalt thou make them
in the

in the two endes of the mercyseate: and the one cherub shalt thou make on y^e one ende, and the other on the other ende. Euen of the same mercyseate shalt thou make cherubims in the two endes thereof. And the Cherubims shall stretch they^r wynges abroad ouer on hye, coueryng the mercyseate with their wynges, and they^r faces shall loke one to an other: eue to the mercyseateward shall the faces of the Cherubims be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the witness which I wyll gyue the, and from thence I wyll testify vnto the, and wyl comon with the from vpo the mercyseate: from betwene the two Cherubims which are vpon the arke of witness, of all thynges which I wyll gyue the in commaundement vnto the chyldren of Israel.

* Thou shalt also make a table of Setherim wood of .ii. cubites longe and one cubite broude, and a cubite and an half hye: And thou shalt couer it with pure gold, & make thereto a crowne of golde rounde about. And make vnto that an whorle of foure syngers broude rounde aboute. And make a golden crowne also to the whorle, rounde about. And make for it foure rynges of gold, and put the rynges in the corners that are on the four syle thereof: euen ouer agaynste the whorle shall the rynges be, to put in barres, to beare the table wythall. And thou shalt make y^e barres of setherim wood, and ouerlay them with golde, that the table maye be borne with them. And thou shalt make his dysches, and spoones, flatpeces, and portes to poure oute wythall: Euen of fyne gold shalt thou make the. And thou shalt set vpon the table, shewbread before me al waye. * And thou shalt make a candlestyeke of pure golde, euen of a whole worke shall the candlestyeke be made, with his fawste, bjaunches, bolles, knoppes, and floures proceedinge thereout: Syre bjaunches also shall procede out of y^e sydes of it: the bjaunches of y^e candlestyeke out of the one syde, and thre out of the other. Thre cuppes lyke vnto almondes with knoppes and floures in one bjaunche. And thre cuppes lyke almondes in the other bjaunche, with knoppes and floures. And euen so thow weoute the syre bjaunches that procede out of the candlestyeke: and in the candlestyeke selfe foure cuppes lyke vnto almondes with they^r knoppes and floures and there shall be a knop vnder euery two bjaunches. * (in the ruyment) of the syre that procede out of the candlestyeke. And the knoppes and y^e bjaunches shall be of it. And it shall be one worke euen of pure golde. And thou shalt make the seuen lampes of it: and the seuen lampes thereof, shalt thou put on hye thereon, to gyue lycht vnto the other syde that is ouer agaynste it.

The tongs and shofers thereof shall be of pure golde. Of an hundred ponde weyght of fyne golde shalt thou make it with all the apparell. * Loke therfore that thou make them after the fashyon that was shewed the in the mount.

The xxvi. Chapter.

This chapter also describeth the thynges pertaining to the holy place.



he tabernacle shalt thou make is y^e curtaynes of white twined silke yelow sylke, purple and sharet. And in them thou shalt make pictures of byorderde worke. The

length of one curtayne shall be eight and twentie cubytes, and the bredth of one curtayne foure cubytes, and euery one of the curtaynes shall haue one measure: fyue curtaynes shall be coupled together one to another: and fyue curtaynes shall be coupled together one to another.

And thou shalt make lowpes of yelow sylke along by the edge of the one curtayne, which is in the seluedge of the couplynge curtayne. And lyke wyse shalt thou make in the edge of the vtmost curtayne that is to be coupled therewith on the other syde. Fyfte lowpes shalt thou make in the one curtayne, and fyfte lowpes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde: that the lowpes maye take holde one of another. And thou shalt make fyfte buttens of golde, and couple the curtaynes together with the buttens and it shall be one habitation.

* And thou shalt make a leuen curtaynes of gootes heere, to be a couerynge vpon the tabernacle. The length of a curtayne shall be thre cubytes, and the bredth foure, and they shall be all leuen of one measure. And thou shalt couple fyue curtaynes by them selues, and the syre by them selues, and shalt double the syre in the fore fronte of the Tabernacle. And thou shalt make fyfte lowpes in the edge of the vtmost curtayne on the one syde: euen in the edge of the couplynge curtayne: and fyfte lowpes in the edge of the other curtayne that muste be topned vnto it. And thou shalt make fyfte buttens of brasse, and put them on the lowpes: and couple the couerynge together, that it maye be one.

And the remnant that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shall be sette on the backe sydes of the habitation: that a cubyte on the one syde, & a cubyte on the other syde maye remayne in the length of the curtaynes of the couerynge, and y^e it maye remayne of eether syde of the habitation to couer it wythall. And vpon the tabernacle thou shalt make a couerynge of cammes skynnes dyed red, and yet a couerynge aboue all of taxus skynnes.

And thou shalt make boordes for the habitation of setherim wood to stande vppon: ten cubytes longe shall euery boorde be, and a cubyte and an half broude. Two feete shall there be in one boorde: and they shall be separate one from another. And thus shalt thou make for all the boordes of the tabernacle. * And thou shalt make twenty boordes for the habitation on the south syde, and thou shalt make sockettes of syluer, vnder the twenty boordes, two sockettes vnder one boorde, for his two feete, and two sockettes vnder another boorde for his two feete. In lyke maner in the north syde of the habitation there shall be .xx. boordes & .xl. sockettes of syluer, ii sockettes vnder one boorde, & .ii. sockettes vnder a

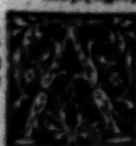
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nother bozde. And in the west ende of the habitation shalt thou make fyve boozdes, and two bozdes shalt thou make in the corners of the habitation in the meeting together of the two sydes. And they shalbe coupled together beneth, and lyke wyse above, to a rynge. And thus shal it be for the two bozdes, that are in the corners. And they shalbe eght bozdes having sockettes of syluer, euen .xvi. sockettes: that there maye be two sockettes vnder one bozde, and two sockettes vnder an other bozde.

F And thou shalt make barres of sethim wood, fyve for the bozdes of the tabernacle in one syde, and fyve barres for the bozdes of the tabernacle in the other syde, and fyve barres for the bozdes of the tabernacle in the west ende. And fyndle barres shall goo alonge thowowe the myddes of the boozdes from the one ende vnto the other. And thou shalt couer the bozdes with gold, and make theyr rynge of gold, so put fyve barres thowowe, and thou shalt couer the barres with golde also. And thou shalt receyue by the habitation accordyng to the fashyon therof, as it was shewed the in the mounte. And thou shalt make a vayle of pelowe sylke, of purple, scarlet, and white twyned sylke. Of byoederd woike with ppyctures shalt thou make it. And hange it vpon foure pylers of sethim woode couered with golde. Whose herdes shalbe of golde, standyng vpon foure sockettes of syluer. And thou shalt hange by the vayle wynges, that thou mayest bring in (within the vayle) the arke of wytnesse. And the vayle shall vnto you deuyde the holpe from the most holy. And thou shalt put the mercyseate vpon the arke of wytnesse in the holpest place. And thou shalt put the table without the vayle, and the candlestick ouer agaynst the table on the south syde of habitation. And put the table on the north syde. And thou shalt make an hangyng for the doze of the tabernacle of pelow sylke, purple, scarlet, & white twyned sylke wrought w needle woike. And thou shalt make for the hangyng .v. pylers of sethim wood & couer them with golde, & their knops shalbe of gold, and thou shalt cast .v. sockettes of bryasse for them.

¶ The .xxvii. Chapter

¶ The forme of the altar of the burnt offering with his base, rynge, haues, grebbernes, & other ornaments.



And thou shalt make an altar of sethim wood, fyve cubites long and fyve cubytes bryde. For it shall be foure square, and the cubytes brye. And thou shalt make it hoynes in fyve foure corners of it, the hoynes shalbe of it selfe, and thou shalt couer it with bryasse. And make has a shpannes, shouels, basens, flesholes, fyrepannes, and all the apparell therof for the same of bryasse. And thou shalt make vnto it a grebberne also (lyke a net) of bryasse. And vpon that net shalt thou make foure bryasen rynge in the foure corners therof: and thou shalt put it vnder the compasse of the altar beneth, that the nette maye be in the myddes of the altar. And thou shalt make two barres for the altar of sethim wood, and couer them with bryasse, and let them

be put in rynge alonge by the sydes of the altar to beare it wpthal. And make the altar holowe with boozdes: euen as it was shewed the in the mount, so shall they make it.

¶ And thou shalt make the courte of the tabernacle, that there maye be in the south syde hangynges of white twyned sylke, of an hundred cubytes longe, for one syde, and twenty pylers therof, with theyr twenty sockettes of bryasse: but the knoppes of the pylers, and theyr whoopes shalbe syluer. In lyke wyse on the north syde there shalbe hangynges of an hundred cubytes longe, and .xx. pylers with theyr .xx. sockettes of bryasse, and the knoppes and the whoopes of syluer. And the brydth of the courte, which is on the west part, shal haue curtaynes of fyfte cubites longe, and ten pylers with theyr ten sockettes. And the brydth of the courte which is eastwarde shal haue fyfte cubites. Hangynges of fyfte cubytes in the one syde: and theyr pylers with theyr sockettes: and lyke wyse on the other syde shalbe hangynges of fyfte cubytes, with theyr pylers and sockettes.

¶ And in the gate of the courte shalbe a vayle of twenty cubytes, of pelow sylke, purple, and scarlet, & white twyned sylke wrought w needle woike: and foure pylers with theyr foure sockettes. All the pylers rounde about the courte shalbe whooped with syluer, and theyr knoppes shalbe of syluer, and theyr sockettes of bryasse. The length of the courte shalbe an hundred cubites, and the brydth fyfte, and the brydth fyve, and the hangynges shalbe of white twyned sylke, and theyr sockettes of bryasse. All the vessels of the habitation in all maner scrupce and the pyennes therof: yea, and all the pyennes also of the courte, shalbe of bryasse. And thou shalt commaunde the chyldren of Israel, that they graue the pure oyle olyue beaten for fyght, to poure alwaye into the lampes. In the tabernacle of wytnesse without the vayle which is before the wytnesse, shal Aaron & his sonnes bryse it both euenyng and mornynge before the Loyde: and it shall be a statute for ever vnto the generacyons of the chyldren of Israel.

¶ The .xxviii. Chapter

¶ Arons apparell, and his sonnes.

And take thou vnto the Aaron thy brother and his sonnes with hym, from amonge the chyldren of Israel, that they maye mynister vnto me. Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye be vnto gloze and beantie. And thou shalt speake vnto al that are wyse hearted, and whomsoever I haue fylled with the spirite of wyldome: that they make Aarons rayments to consecrate hym with, that he may mynister vnto me. These are the garmentes whiche they shal make, a brestlap, Ephod, a tunicke, a strap cooste, a myter, and a gyrdle. These holye garmentes shall they make for Aaron thy brother: and his sonnes, that they maye mynister vnto me. And let them take golde, pelow sylke, purple

ple, skarlet, and whyte twined sylke. They shal make the Ephod of golde, yelow sylke, purple, skarlet, and whyte twined sylke with boorderd worke. The two sydes shal come together, and be closed vp in the two edges thereof. And the gyrdle of the Ephod shalbe of the same worke: manthpp, and of the same stuffe, even of golde, yelow sylke purple, skarlet and whyte twined sylke. And thou shalt take two onix stones, and graue in them the names of the chyldren of Israel: syre names of them in the one stone, and the other syre in the other stone: accordyng to ^{the} ^{names of} theyr byrthe. After the worke of a stone grauer, and of hym that graueth sygnetts shalt thou graue the two stones wpyth the names of the chyldren of Israel, and shalt make them to be set in gold. And thou shalt put the two stones vpon the two shulders of the Ephod, that they maye be stones of remembrance vnto the chyldren of Israel. And Aaron shal beare theyr names before the Lord vpon his two shoulders, for a remembrance. And thou shalt make hokes of golde and two cheynes of fyne gold lynk worke and wryethed, and fasten the wryethed cheynes to the hokes. And thou shalt make the byestlap of iudgement with boorderd worke, even after the worke of the Ephod shalt thou make it: namely of golde, yelow sylke, purple, skarlet, & whyte twined sylke, shalt thou make it. Four square it shalbe and double, an hand byrd longe & an hande byrd byrd. And thou shalt set in it four rowes of stones. In the fyrr rowe shalbe a Sardios, a Topas & Smaragdus, in the second row, a Ruby, Saphir, and Diamonde: in the thyrde Ligurios an Ichat, and Imatist: in the fourth, a Turcas, Onix, and Iaspis. And they shalbe set in golde in theyr inclofers. And the stones shalbe grauen as sygnetts be grauen with the names of the chyldren of Israel, even with twelue names, euery one with his name accordyng to the twelue trybes. And thou shalt make vpon the byestlape, two fastenynge cheynes of pure golde and wryethen worke. And thou shalt make yherowse vpon the byestlap two rynges of golde: and putte the on the edges of the byestlap, and put the wryethen cheynes of gold in the .ii. rynges which are in the edges of the byestlape. And the other two endes of the two cheynes, thou shalt fasten in two close hokes, and put them vpon the shulders of the Ephod on the foysesyde of it. And thou shalt yet make two rynges of gold, which thou mayst put in the two edges of the byestlap, even in the boorders thereof, towarde the insyde of the Ephod ouer agaynst it. And yet two other rynges of gold thou shalt make and put the on the two sydes of the Ephod, beneath ouer agaynst the byestlap, alowe where the sydes are ioynted together vpon the boorderd gyrdle of the Ephod. And they shal bynde the byestlap by his rynges vnto the rynges of the Ephod, with a lace of yelow sylke, & it maye lye close about the boorderd gyrdle of the Ephod, & that the byestlap be not loosed from the Ephod. And Aaron shal beare the names of the chyldren of Israel in the byestlap of iudgement vpon his herte when he goeth in

to the holy place for a remembrance before the Lord alwaye. And thou shalt put in the byestlap of iudgement Urim & Thumim: and they shal be euen vpon Aarons hert, when he goeth in before the Lord: and Aaron shal beare the iudgement of the chyldren of Israel vpon his hert before the Lord alway. And thou shalt make the tynycle vnto the Ephod all together of yelow sylke. And there shalbe an hole for the heade in the mydd of it, hauing a bonde of wouen worke rounde aboute the collar of it (as it were the collar of a partlet) that it rent not. And beneath vpon the hem, thou shalt make pomgranates of yelow sylke and of purple and skarlet, round about the hem, and belles of gold betwene them rounde about: and let there be euer a golden bel and a pomgranate, a golden bel and a pomgranate, rounde about vpon the hem of the tynycle.

* And Aaron shal haue it vpon hym, when he minystrereth, and the sounde shalbe heard, when he goeth into the holy place before the Lord, and when he commeth out, and he shall not dye. And thou shalt make a plate of pure gold, and graue thereon, as sygnettes are grauen. The holynesse of the Lord, and put it on a yelow sylke lace to be vpon the mytre, euen vpon the foze fronte of it. And it shalbe vpon Aarons fozehead: & Aaron maye beare the synne of the holy thynges whiche the chyldren of Israel halow in al theyr holy gyftes. And it shalbe alwayes vpon his fozehead, for the reconcyllynge of them before the Lord. And thou shalt make a lymen cote, and thou shalt make a mytre of lymen and a gyrdle of needle worke. And thou shalt make for Aarons sonnes also cotes, gyrdels, and bonets, gloryous and bewysfull, and thou shalt put them vpon Aaron thy brother, and on his sonnes with hym: and shalt annoynt the, and fill theyr handes, and sanctifye them, that they maye minystrer vnto me. And thou shalt make them lymen byches to couer theyr priuities, fro the loynes vnto the thyrs shal they reache. And they shalbe vpon Aaron and his sonnes when they come into the tabernacle of wytnes, or when they come vnto the altar to minystrer in holynesse, & they beare no synne, and so dye. And it shalbe a lawe for euer vnto Aaron & his seide after hym.

The xxix. Chapter.

The consecracyon of Aaron and of his sonnes.

In this thing also shalt thou do vnto the when thou shalt halowe them to be my prestres. Thou shalt take a calf, euen a yong ore, and two rammes that are without blemish, and unleuened bread & cakes of swete bread tempoized with oyle, and wafers of swete bread anoynted with oyle (of wheten flower shalt thou make them) and put them in a maunde, and byng them in the maunde with calfe and the two rammes. And byngge Aaron and his sonnes vnto the doze of the tabernacle of wytnes, and washe them with water, & take the garmentes, & put vpon Aaron: the skyrts cote the tynycle of the Ephod, and the Ephod, & the byestlap: and gyrdle them to him with the boorderd gyrdle whiche is in the Ephod. And putte

Lecmonyes.

Erodus.

the myſtre vpon his head: & put the holy crowne
vpon the myſtre. Then ſhalte thou take the an-
oynting oyle, and powre it vpon his head, and
anoynte hym. And bynge his ſonnes, and put
albes vpon them, and gird them with girdels
as well Iarabhis ſonnes. And put the myſters
on them, and the Priſtes office ſhalte they
for a perpetuall lawe. And thou ſhalte ſpyll the
bandes of Aaron and of his ſonnes: and bynge
the calfe before the tabernacle of witnes. And
Aaron and his ſonnes ſhall put theyr bandes v-
pon the head of the calfe, & thou ſhalt ſpyll hym
before the Lorde, by the doore of the tabernacle
of witnes. And take of the blood of the calfe &
put it vpon the hornes of the aultar: & thy ſyn-
ger: and powre al the blood beſyde the botto-
me of the aultar, & take all the fat that couered the
inwardes, and the kail that is on the lpyer, and
the two kidneys, and the fat that is vpon them
and burne them vpon the aultar. But the fleſhe
of the calfe and his ſkynne, and his donge ſhalt
thou burne with fyre without the hoofe. It is a
ſynne offering. Thou ſhalt alſo take one ram, &
Aaron & his ſonnes ſhall put theyr bandes vpon
the head of the ram. And when thou haſt ſlayne
the ramme, thou ſhalt take his blood, & ſpyll
it rounde about vpon the aultare, and cut the
ramme in peces, and waſh the inwardes of him
and his legs, and put them vnto the peces and
vnto his head: and then burne the holl ram vpon
the altar for a burnt offering vnto the Lorde, and
for a ſweet ſauour & a ſacrifice vnto the Lorde

And take of other ram, and Aaron and hye sonnes shall put theyr handes vpon hys heade. Then shalt thou kyll him, and take of his blood and put it vpon the tipp of the ryght eare of Aaron and of hys sonnes, and vpon the thumbe of theyr ryght handes, and vpon the greaite too of theyr ryght fote, and spraynkle the bloode vpon the altare rounde about. And thou shalt take of the bloode that is vpon the altare, and of the anoynting oyle, and spraynkle it vpo Aaron and his vestimentes and vpon his sonnes and vpon theyr garmentes with hym. And he shall be halowed and his clothes and his sonnes, and their clothes with hym. * And thou shalt take the fat of the ram and hys rompe, and the fat that cometh the inwardes, and the tial of the lyuer, and the two kidneys, and the fat that is vpon them and the ryght shulder: for the ram is a full offering: and a spinnell of bread, and a cake of offering: and a wafer out of the baskette of sweete bread that is before the Lorde, and put all vpon the handes of Aaron, and on the handes of hys sonnes: and waue them for a waue offering before the Lorde. And agayne, thou shalt take it from of theyr handes, and burne it vpon the altare for a burnt offering, to be a sauour of sweetness before the Lorde. For it is a sacrifice vnto

ram of the consecracion of Aaron and of his
sonnes. And it shalbe Aarons and his sonnes by
a statute for ever, of the children of Israel: for it
is an heue offering: Euen an heue offering of the
children of Israel, and of theyr peace offerings.
Theyr heue offerings is the Lorde. And the
holy garments of Aaron shalbe his sonnes af
ter hym, to be anoynted therein: and to fyll theyr
handes therein. And that son that is Priest in his
stede after hym, shal put the on. viij. dayes whē
he cometh into the tabernacle of wytnes, to min
ster in the holy place. * And thou shalt take the ram
of the consecracion, & seth hym ashe in an holye
place. And Aarons his sons shal eate the flesh of
the ram, & the bread that is in the basket, eue
by the doze of the tabernacle of wytnes: & they shal
eate them, because the attonement was made
therewith, to fyll theyr handes, and to consecrate
them: but a straunger shal not eate therof, be
cause they are holy. And yf ought of the flesh of
the consecracion of the bread remaine vnto
the moynyng, thou shalt burne it with fyre, and
it shal not be eaten, because it is holy. Therfore
shalte thou do vnto Aaron and his sonnes, euen
so, accordyng to all thynges which I haue com
maunded. & seuen dayes shalt thou fyll their han
des, and offer euery daye a calfe for a synne offer
ing, for to reconcile withal: that thou mayest
cleme the aultar when thou reconcylest vpon it,
and thou shalt anoynte it, to sanctifye it. Se
uen dayes thou shalt reconcile vpon the aaltar,
and sanctifye it, and it shalbe as an astate most
holye. Euery one that toucheth the aaltar, lette
hym be holye. * This is that whiche thou shalt
offer vpon the aultar: euen two lambes of one
yere olde, day by day continually: the one thou
shalt offre in the moynyng, and the other at eue.
And wyth the one lambe a tenth deale of flour
myngled with the fourth parte of an hyne of be
ten oyle, and the fourth part of an hyne of wyne,
for a brynke offering. And the other lambe thou
shalt offer at euen, and shalt doo thereto accor
dyng to the meate offeringe and brynke offer
ing in the moynyng, to be an odour of a sweet
saoure and a sacrifice vnto the Lorde. And let
this be a contynual burnt offering among you
children after you before the dooze of the taber
nacle of wytnesse before the Lorde, where I wil
* mete you, so speake there vnto the. There I
wil mete with the children of Israel, and wyl
be sanctified in myne honoure. And I wyl san
ctifye the tabernacle of wytnes and the aultar.
And I wyl sanctifye also both Aaron and his
sonnes to be my prestes. And I wyl dwell a
monge the children of Israel: and wyl be theyr
God. And they shall knowe that I am the Lorde
theyr God, that brought them oute of the land
of Egypt, for to dwell among them: euen I the
Lorde theyr God.

The, rrr. Chapter.

A

the hornes thereof shall proceede out of it, and thou shalt ouerlape it with fyne golde, both the roffe and the walles rounde aboute and bys hornes also, & shalt make vnto it a crowne of golde rounde about, and two golde rynges on eyther syde: euen vnder the crowne, that they may be as places for the barres to beare it withal. And thou shalt make the barres of sethim wood, and couer them with golde. And thou shalt put it befoze the vayne, that is by the arke of wytnes, befoze the mercyseate that is vpon the wytnes, where I wyll mete the. And Aaron shall burne thereon sweete incense euery moynynge, when he dresseth the lampes, euen then shal he burne it: & lyke wyse at euen, when he setteth vp the lampes he shal burne incense: and thus incensynge shal be perpetually befoze the Lorde, thowout your generacions. Ye shall put no strange incense thereon, burnt sacrifice or meate offering, neither powre any bynke offering thereon.

And Aaron shall reconcyle vpon the hornes of it once in a yere: with the bloude of the spynne offering of reconcylng: euen once in the yere shall he reconcyle it thowout your generacions. It is most holy vnto the Lorde. And the Lorde spake vnto Moyses, saying: * If thou takest the summe of the chyldren of Israel after theyr nombre, they shall geue euery man a reconcylng of his soule vnto the Lorde whē thou tellest them, that there be no plague amonge them, when thou tellest them. And thus muche shall euery man geue, and that gorth into the nombre: halfe a sycke, after the sycke * of the sanctuarie: a sycke is twente halfe pence. In halfe sycke shall be the heue offering of the Lorde. All that are nombred from twenty yere old and aboue, shal geue an heue offering vnto the Lorde. Euerche shal not passe, and the poore shal not vnder halfe a sycke. But ye shal geue an heue offering vnto the Lorde, that he maye haue mercie vpon your soules. And thou shalt take the reconcylng money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, that it maye be a memoypall vnto the chyldren of Israel befoze the Lorde, that he maye haue mercie vpon your soules. And the Lorde spake vnto Moyses, saying: * I shalt make a lauer of brasse, and bysfore alio of brasse to washe withal, & shalt put it betwene the tabernacle of wytnes, & the alter, and put water therein. For Aaron & his sons shal wash theyr handes & theyr fete therein: euen when they go into the tabernacle of wytnes, or when they goo vnto the alter to minystrer and to burne the lordes offeringe, they shal washe them selues with water, lest they dye. And it shalbe an ordinaunce vnto them for euer, bothe vnto him and his sede thowout theyr generacions. And the Lorde spake vnto Moyses saying: Take vnto the, princypall spyces: of the moste pure myrroure fyue hundred syckes, of sweete cynamon halfe so muche, euen two hundred and fyfthe syckes: of sweete calamus, two hundred & fyfthe, of cassia, fyue hundred, after the holy sycke, and of oyle olyfe an hyen. And thou shalt make of the oyle an holpe oymntment, euen an

oymntment compound after the crafter of the apotecary. And thou shalt anoynte the tabernacle of wytnesse therewith, and the arke of wytnesse and the table, and all bys apparell: and the alter of censse, and the alter of burnt sacrifice with all his vessels, and the lauer and his fote. And thou shalt sanctify the, that they may be moste holy: so that no man touche them, but they shal be hallowed. And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they may minystrer vnto me. And thou shalt speake vnto the chyldren of Israel, sayinge, thus shal be an holy oymntment oyle vnto me, thowout your generacions. Vpon mans fleshe shal it not be powred: neither shal ye make any other after the makinge of it, for it is holy: and shalbe holpe vnto you, whosoever maketh lyke that, or whosoever putteth any of it vpon a stranger, shal perishe from amonge bys people.

And the Lorde sayde vnto Moyses: take vnto the, swete spyces: balme, Onicha, sweete Galbanum, these spyces with pure frankincense, of eache lyke much, & make of them sweete sinelunge incense, after the crafter of the apotecary, myngled together, pure and holy. And beate it to powder and put of it befoze the wytnes in the tabernacle of wytnesse, where I wyll mete the. It shalbe vnto you moste holpe. And se that ye make none after the makinge of that. It shalbe vnto you holy for the Lorde. Whosoever shal make lyke vnto that, to smel therto, shal perishe from amonge bys people.

The xxxi. Chapter.

The callinge of Bezaleel and Aholiab the wotheimen. The Sabbath is commaunded. The tables of stones are geuen Moyses.

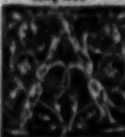
And the Lorde spake vnto Moyses sayinge: beholde, * I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the trybe of Iuda. And I haue fylled hym with the sperte of God, in wysdome, and vnderstandynge in knowledge and in all maner of worke, to fynde out softe feates and to worke in golde, syluer and brasse, and in the crafter to set stones, and to carue in tymber, and to worke in all maner of workmanshipp. And beholde, I haue geuf hym to be bys companion Aholiab the sonne of Ahisamach of the trybe of Dan, & in the hartes of al that are wise harted, haue I put wysdome to make all that I haue commaunded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercyseate that is therupon: and all the ornaments of the tabernacle, and the table & his ornaments, and the pure candelsycke with al bys apparell, and the alter of ensence: & the alter of burnt offerings and all bys vessels, and the lauer with his fote. The vestimentes to minystrer in and the holy garmentes for Aaron the Pryest, and the garmentes of bys sonnes to minystrer in, and the annoyntyng oyle: and sweete censse for the sanctuarie, according to all that I haue commaunded the, shal they do.

And the Lorde spake vnto Moyses, sayinge: * Speake vnto the chyldren of Israel and saye: In any

Ex. xxiij. d. In any wyse se that ye kepe my * Sabbathes: for it is a sygne betwene me and you in your generacyons, for to knowe that I the Lord am he that dothe sanctifye you. * **Ex. xxiij. d.** My Sabbathes therfore: for it is holy vnto you. If ye defileth it, shall be hapne. For whosoever worketh therein, the same soule shall be rote out from amonge his people. Myre dayes shall men worke. And in the seuenth daye is the Sabbath of the holy rest of the Lord. Whosoever doth any worke in the Sabbath daye, shall dye: wherfore let the chyldren of Israel kepe the Sabbath, that they obserue it thowout theyr generacions, that it be an appoyntment for euer. For it is a sygne, betwene me and the chyldren of Israel for euer. * **Ex. xxx. d.** For in syre dayes the Lord made heauen and earth: and in the seuenth day he rested, and was refreshed. And when the Lord had made an end of comenyng with Moyses vnto the mounte Sinai: he gaue hym two tables of wyrtne: euen tables of stone, wyrtte with the synger of God.

Ex. xxxij. Chapter.

Ex. xxxij. d. The golden calfe. Moyses prayeth for them. He breketh the tables for anger. He charyeth Aaron. The phylanes are layne.

Ex. xxxij. d.  And when the people sawe, that it was longe as Moyses came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayde vnto hym: * **Ex. xxxij. d.** Alas, make vs goddes to go before vs: for of this Moyses (the felowe that brought vs out of the lande of Egypte) we wote not what is become. And Aaron sayde vnto them: pluche of the golden earpynges which are in the eares of your wyues, your sonnes, and of your daughters: and byng them vnto me. And all the people plucked of the golden earpynges, which they had in theyr eares: and brought them vnto Aaron. And he receaued them of theyr handes, and fashioned it with a grauer, and made of it a calfe of molten metal. And they sayde: * **Ex. xxxij. d.** These be thy goddes, O Israel, which brought the out of the lande of Egypte. And when Aaron sawe that, he made an aureole before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lord. And they rose vp in the moynynge: and offered burnt offerynges, and brought peace offerynges also. And the people sat them downe to eate and dysnye and rose vp agayne to plape.

Ex. xxxij. d. And the Lord sayde vnto Moyses: * go, get the downe: thy people whych thou broughtest out of the lande of Egypte, haue marred al, they are turned at once out of the way, which I commaunded them: * for they haue made them a calfe of molten metall, & haue worshypped it, and haue offered therto, sayinge: These be thy goddes, O Israel, which haue brought the out of the lande of Egypte. And the Lord sayd vnto Moyses: * I haue sene this people: & beholde it is a styfnecked people, & nowe suffre me, that my wyath maye wate hote agaynst them, and consume them: and I wyll make of the a mygh-tye people. And Moyses besought the Lord his God, and sayde: O Lord, why doesthy wyath wate hote agaynst thy people, which thou hast

brought out of the lande of Egypte, with great power and with a mygh-tye hande? * **Ex. xxxij. d.** Wherfore shulde the Egyptians speake and saye: For a mygh-tye god he byng them out, euen for to slep them in the mountayns, and to consume them fro the face of the earth? Turne from thy ferece wyathe: and turne from thy euell (deupsed) agaynst the people. Remembze Abraham, Isaac, and Israel thy seruantes to whome thou swarest by thine owne selfe: and saydest vnto them, * I wyll multiplye your sede, as the starrs of heauen, and al this lande, that I haue spoken of, wyll I geue vnto your sede, and they shal inheret it for euer. And the Lord refrayned hym selfe from the euell: & whiche he sayde he wolde do vnto his people. And Moyses turned his backe and went downe from the hyl, & the two tables of wyrtne were in his hande: & the same tables were wyrtten on both the leaues, & were the worke of God, and the wyrtynge was the wyrtynge of God grauen in the tables. And when Josua hearde the noyle of the people, as they howled, he sayde vnto Moyses: there is a noyle of warre in the host. And he answered: it is not the cry of them that haue the mastery, nor of them that haue the wyse: but I do heare the noyle of them that synge.

Ex. xxxij. d. And it soytuned, as he came nye vnto the hoste, he sawe the calfe and the dauncyng: & Moyses wyath wared hote, & he caste the tables out of his handes, & brake them beneath the hyl. * **Ex. xxxij. d.** And he toke the calfe whiche they had made, & burned it in the fyre, and stampet it vnto powder, and strowed it in the water, & made the chyldren of Israel dysnye of it. And Moyses sayde vnto Aaron: what dyd this people vnto, that thou hast brought so great a synne vpon them? And Aaron answered: let not my wyath of my Lord wate ferece, thou knowest the people that they are eue set on myschefe: for they sayd vnto me: make vs gods to go before vs, for we wote not what is become of Moyses the felowe that brought vs out of the lande of Egypte. And I sayde vnto them: let the that haue golde pluche it of, and byngge it me: and I dyd cast it into the fyre: and therof came out this calfe.

Ex. xxxij. d. Moyses therfore saw that the people were naked (and that Aaron had made them naked vnto theyr shame amonge theyr enemyes) and he wente and stode in the gate of the host, and said: If any man pertayne vnto the Lord, lette him come vnto me. And all the sonnes of Levi gathered them selues together, and came vnto hym. And he sayd vnto them. Thus sayth the Lord God of Israel, put euery man his swearde by his syde, and goo in and out, from gate to gate: thowout the hoste, and slep euerye man, his brother and euery man his company, and euery man his neyghbour. And the chyldren of Levi dyd as Moyses had sayde. And there fell of the people the same daye aboute thre thousand men. And Moyses sayd: I pl your handes vnto the Lord this day, euery man vpon his sonne and vpon his brother, and that there may be geuen you a blessinge this daye. And on the morowe it for.

tuned that Moses sayde vnto þe people: ye haue sinned a greete synne. And now I will go vp vnto the Lorde: þe paradiuer I maye purchase an attonement for youre synne. Moses therfore went agayne vnto the Lorde, & sayde: Oh, this people haue sinned a greete synne and haue made them goddes of golde. And now I praye the, either forgive them their synne: or if thou wilt not: wyte me out of thy booke, which thou hast wyrtten. And the Lorde sayde vnto Moses: I will putte him out of my booke that hath sinned agaynst me. And now go thou, bynging the people vnto the place whiche I sayd vnto the: be holde, myne angell shal go before the. Reuerthelater in the daye when I visit, I will visit they synne vpon the. And the Lorde plagued the people, because they made the calfe whiche Aaron made.

The xxxiii. Chapter.

The Lorde sendeth an angell before his people. The Lorde becometh to go up with the people. The people launche they synne as also talketh with the Lorde.

Ad the Lorde sayde vnto Moses, departe and go hence: thou and the people, whiche thou hast broughte out of the lande of Egypte, vnto the lande whiche I sweare vnto Abraham, Isaac, and Jacob, sayinge: * vnto thy seede wyl I geue it: (and I wyl sende an angell before the and wyl cast out the Canaanites, the Amozites, and the Hethites, the Hivites, the Jebusites) a lande þe floweth with mylke & hony. For I wyl not go amonge you my self: for ye are a stiffnecked people: lest I consume the in the waye. And when the people heard this euell tydinges, they sorowed: and no man put on his best rayment. And the Lord spake vnto Moses: say vnto the chyldren of Israel: ye are a stiffnecked people: I muste come once sodenly vpon you, and make an end of you. Therfore now put thy goodly rayment fro the that I maye wete what to do vnto the. And the chyldren of Israel layde they goodly rayment from them, euen by the mount of horeb.

And Moses toke the tabernacle, and pitched it without the hoste a farrre off from the hoste, & called it the tabernacle of wytnesse. And so it came to passe that euery one which wolde pray vnto the Lorde, went out vnto the tabernacle of wytnesse, whiche was without the hoste. And it fortuned, that when Moses went out vnto þe tabernacle, all the people rose vp, and stode euery man at his tent doore: and looked after Moses vntyl he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the cloudy pylle descended, & stode at the doore of the tabernacle, and he talked with Moses. And all the people sawe the cloudy pylle stand at the tabernacle doore, and they rose vp, and worshypped euery man in his tent doore.

And the Lorde spake vnto Moses: * face to face, as a man speaketh vnto his frende: and he turned agayne into the host. And the chyldre Joshua his seruant the sonne of Nun, departed not out of the tabernacle. And Moses sayd vnto þe

Lorde: se, thou sayst vnto me: leade this people furth, and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde more ouer: I knowe the by name, and thou hast also founde grace in my syghte. Nowe therfore if I haue founde fauoure in thy syghte, then shewe me thy waye, that I maye knowe the, and that I maye fynde grace in thy syghte. And consyder also that this naciõ, is thy people. And he sayd: my presence shal go with the, and I wyl geue the reste. He sayde vnto hym: If thy presence go not with me, carpe vs not hence: for howe shall it be knowne here, that I and the people haue founde fauoure in thy syghte, but in that thou goest with vs? If thou go with vs, shal not I and thy people haue preeminence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I wyl do this also þe thou hast sayde, for thou hast founde grace in my syghte, and I knowe the by name.

And he sayde, I beseeche the: shewe me thy glory. And he sayde: I wyl make all my good go before the, and I wyl be called in thy name of the Lorde before the: and wyl shewe mercy to whome I wyl shewe mercye, and wyl haue compassion on whome I wyl haue compassion. And he sayd furthermoze: thou mayst not se my face: for there shal no man se me, and lyue. And the Lorde sayde: beholde, there is a place by me, and thou shalt stande vpon a rocke: and whyle my glory goeth furth, I wyl put the in a cleft of the rocke: and wyl put myne hande vpon the whyle I passe by. And I wyl take away myne hande, and thou shalt se my backe partes: but my face shal not be seene.

The xxxiiii. Chapter.

The tables are reuened. The mercy of God. So haue serched they with the Decalyge in tabernacle, and they phalaris at so. At they leade.



Ad the Lorde sayde vnto Moses, * shewe the two tables of stone, lyke vnto the fyrste, and I wyl wyte vpon theym the wordes that were in the fyrste tables whiche thou brahest. And be readye in the moynynge, that thou mayst come vp early vnto the mounte of Sinai: and stande there with me in the top of the mounte. There shal no man come vp with the, neither let anye man be seene thowow out all the mounte, neither lette the shepe nor oxen fede before the hyll. And Moses hewed two tables of stone lyke vnto the fyrste, and rose vp earlye in the moynynge, and went vp vnto the mount of Sinai, as the Lorde had commaunded hym: & toke

And he made fyfte rynges of byasse to couple þe tent togyther that it might be one. And he made a couerynge vpon the tent of rams skynnes red, and yet an other of Carus skynnes aboue that.

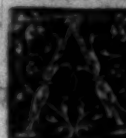
Ex. m. c. And he made standynge bozdes (for the tabernacle) of Scedhim wood. The length of a bozde was ten cubytes, the bredth one cubyte, & an halfe: One bozde had twofeet, wherby they were ioyned one to an other. And thus made he for all the bozdes of þe tabernacle: And he made twenty bozdes for the south syde of the habitation, and fourty sockettes of syluer vnder þe. xx bozdes, two sockettes vnder one bozde, for his two feet, and two sockettes vnder an other bozde for his two feet. ^{wher the sockettes of the sydes ende in the corner} And for the other syde of the dwelling which is towarde the north, he made twety bozdes, and they fourty sockettes of syluer two sockettes vnder one bozde, and two sockettes vnder the other. And towarde the west ende of the tabernacle: ^{What is to saye that can be of the tabernacle which extendeth towarde the sea} he made fyve bozdes, and two other bozdes made he in þe corners of the habitation, for eyther syde, and they were ioyned close beneth and aboue wth a clampe and thus they did to both the corners. And there were eyght bozdes and sytene sockettes of syluer vnder euery bozde two sockettes.

D And he made barres of Scedhim wood, fyue for the bozdes of the tabernacle in the one syde: and fyue for the bozdes of the tabernacle in the other syde: and fyue barres for the bozdes of the habitation in the west ende. ^{What is to saye the sea} And he made the myddest barre to shote thozow the bozdes: euen from the one ende to the other, & ouerlaped the bozdes with golde, and made rynges of golde to chynge the barres thozowe, and couered the barres with golde. And he made an hangynge of pelowe sylke, purple, scarlet, and whyte twyned sylke, euen with pcyures made be it of dyed woike. And made ther vnto iii. pylers of Scedhim wood, and ouerlaped them with golde. They knoppes were also of golde, and he cast for them foure sockettes of syluer. And he made an hangynge for the Tabernacle doore: of pelowe sylke, purple, scarlet, and whyte twyned sylke of noble woike. And the v. pylers of it with they knoppes, and ouerlaped the knoppes of them & the whopes with golde. They fyue sockettes also were of byasse.

The xxxvi. Chapter.

The ark of testamēt. The mercy seate. The table. The candlestyk. The lyghten. The altare and the incense.

Ex. m. a



Ad Bezaleel made the ark of Scedhim wood, two cubytes & an halfe longe, & a cubyte and an halfe bryde and a cubyte and an halfe hye: and ouerlaped it with fyne golde with in and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it, two rynges for the one syde, and two for the other, & made barres of Scedhim wood, and couered them with golde, and put the barres in the rynges alonge by the syde of the ark, to beare it withall.

And he made the mercy seate ^{What is to saye: the ark and the place} of pure golde: two cubytes & an halfe was the length thereof, and one cubyte and an halfe the bredth: and he made two Cherubyns of thyche golde vpon the two endes of þe mercy seate. One Cherub on the one ende, and an other Cherub on the other ende.

Euen of the mercy seate made he the Cherubyns: namely in the endes thereof. And the Cherubyns spred out they wynges aboue on hye, and couered the mercy seate therewith. And they faces were one to an other: euen to þe mercy seatewarde, were the faces of the Cherubyns. And he made the table of Scedhim wood two cubytes was the length thereof, and a cubyte the bredth, and a cubyte and an halfe the depgth of it. And he ouerlaped it with fyne golde, and made thereto a crowne of golde rounde aboute, and made thereto an whope of an hande bredth round about, & made vpo the whope a crowne of golde rounde about, and cast for it foure rynges of golde, and put the rynges in the four corners that were in the foure feet thereof. And hard by the whope were the rynges, into the whiche the barres were put to beare the table withall.

And he made the barres of Scedhim wood, and couered them with gold to beare the table with all, and made the vessels (for the table) of pure golde: the dysches, spones, hat peces, and pottes to poure withall. And he made the candlestyk of pure gold: euen of one pece made he the candlestyk. For his foot, hye quatre, his cuppes, his knoppes, and his floures, were of one pece. Wyre bryanches pocrabyng oute of the sydes thereof, thre oute of the one syde, and thre out of the other. And in one bryanche thre cuppes made lyke vnto almondes, with knoppes & floures: and in an other bryanche thre cuppes made lyke almondes with knoppes and floures.

And so thozowoute the fyve bryanches that pocraded out of the candlestyk. And vpon the candlestyk selfe were foure cuppes after the fassyon of almondes, with knoppes and floures: vnder euery two bryanches a knoppe. And the knoppes and the bryanches pocraded out of it, and it was all one pece of pure thyche golde. And he made his seven lampes with þe tonges and snofers thereof of pure golde. Euen of an hundred weyghte of pure golde, made he it with all the vessels thereof. And he made the cence auttare of Scedhim wood. The length of it was a cubyte, and the bredth a cubyte, for it was foure square, and two cubytes hye, with doynes pocrabyng out of it. And he couered it with pure gold, both the toppe and the sydes thereof round about, and the doynes of it, and made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the crowne thereof in the two corners of it and in the two sides thereof to put barres in for to beare it withall: & made the barres of Scedhim wood and ouerlaped them with golde. And he made the holy annoyntynge oyle, and the sweete pure incense after the apocaryers craft.

The xxxvii. Chapter.

*The altar of burnt offering. The brasen laver. The
C* *summe of that the people offered.*



And he made the burnt offering altar of setim wood, five cubites was the length thereof, & five cubites the breadth: and .iii. square and .iii. cubites hie. And he made unto it horns in the four corners of it: & he overlaid it with brass. And he made all the vessels of the altar: the cauldrons, shovels, basins, fleshhooks, & colespans. All these vessels thereof made he of brass. And he made a brasen grebzen of netwoke vnto the altar, round about a lowe benche vnto the foor ends of the grebzen to put barres in. And he made the barres of setim wood, & couered them with brass, & put the barres into the ringes in the foor corners of the altar, to beare it withall: & made the altar holowe with in the boardes. And he made the lauer of brass, & the fote of it also of brass in the sight of them: & he made it at the doore of the tabernacle of wytnesse. And he made the courte on the south syde, and the hangynges of the courte were of whyte twyned sylke, haupnge an hundred cubytes.

The pylers were twenty, and they: brasen lockettes twenty. But the knoppes of the pylers, and they: whopes were of syluer. And on the north syde: the hangynges were an hundred cubytes. They: pylers were twenty, and they: lockettes of brass twenty. But the knoppes and the whopes of the pylers were of syluer.

On the west syde, were hangynges of sylke cubytes, ten pylers and they: ten lockettes. But the knoppes and the whopes of the pylers were of syluer. And towarde the east syde, were hangynges of sylke cubytes: the hangynges of the one syde of the gate, were sylkene cubytes longe, with three pylers, and three lockettes. And of the other syde of the courte gate were hangynges also of sylkene cubytes longe, with three pylers and three lockettes.

At the hangynges of the courte rounde about were of whyte twyned sylke: but the lockettes of the pylers were of brass: and the knoppes, and the whopes of the pylers were of syluer, & coueryng of the heades was of syluer, and all pylers of the courte were whoped aboute with syluer. And the hangyng of the gate of the court was neble woike, of yelow sylke, purple, scarlet and whyte twyned sylke .xx. cubytes longe, and syue in the breadth, ouer agaynst the hangynges of the courte. And they: pylers were foure, and they: foure lockettes of brass: and the knoppes of syluer, and the heades overlaped with syluer, and whoped aboute with syluer, & all the pyennes of the tabernacle and of the courte rounde aboute were of brass. Thys is the sum of the habitation of wytnesse, as it was counted accordyng to the comaundement of Moyses for the offyce of the Leuytes by the hande of Ithamar sonne to Aaron the preast. And Bezaleel & sonne of Ahi the sonne of Ihur of the trybe of Iuda, made all the Lord comaunded Moyses, and with him was Aholiab sonne of Ahisamach of

the trybe of Dan, a cunnyng grauer and a woiker of neble woike in yelow sylke, purple, scarlet, and whyte twyned sylke. All the golde that was occupied for all the woike of the holy place was the golde of the waucosfyrng, euen .xxx. hundred weyght, and seuen hundred and .xxx. sylcles, accordyng to the scale of the Sanctuarie. And the lamme of syluer that came of the multitude, was syue score hundred weyght, & a thousande seuen hundred and .lxx. sylcles, after the scale of the Sanctuarie.

For every man an halfe weyght, euen halfe a scale after the scale of the Sanctuarie, for all them that wente to be nobyed from .xx. yere olde and aboue, euen for syue hundred thousand, and three thousande and syue hundred and .l. men.

And of the syue score hundred weyght of syluer, were cast the lockettes of the Sanctuarie, & the lockets of the vayne, an hundred lockets of syue score hundred weyght an hundred weyght to every locket. And of the thousande seuen hundred and .lxx. sylcles, he made knoppes to the pylers, and overlaped the heades and whoped the heades. And the brass of the waucosfyrng was .lxx. hundred weyght, and two thousand, & .iii. hundred sylcles. And therewith he made & lockettes to the doore of the tabernacle of wytnesse, and the brasen aultare and the brasen grebzen for it, withall the vessels of the aultar, and the lockets of the court rounde about, & the lockets for the court gate, and all the pyennes of the habitation, & all the pyennes of the court rounde about.

Chapter. xxxiii.

*The apparel of Aaron and his sonnes. All that the Lord
C* *comaunded, was offered.*



And of the yelow sylke, purple, and scarlet, they made the vestimetes of ministracion to do seruice in the holy place, & made the holy garments for Aaron, as the Lord comaunded Moyses. And he made the Ephod of gold, yelow sylke, purple, scarlet, & white twyned sylke. And they dyd beate the golde into thynne plates, and cut it into wyers, to woike it in the yelow sylke, purple, scarlet, & in the syue whyte, with bydyng woike. And they made two sydes for it, to close them vp by the two edges. And the bydyng of the gyrdell that was vpon it, was of the same stuffe, and after the same woike: of golde yelow sylke, purple, scarlet, and twyned whyte sylke, as the Lord comaunded Moyses.

And they wrought ouer stones closed in onches of golde, and graued as spynettes are garned with the names of the chyldren of Israel, & put them on the shuldres of the Ephod, that they shulde be stones for a remembraunce of the chyldren of Israel, as the Lord comaunded Moyses. And he made the brestlappe of conyng woike and lyke the woike of the Ephod: euen of golde yelow sylke, purple, scarlet and twyned whyte sylke. It was foure square, and they made the brestlappe double, an hande breadth longe, and an hande breadth broad.

And they fylled it with foure rowes of stones. The fyrst rowe, a Sardios, a Topas and
c.i. Smaragdus

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L. 2. p. 11. a.
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toke in his hande the two tables of stone. And the Lord descended in the cloud, and stode with hym there: & he called vpon the name of the Lord. And when the Lord walked before hym, he cryed, Lord: & Lord God, merciful and gracious longe suffering, and abundant in goodness & truth, and keeping mercy in store for thousands: forgetting wickednes, ungodlinesse and synne, and not leauing one innocent, visyting the wickednes of the fathers vpon the chyldre and vpon chylders chyldre, euen vnto the thyrde & fourth generacyon. And Moses bowed hym self to the earth quchly, and worshypped, and sayd: Vnto I haue founde grace in thy syght (O Lord) then let my Lord go wth vs: for it is a stubburne people, and thou shalt haue mercy vpon our wickednes and our synne, & shalt take vs for thyne inheritaunce. And he sayd: beholde, I make an appoyntment before all the people, and I wyl do mercy vnto such as haue not bene done in all the world, neither in all nations. And all the people among which thou arte, shall see the worke of the Lord: for it is a terrible thyng, that I wyl do with the: kepe those thynges that I commaunde the this day. Beholde, I caste out before the, the Amorytes, Cananytes, Hettytes, Pherytyes, Hetytes & Jebusites. Take hede to thy self, that thou make no compacte with inhabitants of the land whither thou goest, lest it because of ruyne among you. But ouerthrow they: alters, and breake their ymages and cut downe they: groues. Thou shalt worshypp no straunge god. For the Lord is called gelous, because he is a gelous God: lest if thou make any agreement with the inhabitants of the land, and they go a whoyring after they: goddesses, and do sacrifice vnto they: gods, they call the, and thou eate of they: sacrifice: & thou take of they: daughters vnto thy sonnes, & they: daughters go a whoyring after they: gods, and make thy sonnes go a whoyring after they: goddesses also.

Deut. vi. 2.
11. 2. p. 11. a.

Exodus. 2.

Exodus. 2. 3.
and. 11. 3. b.

Exodus. 2. 3.
and. 11. 3. b.

Exodus. 2. 3.
and. 11. 3. b.

Thou shalt make the no goddess of metall. The feaste of the swete breade shalt thou kepe seven dayes: shalt thou eate unleuened breade, as I commaunded the in the tyme of the moneth, when corne begynneth to ryse. For in the moneth when corne begynneth to ryse, thou camst out of Egypte. All that breaketh vp the matrice is myne: and all that breaketh the matrice amonge the cattell, if it be male: wherether it be oile or whepe. But the first of the alle thou shalt bye out with a lambe. And if thou redeme hym not, thou shalt breake his necke. All the first borne of thy sonnes shalt thou redeme. And let that no man appere before me emptye. Seven dayes thou shalt worke, and in the seventh daye thou shalt rest, both from earpyng and reappng. Thou shalt obserue the feaste of weekes with they: first frutes of whete barnett, and the feaste of ingathering at the yerre ende. Thys is a yere that all your men chyldren appere before the Lord Iehoua God of Israel. When I cast out the nacyons before the, and enlarge thy coastes, so that no man shall desyre thy land, thou shalt go vnto appere before the Lord

thy God thysse in the yere. Thou shalt not offer the bloude of my sacrifice vpon leuen, neither shalt thou offer of the sacrifice of the feaste of Pasche, he leste vnto the morninge. The first frutes of my lande, thou shalt bring vnto the house of the Lord thy God. And thou shalt not seth a hydde in his mothers mynde. And the Lord sayd vnto Moses: wyte these wordes: for after the tenoure of these wordes I haue made a conuenaunce with the and with Israel. And he was there with the Lord fourty dayes and fourty nyghtes, and byd neither eate breade or drynke water. And he wrote vpon the tables the wordes of the conuenaunce, euen ten verses. And it fortuned when Moses came down from mount Synai, the two tables of witnesse were in Moses hand, when he came down from the mount. And Moses wyte not the shyne of his face shone in maner of an hoyn whyle he talked with hym. And Aaron and all the chyldren of Israel looked vpon Moses: and beholde, the shyne of his face shone, and they were afraide to come nye hym. And when he had called them. Aaron and all the chere that were in the company came vnto hym, and Moses talked with them. And afterwarde all the chyldren of Israel came nye, and he commaunded them, al that the Lord had sayd vnto hym in mount Synai. And when Moses had made an ende of comenynge with them, he put a couerynge vpon his face. And agayne, when Moses went in before the Lord to speake with hym he toke the couerynge of vntill he came out. And he came out, and spake vnto the chyldre of Israel that which he was commaunded. And the chyldren of Israel sawe the face of Moses, that the shyne of Moses face shone. And Moses put the couerynge vpon his face agayne, vntill he went in to comen with hym.

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The xxxv. Chapter.

The Sabbath. The first frutes are required. The reborn of the people to offer. Balaam and Aholiab are payed of 40000, and let to worke.



And Moses gathered all the company of the chyldre of Israel together and sayde vnto them: these are the wordes which the Lord hath commaunded that ye shulde do them.

Deut. 10. 1.

Deut. 10. 1.

Seven dayes ye shall worke: but the seventh daye shall be vnto you the holy Sabbath of the Lordes rest: who soeuer doth any work therein, shall dye. Ye shall hyndle no fyre thowout all your habitacions vpon the Sabbath daye.

Deut. 10. 1.

And Moses spake vnto all the multitude of the chyldre of Israel saying: this is the thyng which the Lord commaunded, saying: Take from among you an heire offering vnto the Lord. Who soeuer is of a willing hert, let him bring it for the heire offering of the Lord. Ramshe golde, silver, and brasse, and purple sphe, purple shalret, whete sphe, goates beare, and rammes shynnes redde, and taurus shynnes with letheim woode: oyle for light, and spres for the anoyntynge oyle, and for the swete encense. And Onir stones, and stones to be set in the Ephod, and in the byeste lappe. And let al them that are

Deut. 10. 1.

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Deut. 10. 1.

wyse herted amonge you, come & make all that the Lozde hath commaunded: the habytacions the tent therof and his couerpyng, and his engyns and his byrdens, his barres, his pylers and his sochettes, the arche, and the staves therof: with the merrey state, and the vayne that couereth it: the table and his barres, and all his vessels, and the shewbreads, & candlestych of lyght and his apparell and his lannes with the oyle, for the lyght: the censealter and his barres, the anoyntynge oyle and the swete cense, and the hangynge of the doze at the enterynge in of the tabernacle: the altare of burnesacrifice with his brasen greddyon, his staves and all his vessels: the laues and his sofe, and the hangynge of the court, with his pylers and theyr sochettes, and the hangynge in the doze of the court, the pylnes of the habytacion, & the pylnes of the court with theyr coudes, the mynstrynge garmentes to mynistre in the holy place: and the holy vestmentes for Aaron the prest, and the vestmentes of his sonnes, that they maye mynistre in.

C And all the company of the chyldren of Israel departed from the prestnes of Moyses. And euery one came (as many as they herted courage) them, and as many as they spyrites made them wyllynge) and brought a presente for the Lozde, to the makinge of the tabernacle of wyrtneffe, and for all his vles, and for the holy vestmentes. And they came bothe men and women, (euen as many as were wyllynge herted) and brought braceletes and earynges, cynges and chapyns, which is Jewels were all of golde: and all the men brought a waue offryng of golde vnto the Lozde. And euery man with whome was founde pelowe sylke, purple, scarlet, whyte sylke and gootes heere, and red skynnes of rammes, & fawns skynnes, brought them. All that byd heue by an oblation of golde and byasse, and brought an heue offryng vnto the Lozde. And all men with whom was founde Bethim wood for any maner worke of mynistacion, brought it.

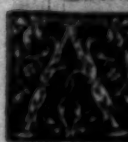
D And all the women that were wyse herted: byd spynne with theyr handes, and brought & spun worke both of pelowe sylke, purple, scarlet, and whyte sylke. And all the women whome theyr owne herte moued, spynne gootes heere wylly. And the lozdes brought onie stones, and stones to be set in the Ephod, and in the byestlap, and spere and oyle for lyght, and for the anoyntynge oyle, and for the swete cense. And the chyldren of Israel brought a wyllynge offryng vnto the Lozde bothe men and women, as many as had wyllynge hertes to byng, for all maner of worke which the Lozde had commaunded to be made, by the handes of Moyses.

And Moyses sayd vnto the chyldren of Israel: Beholde, * the Lozde hath called by name Bezaleel the sonne of Uri, the son of Iur of the trybe of Iuda, and hath fylled him with the spyrite of God in wysdome and vnderstandynge, in knowledge, and in all maner worke, to fynde out curious workes which are made in golde, syluer, and byasse. In the crafte of stones to set them, & in carpyng of wood to make any maner of sub-

typle worke. And he hath put in his herte that he maye teache: bothe he and Aholiab the sonne of Ahisamach of the trybe of Dan. Them hath he fylled with wysdome of herte to worke all maner of grauen and subtyl, and nedleworke in pelowe sylke, and purple, in scarlet & whyte sylke and in weayng. And to do all maner of worke and subtyl lescates.

¶ The xxxvi. Chapter.

¶ The thynges that Bezaleel and Aholiab made:



And Bezaleel wrought, and Aholiab & all wyse herted men, to whom the Lozde gaue wysdome and vnderstandynge, to knowe howe to worke al maner worke for the seruyce of the sanctuary, and al that the Lozde had commaunded. And Moyses called Bezaleel, Aholiab and all the wyse herted men and such as the Lozde had gyuen wisdom vnto, and as many as their hertes couraged to come vnto that worke to worke it. And they receyved of Moyses al the present which the chyldren of Israel had brought for the worke of the seruyce of the sanctuary, to make it. And besyde that, they brought gyftes vnto it euery daye in the moynynge.

And all the wyse men that wrought all the holye worke, came euery man from his worke whiche they made, and spake vnto Moyses, sayyng: the people byng to moche, and moze then ynough for the seruyce & worke which the Lozde hath commaunded to be made. And then Moyses gaue a commaundement, and they caused it to be proclaymed thorowout the host, sayyng: se that neither man nor woman prepare any moze worke for the present of the sanctuary: and so the people were forbydden to byng: for if it stuffe they had was sufficient for all the worke, to make it, and to moche. * All the wyse herted men therfore, and they that wrought for the habytacion made ten curtaynes of white twyned sylke, pelowe sylke, purple and scarlet with pectures of byrded worke made by them. The length of one curtayne was .xx. viii. cubytes, and the breadth foure: and the curtaynes were all of one cyste.

And he coupled fyue curtaynes by them selues: and other fyue by them selues. And he made loupes of pelow sylke alonge by the edge of one curtayne, euen in the seluage of the couplynge curtayne. And lyke wyse he made on the syde of the couplynge curtayne on the other syde. Fyftye loupes made he in the one curtayne, and fifty in the edge of the couplynge curtayne on the other syde: and the loupes be lode one curtayne to an other. And he made fyftye cynges of golde, and coupled the curtaynes one to an other with the cynges: and so was it made one dwelling place.

* And he made a leuen curtayne of gootes heere, to be a tent ouer the tabernacle. The length of a curtayne had thyrty cubytes, and was foure cubytes bryde: and they all alleuen of one cyste. And he coupled fyue curtaynes by them selues, and fyve by them selues, and he made fyftye loupes alonge by the bryde of the vntmost couplyng curtayne, and fyftye in the edge of the other couplyng curtayne: so that they might be coupled together.

And

And he made fyfte rynges of bras to couple frent together that it might be one. And he made a couerynge vpon the tent of rams skynnes red, and yet an other of Carus skynnes about that.

C * And he made standynge bozdes (for the tabernacle) of Bethim wood. The length of a bozde was ten cubytes, the bredth one cubyte, & an halfe: One bozde had two feet, whereby they were ioyned one to an other. And thus made he for all the bozdes of the tabernacle: And he made twenty bozdes for the south syde of the habitation, and fourty sockettes of syluer vnder f. xx bozdes, two sockettes vnder one bozde, for his two feet, and two sockettes vnder an other bozde for his two feet. ^{in the corners} And for the other syde of the dwelling which is toward the north, he made twenty bozdes, and they fourty sockettes of syluer two sockettes vnder one bozde, and two sockettes vnder the other. And toward the west ende of the tabernacle: ^{What is to saye that on be off the tabernacle which eny pte to make the tre} he made fyve bozdes, and two other bozdes made he in f. corners of the habitation, for eyther syde, and they were ioyned close beneth and aboue w a clampe and thus they did to both the corners. And there were eght bozdes and fyfene sockettes of syluer vnder euery bozde two sockettes:

D And he made barres of Bethim wood, fyue for the bozdes of the tabernacle in the one syde: and fyue for the bozdes of the tabernacle in the other syde: and fyue barres for the bozdes of the habitation in the west ende. ^{Toward the tre}

And he made the middest barre to spote thow the bozdes: euen from the one ende to the other, & overlaped the bozdes with golde, and made rynges of golde to thysse the barres thow we, and couered the barres with golde. And he made an hangynge of pelowe sylke, purple, scarlet, and whyte twyned sylke, euen with ppyctures made be it of brodded wothe. And made ther vnto iii. pylles of Bethim wood, and overlaped them with golde. They knoppes were also of golde, and he cast for them foure sockettes of syluer. And he made an hangynge for the Tabernacle doze: of pelowe sylke, purple, scarlet, and with whyte twyned sylke of nedle wothe. And the v. pylles of it with they knoppes, and overlaped the knoppes of them & the whopes with golde. They fyue sockettes also were of bras.

The xxxvii. Chapter.

The orde of the tabernacle. The mercy seate. The table. The candle stycke. The lightes. The altare and the incense.

E ^{Ex. 37.1}

Ad Bezalel made the ark of Bethim wood, two cubytes & an halfe longe, & a cubite and an halfe hight, and a cubite and an halfe bryde: and overlaped it with fyne golde with in and without, and made a crowne of golde to it rounde about, and cast for it foure rynges of golde for the four corners of it, two rynges for the one syde, and two for the other, & made barres of Bethim wood, and couered them with golde, and put the barres in the rynges alonge by the syde of the arke, to beare it withall.

And he made the mercy seate on what is to saye: ^{Ex. 37.1} of pure golde: two cubytes & an halfe was the length thereof, and one cubyte and an halfe the bredth: and he made two Cherubyns of thyche golde vpon the two endes of the mercy seate. One Cherub on the one ende, and an other Cherub on the other ende.

Euen of the mercy seate made he the Cherubyns: namely in the endes thereof. And the Cherubyns spred out they wynges aboue on hye, and couered the mercy seate therewith. And they faces were one to an other: euen to the mercy seate wards, were the faces of the Cherubyns. * And he made the table of Bethim wood ^{Ex. 37.1} two cubytes was the length thereof, and a cubite the bredth, and a cubite and an halfe the height of it. And he overlaped it with fyne golde, and made thereto a crowne of golde rounde about, and made thereto an whope of an hande bredth round about, & made vpon the whope a crowne of golde rounde about, and cast for it foure rynges of golde, and put the rynges in the four corners that were in the four feet thereof. Out hard by the whope were the rynges, into the which the barres were put to beare the table withall.

And he made the barres of Bethim wood, and couered them with golde to beare the table with all, and made the vessels (for the table) of pure golde: the bylles, spones, hat peces, and pottes to poure withall. * And he made the candle stycke of pure gold: euen of one peece made he the candle stycke. For his foote, hys shafte, hys cuppes, hys knoppes, and hys floures, were of one peece. ^{Ex. 37.1} Byre bryanches proceeded out of the sydes thereof, thre out of the one syde, and thre out of the other. And in one bryanche thre cuppes made lyke vnto almondes, with knoppes & floures: and in an other bryanche thre cuppes made lyke almondes with knoppes and floures.

And so thowoute the fyve bryanches that proceeded out of the candle stycke. And vpon the candle stycke selfe were foure cuppes after the fassyon of almondes, with knoppes and floures: vnder euery two bryanches a knoppe. And the knoppes and the bryanches proceeded out of it, and it was all one peece of pure thyche golde. And he made his seven lampes with f. conges and knofers thereof of pure golde. Euen of an hundred weyghte of pure golde, made he it with all the vessels thereof. And he made the cence outface of Bethim wood. The length of it was a cubyte, and the bredth a cubyte, for it was square, and two cubytes hight, with hoznes proceeded out of it. And he couered it with pure gold, both the toppe and the sydes thereof round about, and the hoznes of it, and made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the crowne thereof in the two corners of it and in the two sides thereof to put barres in for to beare it withall: & made the barres of Bethim wood and overlaped them with golde. And he made the holy anoyntynge oyle, and the swete pure incense after the apotecarys crafte.

The xxxviii. Chapter.

The

The altar of burnt offerings. The brazen laver. The summe of that the people offered.



And he made the burnt offering altar: of sethim wood, fyue cubites was the length thereof, & fyue cubites the breadth thereof. And he made the laver of braasse in the four corners of it: he placed it out of it & he overlaid it with brasse. And he made all the vessels of the altar: the cauldrons, shovels, basins, fleshhooks, & colespines. All these vessels thereof made he of brasse. And he made a brazen gredgyen of netwoke vnto the altar, round about a lowe beneath vnto the fyve corners of the altar, & cast fyue ringes of brasse for the four endes of the gredgyen to put barres in. And he made the barres of sethim wood, & covered them with brasse, & put the barres into the ringes in the four corners of the altar, to beate it withall: & made the altar holowe with in the boordes. And he made the laver of brasse, & the fote of it also of brasse in the sight of them: byd watch at the doore of the tabernacle of wytnesse. And he made the courte on the south syde, and the hangynges of the courte were of whyte twyned sylke, hangyng an hundred cubytes.

The pylles were twenty, and they: brazen lockettes twenty. But the knoppes of the pylles, and they: whopes were of syluer. And on the north syde: the hangynges were an hundred cubytes. They: pylles were twenty, and they: lockettes of brasse twenty. But the knoppes and the whopes of the pylles were of syluer.

On the west syde, were hangynges of fyfte cubytes, ten pylles and they: ten lockettes. But the knoppes and the whopes of the pylles were of syluer. And towarde the east syde, were hangynges of fyfte cubytes: the hangynges of the one syde of the gate, were fyfene cubytes longe, with the pylles, and the lockettes. And of the other syde of the courte gate were hangynges also of fyfene cubytes longe, with the pylles and the lockettes.

All the hangynges of the courte rounde about were of whyte twyned sylke: but the lockettes of the pylles were of brasse: and the knoppes, and the whopes of the pylles were of syluer, & coueryng of the heades was of syluer, and all pylles of the courte were whoped aboute with syluer. And the hangyng of the gate of the courte was nedle woche, of yelow sylke, purple, scarlet and whyte twyned sylke. xx. cubytes longe, and fyue in the breadth, ouer agaynste the hangynges of the courte. And they: pylles were four, and they: four lockettes of brasse: and the knoppes of syluer, and the heades overlaped with syluer, and whoped aboute with syluer, & all the pyennes of the tabernacle and of the courte rounde aboute were of brasse. This is the sum of the habitation of wytnesse, as it was counted accordyng to the comaundement of Moyses for the offyce of the Leuytes by the hande of Ithamar sonne to Aaron the prest. And Bezalell & sonne of Uri the sonne of Hur of the trybe of Iuda, made all that the Lord comaunded Moyses, and with him was Aholiab sonne of Ihisamach of

the trybe of Dan, a cunning grauer and a woche of nedle woche in yelow sylke, purple, scarlet, and whyte twyned sylke. All the golde that was occupied for all the woche of the holy place was the golde of the waucofferynge, euen. xxx. hundred weyght, and seven hundred and. xxx. sylces, accordyng to the sytle of the Sanctuarie. And the summe of syluer that came of the multitude, was fyue scoze hundred weyght, & a thousand seven hundred and. lxxv. sylces, after the sytle of the Sanctuarie.

For every man an halfe weyght, euen halfe a sytle after the sytle of the Sanctuarie, for all them that wente to be nobbed from. xx. yere olde and aboue, euen for fyve hundred thousand, and the thousande and fyue hundred and. l. men.

And of the fyue scoze hundred weyght of syluer, were cast the lockettes of the Sanctuarie, & the lockets of the vayne, an hundred lockets of fyue scoze hundred weyght an hundred weyght to every locket. And of the thousand seven hundred and. lxx. sylces, he made knoppes to the pylles, and overlaped the heades and whoped the. And the brasse of the waucofferynge was. lxx. hundred weyght, and two thousand, & iii. hundred sylces. And therewith he made & lockettes to the doore of the tabernacle of wytnesse, and the brazen altar and the brazen gredgyen for it, withall the vessels of the altar, and the lockets of the court rounde about, & the lockets for the court gate, and all the pyennes of the habitation, & all the pyennes of the court rounde aboute.

The xxxix. Chapter.

The apparel of Aaron and his sonnes. All that the Lord commaunded, was offered.



And of the yelow sylke, purple, and scarlet, they made the vestimetes of ministracion to do seruice in the holy place, & made the holy garments for Aaron, as the Lord comaunded Moyses. And he made the Ephod of golde, yelow sylke, purple, scarlet, & whyte twyned sylke. And they byd beate the golde into thynne plates, and cut it into wyres, to woche it in the yelow sylke, purple, scarlet, & in the fyne whyte, with bydded woche. And they made two sydes for it, to close them up by the two edges. And the bydding of the gyrdell that was vpon it, was of the same stuffe, and after & same woche: of golde yelow sylke, purple, scarlet, and twyned whyte sylke, as the Lord comaunded Moyses.

And they wrought Onix stones closed in on ches of golde, and graued as signettes are grauen with the names of the chyldren of Israel, & put them on the shuldres of the Ephod, that they shulde be stones for a remembraunce of the chyldren of Israel, as the Lord comaunded Moyses. And he made the brestlap of conyng woche and lyke the woche of the Ephod: euen of golde yelow sylke, purple, scarlet, and twyned whyte sylke. It was four square, and they made the brestlapp double, an hande breadth longe, and an hande breadth broade.

And they fylled it with fyue rowes of stones. The first rowe, a Sardios, a Topas and s.i. Smaragdus

The tabernacle.

Exodus.

as an emerald:
faube.
Tas a car:
buncle.

* **Amargodus**: the seconde rowe, a: **Rubpe**, a **Sappir** and a **Dymonde**: in the thyrde rowe, **Liquiris**, an **Achat**, an **Amatis**: in the fourth rowe, **azurcas**, an **Onix**, and a **Jaspis**. And they were cloied in suches of golde in theyr incloiers. And the twelue stones were grauen as signets with the names of the chyldren of Israel: every stone with hys name, accordyng to the twelue trybes. And they made vpon the brestplate two fastenynge cheynes of twerthien woike and pure golde. And they made two hookes of golde, and two gold rynges: and put the two rynges in the two corners of the brestlappye. And they put the two cheynes of golde in the two rynges, in the corners of the brestlappye.

D And the two endes of the two cheynes they fastened in the two hookes, and put them on the shuldres of the Ephod vpon the fore fronte of it. And they made two rynges of golde, and putte them on the two corners of the brestlappye vpon the edge of it, whiche was on the insyde by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneath on the foyseside of it and ouer agaynst hys selow above vpon the byrdyng of the Ephod, & they strayned the brestlappye by hys rynges vnto the rynges of the Ephod, with a lace of yelow sylke that it myght be vpon the byrdyng of the Ephod, and that the brestlappye shulde not be loosed from of the Ephod: as the Lozde commaunded Moyses. And he made the tynycle vnto the Ephod of women woike, altogether of yelow sylk and there was an hole in the myddeste of the tynycle, as the coler of a partlet, w a bonde rounde aboute the coler, that it shulde not rent.

E And in the tynycle they made hemmes with pomegranates, of yelow sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pomegranates round about vpon the edge of the tynycle: a bell and a pomegranate, a bell and a pomegranate rounde aboute the hemmes of the tynycle to mynister in, as the Lozde commaunded Moyses. And they made cores of fyne whyte of women woike for Aaron and his sonnes, and a mytre of fyne whyte, and goodly banettes of fyne whyte, and lynen breeches of twyned whyte and a gyrdell of twyned whyte, yelow sylke, purple and scarlet: euen of noble woike, as the Lozde commaunded Moyses. And they made the plate for the holpe crowne of fyne golde, & wrote vpon it with grauen woike, the holpnesse of the Lozde: and tyled vnto it a lace of yelow sylke to fasten it an hye vpon the mytre, as the Lozde commaunded Moyses.

F Thus was all the woike of the habitation and of the Tabernacle of wytnesse fynished. And the chyldren of Israel dyd accordyng to all that the Lozde had commaunded Moyses: euen so dyd they. And they broughte the habytacion vnto Moyses: the sentr and all hys apparel, buttons, borders, barres, pylers, and lockettes, the couerynge of rammes skynnes redden, and the couerynge of farus skynnes, and the hangynge bayle, the arche of wytnesse and the barres ther

of, and the mercey seate: the table, and all the vessels therof, and the Merce bynde: the pure candlestyeke with the lampes therof: euen with the lampes to be purposed, and all the vessels therof, and the oyle for lyght: the golden aulter and the annoyntynge oyle, and the sweet cens, and the hangynge of the Tabernacle dooze, and the brassen aulter with hys greddyn of brasse, hys barres and all hys vessels, the lauer and hys sote: the hangynge of the courte with hys pylers and lockettes: the hangynge to the courte gate, and hys pynnes and coordes, and all the vessel of the scrupce of the habytacion for the Tabernacle of wytnesse: the mynistrynge vestymentes to serue in the holy place, and the holy vestymentes for Aaron the bycaste, and hys sonnes raymentes to minister in: accordyng to all that the Lozde commaunded Moyses: euen so the chyldren of Israel made all the woike. And Moyses behelde all the woike, and se: they had done it euen as the Lozde commaunded: euen so had they done, and Moyses blessed them.

The xl. Chapter.

The tabernacle is reared up. The glory of the Lozde appeared in a clowde couerynge the tabernacle.



And the Lozde spake vnto Moyses sayenge. In the fyfthe daye of the fyfthe moneth, shalte thou set vp the habytacion and the Tabernacle of wytnesse, and put therein the arche of wytnesse, & couer the arche with the bayle, and byng in the table, and apparell it accordyng to the order therof. And thou shalte bynge in the candlestyeke, and lyght the lampes, and set the cense aulter of golde before the Arche of wytnesse, and put the hangynge at the doze of the habytacion.

And sette the burnt offeringe aulter before the dooze of the habytacion and Tabernacle of wytnesse, and sette the lauer betwene the Tabernacle of wytnesse and the aulter, and put water therein, and make the courte rounde aboute, and hange vpon the hangynge at the courte gate. * And thou shalte take the annoyntynge oyle, and annoynte the habytacion, and all that is therein, and halo we it with all the vessels therof, that it maye be holpe. And thou shalte annoynte the aulter of the burnt offeringe and all hys vessels, and sanctifye the aulter, that it maye be an aulter most holpe.

And thou shalte annoynte also the lauer and hys sote, and sanctifye it. And thou shalte bynge Aaron and hys sonnes vnto the doze of the Tabernacle of wytnesse, and washe them with water. And thou shalte put vpon Aaron the holy vestymentes, and annoynte hym, and sanctifye hym that he maye minister vnto me. And thou shalte bynge hys sonnes, and clothe them with garments, and annoynte them as thou biddest annoynte theyr father, that they may minister vnto me. For theyr annoyntynge shall be an encreasynge of thyne house vnto them thowow out theyr generations. * And Moyses dyd accordyng to all that the Lozde commaunded him: euen so did he. Thus was the Tabernacle reared vp by the

fyfte daye in the fyfte moneth in ſeconde yere. And Moſes reared vp the tabernacle and faſt-
ned by ſockets, and ſet vp the boordes therof,
and put in the barres of it and reared vp his pyl-
lers, and ſpade abode the tent ouer the habita-
cyon, and put the couerynge of the tente on hye
aboue it: as the Lorde commaunded Moſes.

And he toke the teſtymonye, and put it in the
Arke, and ſette the barres to the Arke, and put
the interſtate on hye vpon the Arke, & brought
the arke into the habitation, and hanged by the
vayle, and couered the Arke of wytnelle, as the
Lorde commaunded Moſes.

And put the table in the tabernacle of wytnelle
in the ſouthe ſyde of the habitation, (but
wythout the vayle) and ſette the breade in order
before the Lorde, euen as the Lorde hadde com-
maunded Moſes. And he put the candleſtyche
in the Tabernacle of wytnelle ouer agaynſt the
table towarde the ſouth ſyde of the habitation,
and ſette vpon the lampes before the Lorde: as the
Lorde commaunded Moſes.

And he put the golden aultar in the Taber-
nacle of wytnelle before the vayle, and byente
ſweete cenſe thereon, as the Lorde commaunded
Moſes. And he hanged by the hangynge at
the doore of the habitation, and ſette the burnt
offerynge aultar by the entrynge in of the habi-
tation of the Tabernacle of wytnelle, and offer-
ed burnt offerynges and meate offerynges there-
on, as the Lorde commaunded Moſes.

170. 377. c. * And he ſette the lauer betwene the Taber-
nacle of wytnelle and the aultar, and powred
water therein to walche wyth all. And Moſes,
Aaron and his ſonnes, waſhed theyr handes
and theyr feet thereat: when they went into the
Tabernacle of wytnelle, and when they wente
to the aultar: they waſhed them ſelues, as the
Lorde commaunded Moſes. And he reared vp
the court rounde about the habitation and the
aultar, and ſette vpon a hangynge at the court
gate: and ſo Moſes finiſhed the worke.

171. 377. c. * And the cloude couered the Tabernacle of
wytnelle, and the gloyre of the Lorde fylled
the habitation. And Moſes coude not entre into
the tabernacle of wytnelle, becauſe the cloude a-
bode thereon, and the gloyre of the Lorde fylled
the habitation. (For the cloude had couered all.)

And when the cloude was taken vp from of
the habitation, the chyldren of Iſrael toke theyr
iourneys thowoe out theyr armyes. And when
the cloude was not taken vp, they iourneyed not
till it was taken vp: for the cloude of the Lorde
was vpon the habitation by daye, and by nyghte:
in the ſyghte of all the houſe of Iſrael,
thowoe out all theyr armyes.

The ende of the ſeconde booke of Mo-
ſes, called in the hebreue Elieleſe-
moſe, and in the Latyne,
Exodus.
(5.)

The thynde booke of

Moſes called in the hebreue Mariab: and
in the Latyne, Leuiticus

The fyft Chapter.

The offer of the burnt offerynges.



And Moſes called Moſes, and ſpake vnto
hym out of the Tabernacle of wytnelle, ſay-
ing: ſpeake vnto the chyldren of Iſrael, & thou ſhalt
ſaye vnto them. If a man of you

byng a ſacrifice vnto the Lorde ye ſhall bringe
your ſacrifice from amonge theſe catel, euen ſo
amonge the oren, and the thepe. If his ſacrifice
be a burnt offering, let hym offer a male of the
oren wythout blemiſh, and byng hym of his
owne voluntary wyll vnto the doore of the ta-
bernacle of wytnelle before the Lorde. And he ſhall
put his hande vpon the head of the byent ſacrifice
and it ſhall be accepted for hym, to be his attonement.
And he ſhall lye the caſe of ſynne before the
Lorde. And the preſtes Aarons ſonnes, ſhall
byng the blond, & ſhall ſpynhle it rounde about
vpon the aultar, that is by the doore of the taber-
nacle of wytnelle. And then ſhall he ſlay the burnt
offerynge, and he we hym in peces. And the ſon-
nes of Aaron the preſt ſhall put fyre vpon the
aultar, and put wood vpon the fyre. And ſeuen
Aarons ſonnes ſhall lay the partes: euen the
head and the fatte vpon the wood that is on the
fyre in the aultar. But the inwardes and the leg-
ges thereof he ſhall waſh in water, and the preſt
ſhall burne all on the aultar, that they maye be
a burnt ſacrifice for a ſweete odour vnto the Lorde.

And if his ſacrifice be of the flockes (name-
ly of the thepe or goates) let hym byng a male
wythout blemiſh for a burnt offering. And let
him lye it on the north ſyde of the aultar before
the Lorde. And the preſtes Aarons ſonnes ſhall
ſpynhle the blond round about vpon the aultar.
And it ſhall be cut in peces: euen wyth his brade
and his fat, and the preſt ſhall put them vpon the
wood that lyeth vpon the fyre on the aultar. But
he ſhall waſh the inwardes, and the legges with
water: and the preſt ſhall byng altogether and
burne it vpon the aultar for a burnt offeringe
of a ſweete ſauour vnto the Lorde. If the burnt
offerynge for the ſacrifice of the Lorde be of the
fowles, he ſhall byng his ſacrifice of the turtill
dowes or of the ponge pygeons. And the preſt
ſhall byng it vnto the aultar, and wyng the
neche a lunder of it, and burne it on the aultar.

But the bloude thereof ſhall runne oute vpon
the by the

by the fyde of the altar. And he shall plucke away his crosse with his fingers, and cast them besyde the altar of the east part in the place of ashes. And he shall breake the wynges of it, but plucke them not a sondre. And the breast shall burne it vpon the altar, euen vpon the wood that is vpon the fyre, that it maye be a burnt sacrifice for a sweete sauoure vnto the Lorde.

The ii. Chapter.

The order of meate offeringes.

The soule that wyl offer a meate offering vnto the Lorde, the same offering shalbe of fine flour, and he shal pour oyle vpon it, and put frankincense thereon, and shal bynge it vnto Aaron & his sonnes the prestes. And he shal take therout hys handfull of the flour, and of the oyle wth all the frankincense, & the priest shal burne it for a memoiall of hym vpon the altar: to be an offering for a sweete sauoure vnto the Lorde. And the remnant of the meate offering shalbe Aaron & his sonnes, a thing most holy of the sacrifices of the Lorde. If thou byng also a meate offering that is in the oven, lette it be a sweete cake of fyne flour myngled wth oyle, or an unleuened wafer anointed wth oyle. If thy meate offering be baken in the fryenge pan, it shalbe of sweete flour mingled wth oyle. And if thalt mince it smal, & powre oyle thereon, that it may be a meate offering. And if thy meate offering be a thinge dyed vpon the greddyn, let it be of flour myngled wth oyle. And thou shalt byng the meate offering (that is made of these thinges) vnto the Lorde, & thalt deliuer it vnto the priest that he may offer it vpon the altar, and the priest shal take of the meate offering a memoiall, and shal burne it vpon the altar that it maye be a burnt offering for a sweete sauoure vnto the Lorde. And that whiche is left of the meate offering shalbe Aaron and hys sonnes. It is a thinge moost holy of the offeringes of the Lorde. All the meate offeringes whiche ye shal byng vnto the Lorde, shalbe made wthout leuen. For ye shall neyther burne leuen nor hony in any offering of the Lorde.

Exod. x. 5
Leu. ii. 11
Colo. iii. 2

As touching standing ye shall byng the fyrst-lynges of them vnto the Lorde: but they shal not come vpon the altar for a sweete sauoure. * All the meate offeringes also that shal seasond wth salte: neyther shalte thou suffer the salte of the covenant of thy god to be lacking from thy meate offering: but vpon all thyne offeringes shalt bynge salte. And if thou offer a meate offering of thy fyrryde frutes vnto the Lorde, shalt offer for thy meate offering of thy fyrryde frutes eares of corne dized by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and lase frankincense thereon, that it may be a meate offering. And the priest shal burne parte of the beated corne and parte of that oyle wth all the frankincense, for a remembrance. And it shalbe a sacrifice vnto the Lorde.

The iii. Chapter.

The order of peace offeringes.



And if his sacrifice be a peace offering, he take it away frō among the dromes (whether it be male or female) he shal byng such as is without blemish, before the Lorde: and put his hand vpon the head of his offering, & hyl it at the doze of the tabernacle of witness. And Aaron shal take of the fat, & shall offer it as the peace offering to be a sacrifice vnto the Lorde: euen the fat, & is about the inwardes: & all the fat that is about the inwardes, & the two kidneys, & the fat that is on them, & vpon the lynes, & the abundance that is on the liuer (that he take away wth the kidneys). And Aaron shal burne them on the altar vpon the burnt sacrifice which is vpon the wood, & is on the fire to be a burnt sacrifice for a sweete sauoure vnto the Lorde. If he byng a peace offering vnto the Lorde from the flocke: let him offer male or female: but without blemish. And if he offer a shepe for his sacrifice, he shal byng it before the Lorde, & put his hand vpon his offeringes head, & hyl it before the doze of the tabernacle of witness, & Aaron shal take of the fat, & shall burne it vpon the altar. And of the peace offering, let him byng a sacrifice vnto the Lorde: the fat thereof, and the rumpe also together, which they shal take of, harde by the backe bone: & the fat that couereth the inwardes, & all the fat that is vpon the inwardes and the two kidneys, & the fat that is vpon them, & vpon the lynes, and the abundance that is vpon the liuer: shall he take away to the kidneys. And the priest shal burne them vpon the altar, to be the foode of a sacrifice vnto the Lorde. If his offering be a goat, he shal byng it before the Lorde, and put his hand vpon the head of it, & hyl it before the tabernacle of the covenant, and the son of Aaron shal sprinkle the blood thereof vpon the altar round about. And he shal byng thereof his offering euen a sacrifice vnto the Lorde: the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys, & the fat that is vpon them, and vpon the lynes, and the abundance vpon the liuer: shall he take away to the kidneys. And the priest shal burne them vpon the altar for a foode of the sacrifice, & all the fat may be a sweete sauoure vnto the Lorde. Let it be a perpetual statute for your generacions, that without your dwellings, ye eat neither fat nor bloude.

Exod. xii. 1

Leu. xii. 1

Leu. xii. 1

Leu. xii. 1

Exod. xii. 1
Leu. xii. 1
and xii. 1

The iii. Chapter.

The offering made for synners bene of ignozance



And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye: If a soule syn thowtow ignozance, and hath done any of those thinges which the Lorde hath forbidden in his commandmentes to be done. And if the priest that is anointed do synne (accor dyng to the syn of the people) let hym byng for hys syn which he hath synned a ponge ore without blemish vnto the Lorde for a syn offering. And he shal byng the ponge ore vnto the doze of the tabernacle of witness before the Lorde, and shal put

put his hande vpon the ponge ore heed, and hyl
 the ponge ore before the Lozde. And the pzeiste
 that is annoynted * Shall take of the ponge ore
 blood, and byngg it into the tabernacle of wy-
 nellesse, and the pzeist shall byppe his synger in the
 bloode, and spynke therof seuen tymes before
 the Lozde, euen before the hangyng of the holy
 place. And he shall put some of the blood before
 the Lozde, vpon the hoynes of the altar of sweete
 cens which is in the tabernacle of wyne-
 nellesse, and shall poure all the bloode of the ponge ore vnto
 the bottome of the aultare of burnt offeringe,
 whiche is at the doze of the tabernacle of wy-
 nellesse. And he shall take away all the fatte of the
 ore that is for synne, the fatte that couereth the
 inwardes, and all the fatte that is about the in-
 wardes, and the two kydneyes, and the fat that
 is vpon them, and vpon the lynes, and the ab-
 daunce of the spuer shall he take away with the
 kydneyes: as it was taken away in the ore of the
 peace offeringes, and lette the pzeist burne them
 vpon the aultare of burnt offeringe. * But the
 skynne of the ponge ore, and all his flesch, with
 his heed, and his legges, with his inwardes, &
 his dungre, shall he beare out, and carpe the ponge
 ore all together out of the hooste vnto a cleane
 place, euen where as the ashes are poured out,
 and burne hym there on wood in the fyre: euen
 by the place where the ashes are cast out, shall
 he be bznt. If the whole congregacon of Is-
 rael synne thorow ignorance, and the thyng
 be byd from theyr eyes, so that they haue com-
 mytted any of those thynges whiche the Lozde
 hath byd to be done in his commaunde-
 mentes, and haue offended. When the synne
 which they haue synned in, is knowen, the con-
 gregacon shall byngge a ponge ore for the syn,
 and byngg hym before the tabernacle of wy-
 nellesse, and the elders of the multitude shall put
 theyr handes vpon the heed of the ponge ore be-
 fore the Lozde. And the ponge ore shall be slayn
 before the Lozde. And the pzeist that is anoynted,
 shall byngge of his blood into the tabernacle
 of wyne-
 nellesse, and the pzeist shall byppe his syn-
 ger in the blood, and spynke it seuen tymes be-
 fore the Lozde, euen before the vayle.

And shall put the bloode vpon the hoynes of
 the aultare, whiche is before the Lozde in the ta-
 bernacle of wyne-
 nellesse, and shall poure al the bloode
 vnto the bottome of the aultare of burnt offe-
 ringe whiche is before the doze of the taber-
 nacle of wyne-
 nellesse, and shall take all his fatte from
 hym, and burne it vpon the aultare, and shall do
 wth this ponge ore, as he dyd with the ponge
 ore for synne: euen so shall he do wth this. And
 the pzeist shall make an attonement for them,
 and it shall be forgyuen them. And he shall carpe
 this ponge ore without the host: and burne him
 as he burned the fyrt. For it is an oblation for
 synne of the congregacon.

When a lozde synneth, and commytteth tho-
 rowe pgnorance any of these thynges (whiche
 the Lozde his God hath byd to be done in
 his commaundementes) and hath offended.
 And if this synne be shewed vnto hym whiche

he hath done, he shall byngge his offeringe: euen
 an he goote wythoute blemyshe, and lape his
 hande vpon the heed of the he goote, and hyl it
 in the place where the burnt offeringe is vnto
 be kylled before the Lozde. For it is a synne of
 offeringe. And let the pzeist take of the bloode
 of the offeringe with his synger, and put it vpon
 the hoynes of the burnt offeringe aultare, and
 poure his blood vnto the bottome of the burnt
 offeringe aultare, and burne all his fatte vpon
 the aultare, as the fatte of the peace offeringes.
 And the pzeist shall make an attonement for
 hym, as concernyng his synne, and it shall be
 forgyuen him. If one of the comen people of the
 lande, syn thorow ignorance: and comyt any
 of the thynges whiche the Lozde hath byd in
 his commaundementes to be done & so hath tres-
 passed. If this synne which he hath synned, com-
 to his knowledge, he shall byngge for his offe-
 ringe, a he goot from among the flockes, with-
 out blemyshe for his synne whiche he hath syn-
 ned, and lape his hande vpon the heed of the of-
 feringe, and sle it in the place of burnt offeringe.
 And the pzeist shall take of the bloode
 thereof with his synger, and putte it vpon the
 hoynes of the burnt offeringe aultare, and poure
 al the blood vnto the bottome of the aultare, and
 shall take away al his fatte, as the fatte of the
 peace offeringes is taken away. And the pzeist
 shall burne it vpon the aultare, that it may be a
 swete sauoure vnto the Lozde, and the pzeist
 shall make an attonement for hym, and it shall
 be forgyuen hym. And if he byngge a shepe for
 a synne offeringe, he shall byngge a female wyth-
 out blemyshe, and lape his hande vpon the heed
 of the offeringe, and sle it for a synne offeringe
 in the place where they hyl the burnt offeringe.

And the pzeist shall take of the bloode of
 the offeringe with his synger, and put it vpon
 the hoynes of the burnt offeringe aultare, and
 shall poure the bloode thereof vnto the botome
 of the aultare. And he shall take away all the
 fatte thereof, as the fatte of the shepe of the peace
 offeringe is wonte to be taken away. And the
 pzeist shall burne it vpon the aultare: that it
 may be the Lozdes burnt sacrifice, and the pzeist
 shall make an attonement for his synne, that he
 hath commytted, and it shall be forgyuen hym.

¶ The v. Chapter

Of othes. The cleansing of hym that toucheth vncleane
 thynges. The purgation of an othe, and of synne done
 by pgnorance.



A soule synne, and heare the voyce
 of sweryng, and is a wytnes: whe-
 ther he hath sene or knowen of it, if
 he haue not vttered it, he shall beare
 his synne. Either if a soule touche
 any vncleane thyng: whether it be a carcon of
 an vncleane beaste, or of vncleane cattel, or vn-
 cleane woyme, and is not ware of it: beholde,
 he is vncleane, and hath offended. Either if he
 touch any vncleane of man (whatsoeuer vncle-
 ness it be that a ma is wont to be defyled with-
 all) and is not ware of it, and cometh to the
 knowledge of it, he hath trespassed. Either if
 a soule sweare, and pronounceth with his lippes
 e.iii. per

was to do euill, or to do good (whatsoever it be that a man vseth to pronounce with an oth) and the thyng be hys from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe, that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thyng. Therfore shall he byngne his trespass offering vnto the Lorde, for his synne whiche he hath synned. A female from the flocke, a lambe or a she goote for a synneoffering. And the priest shall make an attonement for hym, concerning his synne.

Leuit. xii. 8

* And if he be not able to byngne such a shepe, he shall byngne for his trespass which he hath synned, two turtle doves, or two yonge pygeons vnto the Lorde, one for a synneoffering, and the other for a burnt offering. And he shall byngne them vnto the priest, whiche shall offer the synne offering first, and wyngne the necke afundze of it, but pluche it not cleane of. And he shall spryde of the blood of the synneoffering vpon the syde of the altar: and the rest of the blood he shall pour by the bottome of the altar: for it is a synneoffering.

C And he shall offer the seconde for a burnt offering as the maner is: and so shall the priest make an attonement for hym (for the syn which he hath synned) & it shall be forgiven hym. And if he be not able to byngne two turtle doves, or two yonge pygeons, then he that hath synned, shall byngne for his offering: the tenth parte of an Ephah of fyne flour for a synneoffering, but put none oyle thereto, neyther put any frankensence thereon, for it is a synneoffering. And let the priest offer it, and the priest shall take his handfull of it, for a remembrance thereof, and burne it vpon the altare, to be a sacrifice for the Lorde, it is a synneoffering. And the priest shall make an attonement for hym as touching his syn that he hath synned in one of these, & it shall be forgiven. And the remnant shall be the priestes, as a meate offering.

Exo. xiii. 1

D And the Lorde spake vnto Moses, sayinge: If a soule trespass and syn thowowe ignorance in thynges that are consecrated vnto the Lorde, let hym byngne for his trespass vnto the Lorde a ram without blempe out of the flockes, valued in money at two shekels after the shekel of sanctuary, that it may be for a trespass offering. And he shall make amends for the harme that he hath done in the holy thyng, and let hym put the first parte more thereto, and gyue it vnto the priest. And the priest shall make an attonement for him with the ramme that is for the trespass, and it shall be forgiven hym.

If a soule synne and comyt any of these thynges which are forbidden to be done by the commaundmentes of the Lorde, and wythe it not, and hath offended, he shall beare his synne and shall byngne a ram without blempe out of the flocke that is esteemed to be worth a trespass offering, vnto the priest. And the priest shall make an attonement for him concerning his ignorance wherein he erred and was not ware, & it shall be forgiven hym. This is the trespass offering

which he offered vnto the Lorde for his trespass.

The vi. Chapter.

The offering for synne which are beare willingly. The lawe of the burnt offerings. The offering of Aaron, and his sonnes.

And the Lorde spake vnto Moses, sayinge: If a soule synne and trespass agaynst the Lorde, and denye vnto his neyghbour & which was taken him to kepe, or that was put into his handes, or doth violent robbery, or wrong vnto his neyghbour, or if he haue found that which was lost, and denye it, and sweareth falsely, vpon whatsoeuer thyng it be that a man doth, and synneth therein: If he haue so synned or trespassed, he shall restore agayne that he toke violently away, or the wronge whiche he doth, or if whiche was deliuered hym to kepe, or the lost thyng whiche he founde, and all that about which he hath sworn falsely, he shall restore it agayne in the whole summe, & shall adde the first parte more thereto, and gyue it vnto him, to whome it pertaineth, the same daye that he offereth for his trespass, and let hym byngne for his trespass vnto the Lorde a ram without blempe out of the flocke (that is esteemed worth a trespass offering) vnto the priest.

And the priest shall make an attonement for hym, before the Lorde, and it shall be forgiven hym, whatsoeuer thyng it be that he hath done, and trespassed therein. And the Lorde spake vnto Moses, sayinge: commaunde Aaron and his sonnes, sayinge: this is the lawe of the burnt offering. * The burnt offering shall be vpon the part of the altar all nyght vnto the morning, and the fyre shall be hyndled on the altar. And the priest shall put on his linnen albe, and his linnen breeches vpon his fleshe, and take awaye the ashes vpon the which the fyre consumed the burnt sacrifice in the altar, and he shall put them besyde the altare, and put of his raiment, and put on other, and carpe the ashes out without the doore vnto a cleane place. The fyre vpon the altare shall burne continually, and neuer be put oute. But the priest shall lay wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fatte of the peace offerings. The fyre shall neuer burne vpon the altar, and neuer go out. * This is the lawe of the meate offering: whiche Aarons sonnes shall byngne before the Lorde, euen before the altar, and one of them shall take his handfull of flour of the meate offering and of the oyle, and all the frankensence which is vpon the meate offering and shall burne it vnto a remembrance vpon the altar for a sweete sauoure, euen a memoriall of it vnto the Lorde.

And of the rest thereof, shall Aaron and his sonnes eate: vnto the court shall it be eaten in the holy place: euen in the court of the tabernacle of testimony they shall eate it. It shall not be baken with leuen. I haue gyuen it vnto them for the portion of my sacrifices. It is most holy as is the synneoffering and trespass offering.

All the

All the males amonge the children of Aaron shall eat of it: It shall be a statute for euer in your generations concerning the sacrifice of β Lord: let every one that toucheth it, be holpe. And the Lord spake vnto Moses, saying: this is the offering of Aaron, and of his sones, which they shall offer vnto the Lord in the day when he is anoynted: the tenth parte of an Epha of flour, for a meateoffering perpetual: halfe in β morninge, and halfe at nyght: In the frying pan it shall be made with oyle. And when it is freyd, thou shalt bypne it in, and the baken offeringe of thy oblacon mynsed small, shall thou offer for a swete sauour vnto the Lord. And the priest of his sones that is anoynted in his stede, shall offer it: It is the Lordes butte for euer, it shall be burnt altogether.

D For euer meateoffering that is made for β priest, shall be burnt altogether, and shall not be eat. And the Lord spake vnto Moses, saying: speake vnto Aaron, and vnto his sones, and saye: This is the lawe of the synnoffering. In the place where the burnt offering is killed, shall the synnoffering be killed before the Lord, for it is most holy. * The priest that offereth it, shall eat it: In the holy place shall it be eaten: euen in the court of the tabernacle of myneste. No man touche the flesh thereof, saue he that is halowed. And whoso spynketh of the blood thereof vpon any garment, thou shalt wash it in β holy place there as it is spynkled vpon. * But the erthen pot that it is sodden in, shall be broken. And yf it be sodden in a brasen pott, it shall be scoured & rynsed in the water. All the males amonge the priests shall eat thereof, for it is most holy. And no synnoffering: whose blood is brought in to the tabernacle of witness to reconcile with all in the holy place, shall be eaten: but shall be burnt in the fyre.

The vii. Chapter.

Of trespassofferings, synnofferings, and peaceofferings: howe far and the blood maye not be eaten.

This is the lawe of trespassofferinge, it is most holye. In the place where they kill the burnt offering, shall they kill the trespassoffering also, and his blood shall be spynkle rounde aboute vpon the altare. All the fatte thereof shall they offer: the rumpe and the fatte thereof that conereth the inwardes, and the two kyndyes, and the fat that is on them and vpon the lynes: and the abundance that is on the liuer shall thou take away with the kyndyes, and the priest shall burne the vpon β altare, to be a burnt sacrifice vnto β Lord: for it is a trespassofferinge. All the males amonge the priests shall eat thereof in the holy place, for it is most holy. As the synnoffering is, so is the trespassofferinge, one lawe strickt for both, and it shall be the priestes that reconcelled therewith. And the priest that offereth any mans burnt offeringe, shall haue the synne of the burnt offeringe whiche he hath offered. And all the meateoffering that is baken in the oven and that is dyed vpon the grebpern, and

in the frying pan, shall be the priestes that offereth it. And euer meateofferinge that is myngled with oyle, and that is dyed, shall pertayne vnto all the sones of Aaron, and one shall haue as moche as an other. This is the lawe of the peaceoffering, when it is offered vnto the Lord. Yf he offer it to gyue thankes, he shall bypne vnto his shankoffring, swete cakes mingled with oyle, and swete wafers anoynted with oyle, & cakes myngled with oyle of fyne flour freyd. He shall bypne his offeringe vpon cakes of leuened bread, for his peaceofferings to gyue thankes, and of all the sacrifice he shall offer one for an heauy offeringe vnto the Lord, and it shall be the priestes that spynkled the blood of the peaceofferinge. And the flesh of the thankoffering in his peaceofferinges, shall be eaten the same day that it is offered. And let hym laye vpon nothing of it vntill the morowe. But yf he offer a sacrifice by reason of a vow, or of his owne free will, it shall be eaten the same daye that he offereth his sacrifice.

And yf ought remayne vntill the morowe, it may be eaten: but as moche of the offered as he as remayneth vnto β thyrde daye, shall be burnt with fyre. And yf any of the flesh of his peaceofferings be eaten in the thyrde day, then shall he that offereth it obtayne no sauour, neyther shall it be reckened vnto hym, but shall be an abominacion. Therefore the soule that eateth of it shall beare his synne. And the flesh that toucheth any vncleane thyng, shall not be eaten, but burne with fyre: and all that be cleane shall eat the flesh. But yf any soule eat of the flesh of the peaceoffering that pertayneth vnto the Lord, hauyng his vncleannesse vpon hym, the same soule shall perishe from amonge his people. Whoeuer the soule that doeth touche any vncleane thyng, that is of the vncleannesse of man, or of any vncleane beast: or any abominacion that is vncleane, and then eat of the flesh of the peaceofferinge which pertayneth vnto the Lord, that soule shall perishe from his people. And the Lord spake vnto Moses, saying: Speake vnto the chyldren of Israel, and saye. * Ye shall eat no manner fatte of orne, of shepe, and of gootes: neuer the later the fatte of the beast that dyeth alone, and the fatte of that whiche is tome with wilde beastes, shall be occupied in anye maner of vse, but ye shall in no wyse eat of it. For whosoever eateth the fatte of the beast, of whiche men vse to bypne an offering vnto the Lord, that soule that eateth it, shall perishe from his people. Whoeuer, ye shall eat no manner of bloode, whether it be of soule, or of beast. Whatsoeuer soule it be that eateth any maner of blood, the same soule shall perishe from his people. And the Lord talked with Moses, saying: speake vnto the chyldren of Israel, and saye: he that bypnerh his peaceofferinge vnto the Lord, let hym bypne his gyfte vnto the Lord of his peaceoffering: let his owne handes bypne the offeringes of β Lord: euen the fat with the best shall be bypne: that the best may be waured for a wauroffering before the Lord.

e. iiii.

And

And the priest shall burne the fat vpon the altar, and the best shall be Aarons and his sones.

And the ryght shulder shall ye gyue vnto the priest, for an heuerofferinge, of your peaceofferings. The same that offereth the blood of the peace offerings and the fat, amonge the sones of Aaron, shall haue the ryght shulder for his parte, for the wauebreast and the beneshulder haue I taken of the chyldren of Israel, euen of theyr peaceofferings, and haue gyuen it vnto Aaron and vnto his sones: by a statute for euer of the chyldren of Israel.

This is the anoyntinge of Aaron, and the anoyntinge of his sones, in the sacrifices of the Lord, in the day when he offered them to be priests vnto the Lord. And these be the sacrifices which the Lord commaunded to be gyuent them, (in the day of theyr anoynting) of the chyldren of Israel, by a statute for euer in theyr generations. This is the lawe of the burnt offeringe and of the meate offeringe, and of the sacrifice for synne and trespass, for consecration and for the peace offeringe, whiche the Lord commaunded Moses in the mounte of Synay, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lord in the wilderness of Synay.

The viii. Chapter.

The anoyntinge of Aaron, and his sones.



As the Lord spake vnto Moses, saying: take Aaron and his sones with hym, & the vestures and the anoyntinge oyle, and a ponge ore for synne, and two rammes, & a bakket with sweete byed: and gather thou all the congregation together vnto the doore of the tabernacle of wytnesse. And Moses did as the Lord commaunded hym, and the people were gathered together vnto the doore of the tabernacle of wytnesse. And Moses sayde vnto the congregation: this is the thyng which the Lord commaunded to be done. And Moses brought Aaron and his sones, and washed them with water, and put vpon him the albe, and girded him with a gyrdle, and putte vpon hym the tunicle, and putte vpon hym the Ephod theron, whiche he girded wth the breastede gyrdell that was in the Ephod, and bounde it vnto hym therewith. And he put the brestlap theron, and put in the brestlappe Eim and Thumim. And he put the myter vpon his heed, and put vpon the myter, (euen vpon the forefront of his face) the golden plate of the holp crowne, as the Lord commaunded Moses. And Moses toke the anoyntinge oyle, and anoynted the tabernacle, and all that was therein, and sanctified them, and spynkled therof vpon the altar seue tymes, and anoynted the altar and all his vessels, the lauer and his sote, to sanctifye them. And he poured of the anoynting oyle vpon Aarons heed, and anoynted hym, to sanctifye hym. And Moses brought Aarons sones, and put albes vpon them, and girded them with gyrdels, and put bonettes vpon theyr heedes: as the Lord commaunded Moses. And he brought a ponge ore for synne. And Aaron and his sones putte

theyr handes vpon the heed of a ponge ore that was for syn. And Moses slewe hym, and toke of the bloode, whiche he put vpon the hornes of the altar rounde aboute with his fynger, and purifyed it, and poured the blood vnto the bottom of the altar, and sanctified it, and reconcyled it. And he toke all the fat that was vpon the inwardes, and the abundance of the lyuer and the two kidnepes, and theyr fat, and Moses burned it vpon the altar. But the ponge ore and his hyde, his flesshe and his dunge, he burnt with fyre without the hoost as the Lord commaunded Moses. And he brought the ram for the burnt offeringe, and Aaron and his sones put theyr handes vpon the heed of the ram, which Moses kyllid, and spynkled the bloode vpon the altar rounde aboute, and Moses cut the ram in peces, and burnt the heed, the peces, & the fat, and washed the inwardes and the legges in water, and Moses burnt the ram euerye whyle vpon the altar, for a burnt sacrifice that it myght be a swete sauour, and an offering vnto the Lord, as the Lord commaunded Moses.

And he brought the other ram, namelye the ramme of consecration, and Aaron and his sones put theyr handes vpon the heed of the ram: which Moses slewe, and toke of the bloode of it, and put it vpon the top of Aarons ryght eare, and vpon the thombe of his ryght hande, and vpon the grete toe of his ryght fote. And Moses brought Aarons sones, and put of the bloode on the toppe of the ryght eare of them, and vpon the thumbes of theyr ryght handes, and vpon the grete toes of theyr ryght fete, and Moses spynkled blood vpon the altar rounde about.

And he toke the fatte and the rumpe, and all the fat that was vpon the inwardes, and the abundance of the lyuer, and the two kidnepes with theyr fat, and the ryght shulder. And oute of the bakket of sweete byed that was before the Lord, he toke one swete cake of oyled byed, & one waser, and put them on the fat, and vpon the right shulder: and put all together vpon Aarons handes, and vpon his sones handes, and waied it a waue offeringe before the Lord. And Moses toke them from of the handes, and burnt them vpon the altar, euen vpon the burnt offeringe altar: for it was the sacrifice of consecration, for a swete sauour and sacrifice vnto the Lord. And Moses toke the breest and waied it for a waue offeringe before the Lord, for it was of the ram of the consecracyn, and it was Moses parte, as the Lord commaunded Moses.

And Moses toke of the anoyntinge oyle, and of the blood whiche was vpon the altar, and spynkled it vpon Aaron, and vpon his vestmentes, vpon his sones, and on his sones vestmentes with hym, and sanctified Aarons vestures, and his sones, and his sones vestures with hym. And Moses sayde vnto Aaron and his sones: hople the flesshe in the doore of the tabernacle of wytnesse, and there eate it wth the byed that is in the bakket of consecracyn, as I commaunded, sayinge: Aaron and his sones shall

shall eat it: and that whiche remaineth of the breade, shall ye burne with fyre. And ye shall not departe from the doze of the tabernacle of wytnesse seuen dayes, vntill the dayes of your consecration be at an ende. For seuen dayes shall he fyll your hande as he dyd this daye: euen so the Lozde hath commaunded to doo, to reconyle you withall. Therefore shall ye abyde in the doze of the tabernacle of wytnesse daye and nyght seuen dayes longe: and kepe the watche of the Lozde, and ye shall not dye: for so I am commaunded. And so Aaron & his sons dyd all thynges which the Lozde commaunded by the hande of Moyses.

The ix. Chapter.

The fynde offerynges of Aaron. Aaron blessed the people the gloze of the Lozde is shewed.

In it is foztuned that in the epyght day Moyses called Aaron and hys sonnes, and the elders of Israel: and sayde vnto Aaron: take the a calfe, a yong one out of the byone, for synne and a ram for a burnt offeryng: bothe without blemyshe, and byryng them before the Lozde. And vnto the chyldzen of Israel thou shalt speake, sayinge: take ye an he goate for syn, & a calf and a lambe both two of a yere old, without blemyshe for a burnt sacrifice, & an ore and a ram for peace offerynges, to offer before the Lozde, & a meate offeryng myngled with oyle: for to day the Lozde wyll appere vnto you.

2 And they brought that (whych Moyses commaunded) before the tabernacle of wytnesse, and all the congregacyon came and stode before the Lozde. And Moyses sayde: thys is the thyng, whiche the Lozde commaunded that ye shoulde do: and the gloze of the Lozde shall appere vnto you. * And Moyses sayde vnto Aaron: go vnto the aultar and offer thy sacrifice for synne, and thy burnt offeryng, and make an attoument for the and for the people: & thou shalt offer the offeryng of the people: to reconyle them, as the Lozde commaunded.

Aaron therfore wente vnto the aultare, and slewe the calfe which he had for synne. And the sonne of Aaron brought the blood vnto hym, and he dypte hys synger in the blood, and put it vpon the hornes of the aultar, & powred the blood vnto the borome of the aultar. But the fat and the two kydneys and the abundaunce of the lyuer of the synne offeryng, he burnt vpon the aultar as the Lozde commaunded Moyses: The fleshe and the hyde he burnt with fyre wythout the hoste. And he slewe the burnt offeryng, * & Aaron's sons brought vnto hym the blood, whiche he spynkled rounde aboute vpon the aultare.

And they brought the burnt offeryng vnto hym with the peeces therof, and the head: and he burnt it vpon the aultar, and dyde wath the inwardes and the legs, & burnt them vpon the burnt offeryng on the aultar. And then he brought the peoples offeryng takyng the goate that the people had for the sacrifice of synne, & slewe it and offered it for synne, as he dyd the fyrr. And he brought the burnt offeryng, & offered it as the manner was, * and brought the meate offeryng, and fylled hys hande therof, & burnt it vpon the

aultar, besyde the burnt sacrifice of the morning

he slewe also the ore and the ram for peace offeryng, that the people had for them selues, & Aaron's sonnes brought vnto hym the blood, whych he spynkled vpon the aultar rounde about, & they toke the fat of the ore & of the ram, the rumpe, and the fat that couereth the inwardes and the kydneys, and the abundaunce of the lyuer: and they put the fat vpon the byestes, and he burnt the fat vpon the aultare: but the byestes and the ryght shuldres Aaron waied for a waue offeryng before the Lozde, as the Lozde commaunded Moyses. And Aaron lyfte up hys hande ouer the people, and blessed them, & came down from offeryng of the synne offeryng, burnt offerynges and peace offerynges. And Moyses and Aaron went into the tabernacle of wytnesse and came out, and blessed the people, and the gloze of the Lozde appeared vnto all the people.

* And ther came a fyre out fro before the Lozde and consumed vpon the aultar the burnt offeryng and the fat. Whiche when all the people sawe, they gaue thanks, and fell on theyr faces.

The x. Chapter.

Nadab and Abihu are slayne. Israel mourneth for them. The priestes are forbydden wyne.



Ad * Nadab & Abihu, the sonnes of Aaron, toke cyther of the hyccensof, & put fyre therein, & putte cens ther vpon, & offered straige fyre before the Lozde, * which he commaunded the not

and there wente a fyre out from the Lozde, and consumed them, and they dyed before the Lozde. Then Moyses sayde vnto Aaron: thys is it that the Lozde spake, sayinge: I wyll be sanctified in them that come nye me, and before al the people I wyll be glorified. And Aaron helde hys peace. And Moyses called Mitsael and Elisaph the sonnes of Oziel the vncle of Aaron, & sayde vnto the, come on, carpe your brethren from the holy place out of the hoste. And they went to the and carped them in theyr albes out of the hoste, as Moyses had sayde. And Moyses sayde vnto Aaron and vnto Eleazar and Jehamar his sonnes: vncouer not your heades, neither rent your clothes, lest ye dye, and lest wrath come vpon al the people: But let your brethre shole house of Israel bewepe the burning whiche the Lozde hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anointyng oyle of God is vpon you. And they dyd as Moyses sayde. And the Lozde spake vnto Aaron,

*Il. Bar. vii. 2
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Il. Bar. vii. 2

*Il. Bar. vii. 2
Il. Bar. vii. 2*

Il. Bar. vii. 2

Il. Bar. vii. 2

ron, sayinge: Thou shalt not drinke wyne and stronge drinke, thou and thy sons that are with thee, whē ye go into the tabernacle of witness, lest ye dye. Let it be a lawe for ever throughout your generacions, and that ye maye put difference betwene holy and unholy betwene cleane and uncleane, and that ye maye teach the chyldre of Israel all the statutes which the Lord hath spoken vnto them by the hande of Moyses. And Moyses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: Take the meate offeringe that remaineth of the sacrifices of the Lord, & eate it without leuen besyde the altar: for it is most holy: ye shall eate it in the holy place, because it is thy duty & thy sonnes duty of the sacrifices of the Lord: for so I am commaunded. And the wauchest & heue shulder shall ye eate in a cleane place: thou & thy sonnes and thy daughters with thee. For they be thy duty and thy sonnes duty, giuen out of the peace offeringes of the chyldren of Israel. The heue shulder and the wauchest shall they bring in with the sacrifices of fat, to waue it before the Lord, and it shall be thyne & thy sons with thee by a lawe for ever, as the Lord hath commaunded.

And Moyses sought the goat that was offered for synne, and se, it was burnt. And he was angry with Eleazar and Ithamar the sons of Aaron, whiche were lefte aloue, sayinge: wherfore haue ye not eaten the synne offeringe in the holy place, seynge it is most holy: and God hath giuen it you, to beare the synne of the congregation, to make agreement for the before the Lord. Beholde, the blood of it was not brought in in the holy place: ye shuld haue eaten in the holy place, as I commaunded. And Aaron sayde vnto Moyses: behold, this day haue they offered the synne offeringe & they burnt offeringe before the Lord, & it is chaunced me after this manner. And if I had eaten the sacrifice to day, shuld it haue bene accepted in the sight of the Lord? And when Moyses heard that, he was contente.

¶ The xi. Chapter.

Of beastes whiche be cleane, and whiche be uncleane.

Gen. vii. 1.
Deut. xxi. 1.
Leuit. x. 1.



At the Lord spake vnto Moyses and Aaron, and sayde vnto them: speake vnto the chyldren of Israel, and say: these are the beastes whiche ye shall eate, among all the cattell that are on the earth: what soener parteth the hofe, and deuydeth it into two clawes, and chaueith cud amonge the beastes, that shall ye eate. Heuethelisse, these shall ye not eate, of them that chaue cudde, and deuydeth the hooftes: as is the Camell, which chaueith cud, but he deuydeth not the hofe: therefore is he uncleane vnto you, euen so the coney, whiche chaueith the cud but deuydeth not the hofe, he is uncleane to you. And the hare, though he chaueith the cud, yet because he deuydeth not the hofe, he is therefore uncleane to you. And agayne, the swyne though he deuydeth the hofe into two clawes, yet he chaueith not the cud. he is uncleane to you. Of theyr fleshe shall ye not eate, and theyr carcases shall ye not touche but lette them be uncleane to you.

These shall ye eate of all that are in the waters: what soener hath synnes and shales in the waters, fies and cyuers, that shall ye eate. And all that haue not syns and shales in the ser, and cyuers, of all that moue and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr fleshe, but abhorre theyr carcases. Let all that haue no synnes nor shales in the waters, be abhominable vnto you.

These are they, whiche ye shall abhorre amonge the foules, and that oughte not to be eaten, for they are an abhominacyon. The eagle, the goshawk, and the comorant, the vulture, and the hye after his hynde, and all rauens after theyr hynde, the estriche, the nyght crowe, the coockowe, and the owle after his hynde, the falcon, the kosh, the grete owle, the backe, the pelican, the pye: the heron, the Jape after his hynde, the lapwinge and the swallowe. Let all foules that crepe and goo vpon all foure, be an abhominacyon vnto you.

Yet these maye ye eate, of euery crepyng thing that hath wynges and go vpon foure fete: euen those that haue liners aboue vpon their fete to leape withal vpon the earth, euen these of theyr maye eat: the Arbe after his hynde: the She laam after his hynde: the Hargol after his hynde and the Hagab after his hynde. All other foules that moue and haue foure fete, shall be abhominacyon vnto you. In suche ye be uncleane, & who soener toucheth the carcase of them, shall be uncleane vnto the euen: and who soener beareth the carcase of them, shall wash his clothes and be uncleane vntill euen.

And euery beaste that hath hooft and deuydeth it not into two clawes, nor chaueith cudde, suche are uncleane vnto you: euery one that toucheth them, shall be uncleane. And what soener goeth vpon his handes amonge all maner beastes that go on all foure fete: suche are uncleane vnto you: and who so doth touche their carcase shall be uncleane vntill the euen. And he that beareth the carcase of them, shall wash his clothes, and be uncleane vntill the euen, for suche are uncleane vnto you. And let these also be uncleane to you amonge the thynges that crepe vpon the earth, the weasel, and the mouse, and the tooke, after theyr hynde, the hedgehog, the skelle, the lacerre, the mayle, and the molle, these are uncleane to you amonge all that crepe: who soener doth touche them when they be deade, shall be uncleane vntill the euen. And what soener any of the dead carcases of them doth fall vpon, shall be uncleane: whether it be vessel of wood, or raiment, or shynne, or bagge, or what soener vessel it be that any woche is wrought in. And it must be plunged in the water and it shall be uncleane vntill the euen, and so shall it be cleansed.

All maner of earthen vessel that cometh into any of them shall be uncleane, with all that ther in is: and it shall be broken. All maner meate also that is used to be eatte if any such water come vpon it, shall be uncleane. And all maner drinke that is used to be dronke in all maner suche vessels shall be uncleane. And euery thyng that theyr

Whiche
beast
beast
beast

Leuit. x. 1.
Deut. xxi. 1.

Leuit. x. 1.
Deut. xxi. 1.

they carcase falleth vpon, shall be vncleane. Whether it be ouen or kettel, let it be broken.

For they are vncleane, and shall be vncleane vnto you: Neuer the later, yet the fountaynes and welles and collectyon of waters shall be cleane. And who so toucheth the carcase, shall be vncleane. If the deade carcase of anye such fall vpon anye scde vnto sowe, it shall yet be cleane. But and if any water be powred vpon the scde, and a deade carcase fall thereon, it shall be vncleane vnto you. If any beaste of whyche ye may eate, dye, and any man toucheth the deade carcase therof, he shall be vncleane vntill the euen, he eateth of the deade carcase of it, shall washe his clothes and be vncleane vntill the euen. And he also that deareth the carcase of it, shall wash his clothes, and be vncleane vntill the euen.

G Let every creeping thyng that creepeth vpon the earth be an abhominacyon, and not be eaten. What soeuer goeth vpon the beast and what soeuer goeth vpon foure, or that hath moo feet amonge all creeping thynges that crepe vpon the earth, of that ye eate not, for they are abhominable. Ye shall not make your soules abhominable wth nothyng that creepeth, neyther make your selues vncleane wth them: that ye shoulde be defyled therby. For I am the Lord your God. Ye sanctified therfore, and ye shall be holy, for I am holpe: and ye shall not defyle your soules with any maner of creeping thyng, that creepeth vpon the earth. For I am the Lord your God, I brought you out of the lande of Egypt, to be your God, ye shall be holy therfore, for I am holpe. This is the lawe of beastes and foules, and of every lyuynge creature that moueth in the waters, and of every creature that creepeth vpon the earth, where may be a differenc betwene the vncleane and cleane, and betwene the beaste that may be eaten, and the beaste that ought not to be eaten.

The xij. Chapter.

¶ A lawe howe women shoulde be purged after theyr defuurance.

Ad the Lord spake vnto Moses, sayynge: speake vnto the chyldre of Israel and saye: if a woman hath conceived, and borne a manchild, she shall be vncleane seven dayes: euen in lyke maner as when she is put a part in tyme of her natural diseale. And in the eighth daye the fleshe of the chyldre shall be cut a waye. And she shall then continue in the bloode of her purgynge thre and thyrty dayes. She shall touche no halowed thyng, nor come into the sanctuary, vntill the tyme of her purgynge be out. If she beare a mayde chyld, she shall be vncleane two weekes, as whē she hath her natural diseale. And she shall continue in the blood of her purgynge thre scoze and fyve dayes.

And whē the dayes of her purgynge are out, whether it be for a sonne or for a daughter, she shall bring a lambe of one yere olde for a burnt offering, and a yonge pygeon or a turtill dove for synne, vnto the doore of the tabernacle of witness and vnto the priest: whiche shall offer them before the Lord, and make an attonement for

her; and she shall be purged of the pisse of her blood. And this is the lawe for her that hath borne a male or female. But and if she be not able to bring a lambe, she shall bring two turtleys or two yonge pigeons: the one for a burnt offering, and the other for synne. And the priest shall make an attonement for her, and she shall be cleane.

The xij. Chapter.

¶ The priestes must iudge who are Lepros.

Ad the Lord spake vnto Moses and Aaron sayynge: when there appeareth a risinge in anye mannes fleshe, whether a scabbe, or a glisterynge whyte: and the plage of leprosy be in the skynne of his fleshe, he shall be brought vnto Aaron the priest, or vnto one of his sonnes the priestes, and the priest shall looke on the soze in the skynne of his fleshe.

And when the herre in the soze is turned vnto whyte, and the soze also seme to be lower then the skynne of his fleshe it wyl be a plage of leprosy, and the priestes shall looke on hym, and iudge hym vncleane. If there be but a whyte pliche in the skynne of his fleshe, and seme not to be lower then the skynne, nor the herre therof is turned vnto whyte, the priest shall shut hym vp seven dayes. And the priest shall looke vpon hym agayne the seuenthe daye. And if the plage seme to hym to abyde still, and the plage growe not in the skyn, the priest shall shut hym vp yet seven dayes mo. And the priest shall looke on hym agayne the seuenthe daye. Then if the plage be darker, and not growen in the skynne, the priest shall iudge hym cleane, for it is but a scabbe. And he shall washe his clothes, and be cleane. But and if the scabbe growe in the skynne after that he is sene of the priest, and iudged cleane, he shall be sene of the priest agayne. If the priest se that the scabbe be growen abrode in the skynne, the priest shall make hym vncleane: for it is a leprosy.

When the plage of the leprosy is in a man, he shall be brought vnto the priest, and the priest shall se hym. And if the risinge be whyte in the skynne, and haue made the herre whyte, and there be rawe fleshe in the soze, it wyl be an old leprosy in the skynne of his fleshe. And the priest shall make hym vncleane; and shall not shut hym vp: saynge he is vncleane. If a leprosy breake out abrode in the skynne, and couer all the skynne, from his head to his fote, where soeuer the priest looketh, and the priest looke vpon hym. And if the leprosy haue couered all his fleshe, he shall iudge the plage to be cleane, because it is all turned into whynesse, and he shall be cleane. But and if there be rawe fleshe on hym when he is sene, he shall be vncleane.

And the priest shall se the rawe fleshe, and declare hym to be vncleane. For the rawe fleshe is vncleane, saynge it is a leprosy. If the rawe fleshe departe agayne and chaunge vnto whyte, he shall come to the priest, and the priest shall se hym and beholde. If the soze be chaunged vnto whyte (and couer the whole man) the priest shall iudge the plage cleane, and he shall be cleane. The fleshe also in whose skynne there is a pyle and is healed, and in the place of the pyle there appeare a whyte

Leuit. v. 2.

Leuit. x. 10.

Leuit. x. 10.

Leuit. x. 10.

a whyte rylng. ether a thynng whyte and som-
what reddyshe. it shalbe sene of the p̄est.

D And yf when the p̄est seyth hym, it appere
lower then the skynne, and the herre therof be
chaunged vnto whyte, the p̄est shal iudge hym
uncleane: for it is a plage of leproly, broken out
of the byle. But and yf the p̄est loke on it and
there be no whyte herres therein, and yf it be not
lower then the skynne, but be darker, the p̄est
shal shute hym vp seuen dayes.

And if it spede abrode in the fleshe, the p̄est
shal make hym uncleane, seynge it is the plage.
But and yf the spot stande still, and growe not
it is the pynte of an boote byle, and therfore the
p̄est shal declare hym to be cleane. If there be
any fleshe, in whose skynne there is a hote bur-
nyng, and the fleshe that burneth haue a whyte
spotte, somewhat reddyshe or whyte, the p̄est
shal loke vpon it. And yf the herre in þe byght
spot be chaunged to whyte, and it appere low-
er then the skynne, it is a leprolye broken out of
the burnyng. And therfore the p̄est shal iudge
hym uncleane, seynge it is the plage of leproly.
But yf the p̄est loke on it & there be no whyte
herre in the byght spot, and be no lower then
other skynne, but be darker, the p̄est shal shute
hym vp seuen dayes. And the p̄est shal loke
on hym the seuen dayes: And yf it be growen
abrode in the skynne, the p̄est shal iudge hym
uncleane, seynge it is the plage of leprolye. And
yf the spot stande still in it, and growe not in the
skynne, but is darke, it is a rylng of the bur-
nyng, and the p̄est shal therfore declare hym
cleane, seynge it is the pynte of the burnyng.

E If a man or woman hath a soze vpo the head
or the bearde, the p̄est shal se it. And yf it ap-
peare lower then the skynne, and there be in it
a yelow herre: & thyn ^(more then it was wont to be)
the p̄est shal iudge hym uncleane, seynge that
the same frettyng is a token of leproly vpon the
head or beard. And yf the p̄est loke on the soze
of the pynte, and it seme not lower then þe skyn
and that the herre is not blacke, the p̄est shal
shute vp the frettyng soze seuen dayes. And in
the seuen daye the p̄est shal loke on the soze
and yf the soze be not growen, and there be in it
no yelow herre, and the soze seme not lower the
the skynne, he shalbe chaunced: but the place of the
soze shal be not chaunced: and the p̄est shal shute
vp the soze seuen dayes moze. And in the seuen
daye the p̄est shal loke on the soze: And yf the
soze be not growen in the skynne, nor seme low-
er then the other skynne, the p̄est shal cense
hym, and he shal washe his clothes, & be cleane.
But yf the soze growe in the fleshe after his cense-
lynge, the p̄est shal loke on hym.

F And yf the soze be growen in the skynne, the
p̄est shal not seke for yelow herre, for he is vn-
cleane. But yf he se the pynte stande still, and
that there is blacke herre growne vpon therin, the
soze is healed, and he shalbe cleane, & the p̄est
shal declare him to be cleane. Yf there be whyte
spottes in the skynne of the fleshe of man or wo-
man, the p̄est shal loke vpon it. And yf the
spottes in the skynne of the fleshe be somewhat

darke and whyte withall, <sup>(as he maye be sure, that it
is no leproly)</sup> it is a frethell growyng in the fleshe.
Therfore is he cleane. And the man whose head
is destitute of herre, (whereby he is made bald)
is cleane. And he that hath his herre out in hys
forehead, is foreheede balde and cleane. If there
be in the bauld head or balde forehead, a whyte
reddyshe soze scabbe, there is leproly: sponge vp
in hys baulde heade or baulde forehead.

And the p̄est shal loke vpon hym, and yf
the rylng of the soze be whyte reddyshe in hys
baulde heade or bauld forehead, after the maner
of leproly which is in the skynne of the fleshe, the
he is a leperous man and vncleane. And yf p̄est
shal make hym vncleane, for the plage therof
is in his heade. The leper in whom the plage is
shal haue hys clothes rent, and hys head bare, &
shal put a coueryng vpon his lyppe, and shalbe
called vncleane and despyed. And as long as the
disase lasteth vpon hym, he shalbe despyed and
uncleane: he shal dwel alone, euen without the
boost shal his habitacyon be. The cloth that the
plage of leprolye is in, whither it be linnen or
wollen, whither it be in the warpe or woofe of
linnen or of wolfe, ether in a skyn or any thyng
made of skynne, yf the dysase be pale or some-
what reddyshe in the cloth or skynne: whither it
be in the warpe or woofe, or any thyng that is
made of skynne, then it is a plage of leprolye
and shalbe shewed vnto the p̄est.

The p̄est therfore shal se the plage, and
shute it vp seuen dayes, and loke on the plage the
seuen day. Which yf it be encreased in þe cloth
(whether it be in þe warpe or woofe, or in a skyn)
or in any thyng that is made of skynne, it is the
leproly of a frettyng soze: it is vncleane: and that
cloth shalbe burnt, ether warpe or woofe whe-
ther it be wollen or linnen, or any thyng that
is made of skynne, wherin the plage is, for it is
a frettyng leprolye, it shalbe burnt in the fyre.
If the p̄est se that the plage is not growen in
the cloth: ether in the warpe or woofe, or in what
soeuer thyng of skynne it be, the p̄est shal co-
maund them to washe the thyng wherin þe plage
is, and he shal shute it vp seuen dayes mo. And
the p̄est shal loke on the plage agayne, after
that it is washed. And yf the plage haue not
chaunged his coloure, and is spred no further a-
brode, it is vncleane. Thou shalt burne it in the
fyre, for it is a frette inwarde: in parte or in all
together. And yf the p̄est se that the plage is
darker after that it is washed, he shal rente it
out of the clothe, or out of the skyn, or out of the
warpe, or out of the woofe. And yf it appere
any moze in the cloth (ether in þe warpe or in the
woofe, or in any thyng made of skynne) it is a
warpyng plage. Thou shalt burne the plage
that is in it. Wozeouer the cloth, ether warpe or
woofe or whatsoeuer thyng of skyn it be whych
thou hast washed, if the plage be departed there
from, it shalbe washed once agayne: and then
shal it be cleane. Thys is the lawe of the plage
of leproly in a cloth whether it be wollen or lyn-
nen: ether in the warpe or woofe, or in any thyng
of skynnes, to make it cleane or vncleane.

The

The xliii. Chapter.

C The cleansing of the leper: and of the house that he is in.

Ad the Lorde spake vnto Moyses, saying: Thus is the lawe of the leper in the daye of his cleansing: he shall be brought vnto the priest, and the priest shall go out without the holte, and loke vpon hym. And yf the plague of leprosy be healed in the leper, then shall the priest commaunde that he which is to be censed, byng two luyng byrdes and cleane, and cedar wood and purple cloth, and plope. And the priest shall commaunde that one of the byrdes be kylled in an earthen vessel, and vpon runninge water. And he shall take the luyng byrde with the cedar wood, the purple and the plope, and shall dip them and the luyng byrde in the bloude of the slayne byrde, vpon the running water, & spynke vpon hym that must be censed of his leprosy seuen tymes, and cense hym, and shall lette the luyng byrde goe into the felde.

And he that is censed, shall walke bys clothes, and shawe of all his haire, and washe hym selfe in water, that he maye be cleane. And after that shall he come into the holte, and shall tary without his tent seuen dayes, but in the seventh daye he shall shawe of all his haire, namely, bys heade, his braide, and his browes: euen all bys haire shall be shaven of. And he shall walke bys clothes and his flesh in water, & he shall be cleane.

In the eighth daye he shall take two lambs without blemyshe, and an ebe lambe of a yeare olde without blemyshe, and the tenth deales of fyne flour for a meate offering myngled with oyle and a logge of oyle. And the priest that maketh hym cleane, shall byng the man whiche is to be made cleane and those thynges, before the Lorde, euen before the doore of the tabernacle of witness. And the priest shall take one lambe, and offer hym for trespass, and the logge of oyle, and waue them before the Lorde. And he shall sle the lambe in the place where the synne offering and the burnt offering are slayne: euen in the holpe place. For as the synne offering is, euen so is the trespass offering the priestes: seying it is most holy. And the priest shall take of the bloude of the trespass offering, and put it vpon the tye of the ryght eare of hym that is to be censed, and vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote.

The priest shall take of the logge of oyle, and powze it into the palme of his lefte hande, & dip his ryghte synger in the oyle that is in his lefte hand, and spynke of the oyle with his synger seuen tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the priest put vpon the tye of the ryght eare of hym that is to be censed, & vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote, euen vpon the bloude of the trespass offering. And the remnant of the oyle that is in the priestes hande, he shall powze vpon the head of hym that is to be censed: and the priest shall make an attouement for hym before the Lorde.

And the priest shall offer the synne offering

and make an attouement for hym that is to be censed, for bys uncleynesse. And then shall he kyll the burnt offering, and the priest shall offer the burnt offering and the meate offering vpon the altare: and the priest shall make an attouement for hym, and he shall be cleane. * Yf he be poore, and can not get so much, he shall take one lambe for a trespass offering to waue it for his cleansing, and a tenth deale of fyne flour myngled with oyle for a meate offering, and a logge of oyle, and two turtill dones or two ponge pyngons, suche as he is able to get, wherof the one shall be for synne, and the other for a burnt offering. And he shall byng them the eighth daye for his cleansing vnto the priest before the doore of the tabernacle of witness before the Lorde.

And the priest shall take the lambe that is for the trespass, and a logge of oyle, and shall waue them before the Lorde. And he shall kyll a lambe for the trespass, and the priest shall take of the bloude of the trespass offering, and put it vpon the tye of his ryght eare that is to be censed, and vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote. And the priest shall powze of oyle into his ryght hand and the priest shall with his synger spynke of the oyle that is in his lefte hand, seuen tymes before the Lorde. And the priest shall put of oyle that is in his hande vpon the tye of the ryght eare of hym that is to be censed, and vpon the thumbe of his ryght hande, and vpon the great too of his ryght foote: euen in the place where the bloude of the trespass offering was put.

And the rest of the oyle that is in the priestes hande, he shall put vpon the head of hym that is to be censed: that he maye make an attouement for hym before the Lorde. And he shall offer one of the turtill dones: or of the ponge pyngons: suche as he can get: the one for a synne offering, and the other for a burnt offering with the meate offering. And the priest shall make an attouement for hym that is to be censed before the Lorde. This is the lawe of hym in whome is the plague of leprosy, and whole hande is not able to get that whiche pertayneth to his cleansing. And the Lorde spake vnto Moyses and Aaron saying, when ye be come vnto a lande of Canaan which I geue you in possession.

And yf I put the plague of leprosy in a house of the lande of ponce possession, he that oweth the house shall come, and tell the priest, saying: me thynke that there is as it were a leprosy in the house. And the priest shall commaunde them to emptye the house before the priest go into it to se the plague: that all that is in the house be not made uncleane, and then must the priest go into the house. Yf the priest also se that a plague is in the walles of the house, and that there be holowe strakes pale or red which seme to be lower then the wall it selfe, the priest shall go out at the house doores, and shut vp the house seuen dayes. And the priest shall come agayne the seventh daye, and yf he se that the plague be increased in the walles of the house, the priest shall commaunde them to take away the stones in which the

the plague is, and let them cast them into a foule place without the cite, and he shal commaunde the house to be scraped within rounde aboute, & poure out the duste (that they scrape of) wythout the cite into a foule place.

And they shall take other stones, and putte them in the places of those stones, & other morter, to plaster the house withall. And if the plague come agayne and breake out in the house, after that he hath taken awaye the stones and scraped the walles of the house, and after that he hath plastered the house a newe: the yraist shal come and se it. And if he perceaue that the plague hath growen further in the house, it is a frettinge leprosy in the house. It is therfore vncleane. And he shall breake downe the house. And the stones of it, and the tymber thereof, and all the morter of the house, shall he carpe oute of the cite into a foule place. Moreover, he that goeth into the house all the while that it is thus, shalbe vncleane vntill the euen. He that sleepeth in the house shal waiche his clothes: he that eateth in the house shal waiche his clothes.

And if the yraist shall come and se, that the plague hath spread no further in the house: after that it is newe plastered: the yraist shall indgethat house cleane, because the plague is healed. And let hym take to cleanse the house wythall: two byrdes, cedar wood, purple cloth and ylope. And he shall kyl one of the byrdes in an earthen vessel, and upon runninge water: and take the cedar wood, and the ylope, and the purple with the lyuynge byrde, and dyppe them in the bloude of the slayne byrde, and in the running water, & spyn hit the house seuen tymes, and cleanse the house w the bloude of the byrde and wyth the runninge water, with the lyuynge byrde, w the cedar wood and the ylope, and the purple cloth. But he shal let the lyuynge byrde flier out of the towne into a byrde felde, and so make an attonement for the house, and it shalbe cleane. This is the lawe for all maner plague of leprosy and bzealyng out, and of the leprosy of cloth and house: for a swel lunge, for a scabbe, and for a whete blister. To teach when it must be made vncleane and cleane. This is the lawe of leprosy.

The .xiiij. Chapter.

The manner of purgynge the vncleannesse both of men and women.

And the Lord spake vnto Moses, and Aaron saying: Speake vnto the chyldren of Israel, and saye vnto them: Who soeuer hath a runninge yllue out of his fleshe, is vncleane by reason of that yllue. And thus shalbe the token of his vncleannesse in his yllue: when he is vncleane. If his fleshe runne, or if his fleshe congele by the reason of his yllue, then it is vncleane. Every couch whereon he lyeth that hath the yllue, is vncleane: and every thyng whereon he lyeth, is vncleane: Who soeuer toucheth his couche, shal waiche his clothes, and bath hym selfe in water and be vncleane vntill the euen.

And he that lyeth on any thyng whereon he hath that hath the yllue, shal waiche his clothes

and bathe hym selfe in water, and be vncleane vntill the euenynge. He that toucheth the fleshe of hym that hath the yllue, shal waiche his clothes, and bath hym selfe in water, & be vncleane vnto the euen. If he also that hath the yllue spit vpon hym that is cleane, he shal waiche his clothes, and bath hym selfe in water, & be vncleane vntill euen. And what house soeuer he toucheth vpon that hath the yllue, shalbe vncleane. And who soeuer toucheth any thyng that was vnder hym, shalbe vncleane vnto the euen. And he that beareth any such thynges, shal waiche his clothes, and bath hym selfe in water, and be vncleane vnto the euen. And who soeuer he toucheth that hath the yllue (& haue not spyt waled hym handes in water) shal waiche his clothes and bath hym selfe in water, & be vncleane vnto the euen. * The vessel of earth that he toucheth, whiche hath the yllue, shalbe broken: and all vessels of wood shalbe rymed in water. When he also that hath any yllue, is clenched of his yllue, he shal nombe seuen dayes for his cleansing, and waiche his clothes, and bath hym selfe in running water, and so shal he be cleane.

And the seuen dayes he shal take vnto hym two turtell doves or two ponge pyrgons, and come before the Lorde vnto the doore of the Tabernacle of witness, and geue them vnto a priest. And the priest shal offer them: the one for a syn offering, and the other for burnt offering: and the priest shal make an attonement for hym before the Lorde, as concernynge his yllue. If a ny mans seide departe from hym in his slepe, he shal waiche his fleshe in water, and be vncleane vntill euen. And all his clothes and all the furre: wherein is such seide of slepe, shalbe washed with water, and be vncleane vnto the euen. And if he that hath such an yllue of seide, do lye with a woman, they shal both wash them selues with water, and be vncleane vntill euen.

If a womans naturall course of bloude do runne, she shalbe put a parte seuen dayes: who soeuer toucheth her, shalbe vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall dyscase, shalbe vncleane lyke as euery thyng also that she lyeth vpon, is vncleane. Who soeuer toucheth her bed, shal waiche his clothes, and bath hym selfe wyth water, and be vncleane vnto the euen: And who soeuer toucheth any thyng that she sat vpon, shal waiche his clothes, and bath hym selfe in water, and be vncleane vnto the euen: so that whether he touch her couch, or any vessel whereon she hath lyeten he shalbe vncleane vnto the euen. * And if a man lye with her, and her vncleannes come vpon hym he shalbe vncleane seuen dayes, and all the couch whereon he lyeth shalbe vncleane.

* When a womans bloud runneth long tyme out of the time of her naturall course, or if it run beyonde her naturall course: let all the dayes of the yllue be indged vncleane, euen as the dayes of her naturall dyscase. And she shalbe vncleane. All her couches whereon she lyeth (as longe as her yllue lasteth) shalbe as her couche when she hath her naturall dyscase. And what soeuer she lyeth

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spiterd vpon, shall be vnclane, as is her vnclennesse when she is putte aparte. And who so euer toucheth any of these, shall be vnclane, and shall walche his clothes, and bath hym selfe in water, and be vnclane vnto euen. And after that she is clenched of her pisse, she shall counte her seuen dayes, and after that, she shall be cleane. In the eighth daye she shall take vnto her two turtlys, or two ponge pygeons, and bynyng them vnto the pteaste before the doze of the Tabernacle of wytnesse. And the pteaste shall offer the one for a synne offeringe, and the other for a burnt offeringe: and make an attonement for her before the Loyde, as concerninge the pisse of her vnclennesse. Therfore shall he leuate the chyldren of Israel from theyr vnclennesse, that they dye not in theyr vnclennesse: for they defyle my habitacyon that is amonge them. This is the lawe of hym that hath a running pisse, & of hym whose seede runneth from hym in his slepe, and is defyled therein, and of her that (for her naturall dyscase) is putt aparte, and of who so euer hath a running pisse: whet her it be man or woman, and of hym that lyeth with her which is vnclane.

¶ The xvi. Chapter.

What Aaron shall do. The cleynng of the sanctuary. Of the feast of the cleynng. Aaron consecuteth the synners of the chyldren of Israel.



And the Loyde spake vnto Moses, after the deathe of the two sonnes of Aaron, when they offered before the Loyde, and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother, that he come not at all tymes in to the holy place within the vayne before the mercy seate, which is vpon the arke, that he dye not: for I will appeare in the cloud vpon the mercy seate. But with this chynge shall Aaron come in to the holy place: euen with a bulloche for synne, and with a ram for a burnt offeringe. He shall put the holy linnen albe vpon hym, and shall haue a linnen bynde vpon his floure, and shall be girded with a linnen gyrdell, and put the linnen mytre vpon his head: These are holy garments: therfore shall he walche his fleche in water, when he doth put them on. And he shall take of the myltitude of the chyldren of Israel, two hegoates for synne, and a ram for a burnt offeringe. And Aaron shall offer bys bulloche for synne, and make an attonement for hym, and for his house. And he shall take the two goates, & present them before the Loyde at the doze of the Tabernacle of wytnesse. And Aaron shall cast lottes ouer the two goates: one lotte shall be for the Loyde, and the other for the scape goate. And Aaron shall bynyng the goate vpon which the Loydes lot fell, and offer hym for synne. But the goate on which the lotte fell to scape, shall be let alyue before the Loyde, to reconcytle with, & to let hym go (as a scape goate) fre into the wyldernesse. And Aaron shall bynyng bys bulloche for syn, and reconcytle for hym selfe, and for bys house, and shall kyll his bulloche for synne.

¶ And he shall take a censet full of burnynge coles out of the aultare before the Loyde, & shall

spyl his handfull of sweete cens beaten small, and bynyng them within the vayne, and put the cens vpon the fyre before the Loyde: that the cloude of the cens maye couer the mercy seate that is vpon the wytnesse, and that he dye not. And he shall take of the bloude of the bulloche, and spynkle it with his synger vpon the mercy seate eastwarde: and before the mercy seate shall he spynkle of the bloude with his synger seuen tymes. Then shall he kyll the goate that is the peoples synne offeringe, and bynyng his bloud within the vayne, and do with that bloude, as he dyd with the bloude of the bulloche, spynklyng it vpon the mercy seate, and before the mercy seate. And he shall reconcytle the holy place from the vnclennesses of the chyldren of Israel, and from theyr trespasses in all theyr synnes. And so shall he do for the tabernacle of wytnesse that is set amonge them, euen amonge theyr vnclennesse.

¶ And let there be no bodye in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, vntill he come out. And lette hym make an attonement for hym selfe, & for his household, and for all the myltitude of Israel. And he shall goo out vnto the aultare that is before the Loyde, and reconcytle vpon it, & shall take of the bloud of the bulloche, and of the bloud of the goate, and put it vpon the hornes of the aultare rounde aboute, and spynkle of the bloude vpon it with his synger seuen tymes, and clense it, and halow it from the vnclennesses of the chyldren of Israel. And when he hath made an ende of reconcylynge the holy place, and the tabernacle of wytnesse, and the aultare, he shall bynyng the lyue goate: and Aaron shall put both his handes vpon the heade of the lyue goate, & confesse ouer hym all the mysdoes of the chyldren of Israel, and all theyr trespasses, in all theyr synnes, puttyng them vpon the head of the goate, and sende hym awaye (by the hande of a conuenient man) into the wyldernesse. And the goate shall beare vpon hym all theyr mysdoes vnto the wyldernesse, and he shall let the goate go fre into the wyldernesse. And Aaron shall come in to the tabernacle of wytnesse, & put of the linnen clothes which he put on (when he went into the holy place) and leane them there. And let hym walche his fleche with water in the holy place, and put on his owne raiment, and then come out, and offer his burnt offeringe, and the burnt offeringe of the people, and make an attonement for hym selfe, and for the people, and the fat of the synne offeringe shall be burne vpon the aultare.

¶ And he that carryed forth the goate to Iza-
zeil, shall walche his clothes, and bath his fleche in water, and then come into the hoste. And the bulloche which is for synne, and the goate that is for synne, (whose bloude was brought in, to clense the holy place) shall one cary out without the host to be burnt in the fyre, with theyr synnes, theyr fleche, and theyr dunge. And he that burneth them shall walche his clothes, and bath his fleche in water, and then come into the host. And this shall be an ordynance for euer vnto you that in the tenth daye of the seuenth moneth, ye

humble

Ceremonyes.

Leuiticus.

humble your soules, & do no worke at all, whether it be one of your selues as a stranger that sojourneth amonge you, for that daye shall the Lord make an attonement for you to cleanse you and that ye may be cleane from all your synnes before the Lord. Lette it be a Sabbath of rest vnto you, and ye shall humble your soules, by an obsequy for euer. And the Priest that is appointed, and whose hande was consecrated (to minister in his fathers trade) shall make the attonement, and shall put on the linnen clothes and holy vestimentes, and reconcle the holy sanctuary and the Tabernacle of witness, and shall cleanse the altar, and make an attonement then for the priestes and for all the people of the congregation. And thus shall ean & euerlastyng obsequy vnto you, that he make an attonement for the children of Israel for all their synnes once a yere: and he dyd as the Lord commaunded.

The xvi. Chapter.

¶ All sacrifices must be brought in the doore of the tabernacle. To bring in more they maye offer.



And the Lord spake vnto Moses, saying: speake vnto Aaron thy sonne, and vnto all the children of Israel, & say vnto the: This is the thing which the Lord hath charged, saying: what man soeuer of the house of Israel killeth an ore, or lambe, or goate in the dole, or killeth it out of the dole, & byngeth it not vnto the dole of the tabernacle of witness, to offer an offering vnto the Lord before the dwelling place of the Lord, bloude shall be imputed vnto that man, as though he had shed blood, and that man shall be rote out from amonge his people. Wherefore, when the children of Israel byngeth offerings, that they offer in the wyde felde, they shoulde bynge them vnto the Lord: euen vnto the dole of the tabernacle of witness to the priest, to offer them for peace offerings vnto the Lord. And the Priest must spynke the bloude vpon the altar of the Lord which is before the dole of the tabernacle of witness, and burne the fat for a sweete sauoure vnto the Lord. And let them nomore offer theyr offerings vnto deuils, after whom they haue gone a whoringe. This shall be an obsequy for euer vnto them in theyr generacions.

And thou shalt say vnto them: whatsoeuer man it be of the house of Israel, or of the strangers which sojourn amonge you that offereth a burnt offering or sacrifice, and byngeth it not vnto the dole of the tabernacle of witness to offer it vnto the Lord, that man shall perishe from amonge his people. And whatsoeuer man it be of the house of Israel or of the strangers that sojourn amonge you, that eateth any manner of bloude, I will set my face agaynst that soule that eateth bloude, & will destroye him from amonge his people: for the lyfe of the fleshe is in the bloude, and I haue geuen it vnto you vpon the altar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the childre of Israel let no soule of you eate bloude. Neether let any stranger that sojourneth amonge you, eate bloude.

And what soeuer man it be of the children of Israel, or of the strangers that sojourn amonge you, which hunteth & catcheth any beast or foule that maye be eaten, let hym pour out the bloude thereof, and couer it with earth, for the lyfe of all fleshe is in the bloude of it, therefore I sayde vnto the children of Israel, ye shall eat the bloude of no manner of fleshe for the lyfe of all fleshe is the bloude thereof: who so euer eateth it, shall perishe. And euery soule that eateth it whiche dyed alone, or that whiche wasayne to wilde beastes, whether it be one of your selues or a stranger, he shall wash his clothes, & bath hym selfe in water, and be uncleane vnto euen and then shall he be cleane. If he wash him not nor bath his fleshe, he shall beare his synne.

The xviii. Chapter.

¶ What begynnes of kynnes maye marie together.



And the Lord spake vnto Moses saying: speake vnto the children of Israel, and say vnto the: I am the Lord your God. After the doynges of the lande of Egypt: where in ye dwelt, shall ye not do: & after the doynges of the lande of Canaan, whither I wyl bring you shall ye not do, neether walke in their ordinaunces, but do after my iudgements and hepe my ceremonies, to walke therein: I am the Lord your God. Ye shall hepe therefore myne ordinaunces, and my iudgements: which if a man do, he shall lyue in them. I am the Lord.

So that none go to his wyfes kynred, for to vncouer theyr secrets. I am the Lord. * The secrettes of thy father, and the secrettes of thy mother shalt thou not vncouer: for he is thy mother, therefore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. * Thou shalt not discouer the pemyte of thy sister, the daughter of thy father or of thy mother whether she be home at home or without. Thou shalt not vncouer the secrettes of thy sons daughter or thy daughters daughter, for that is thyne owne pemyte. Thou shalt not vncouer the secrettes of thy fathers wyfes daughter, whiche was begotten of thy father, and is thy sister: thou shalt not discouer her secrettes. * Thou shalt not vncouer the secrettes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers sister, for she is thy mothers nexte kynswoman. Thou shalt not vncouer the secrettes of thy fathers brother: that is, thou shalt not go into his wyfe, whiche is thyne aunty.

Thou shalt not discouer the secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therefore shalt thou not vncouer her secrettes. * Thou shalt not vncouer the secrettes of thy brothers wyfe, for that is thy brothers pemyte. Thou shalt not discouer the pemytes of thy wyfe and her daughter, neether shalt thou take her sonnes daughter, or her daughters daughter, to vncouer theyr secrettes: for they are her nexte kyn, and it were wychednes. * Thou shalt not take a wyfe and her sister also, to depe her, that thou woldest

Woldest vncouer her secreten as longe as the ly-
ueth. * Thou shalt also not go vnto a woman
to vncouer her priuete, as longe as she is put a
part for her vnclemesse. * Woze ouer thou
shalt not lye wth thy neyghbours wyfe, to de-
fyle her wth lye. Thou shalt also not geue of
the seide to offer it vnto. * Woloch: neyther shalt
thou defyle the name of thy God. I am the Lorde.
* Thou shalt not lye wth mankynde as wth
woman kynde, for it is abhominacyon. * Thou
shalt lye wth no maner of beaste to defyle thy
selfe ther wth, neyther shall any woman stande
before a beaste, to lye downe thereto, for it is abho-
minacyon. * Thou shalt not defyle pour selues in a-
ny of these thynges, wherein also the nacions
are defyled wthch I cast out before you: * Where
thow the lande is defyled, and I will vylet
the wychednesse therof vpon it, yee and the land
it selfe hath caste out her inhabytters. * Thou shalt
hepe therfore myne ordynaunces, and my iudge-
mentes, and comyt none of these abhominaci-
ons: neyther any of you nor anye straunger that
solourmeth amonge you (for al these abhominaci-
ons haue the men of the land done which were
there before you, and the lande is defyled). * What
not the lande spewe you out also (yf ye defyle it)
as it spued out the people that were before you?
* For who so euer shall comyt any of these abho-
minacyons, the same soules that comyt them,
shall peryshe from amonge the people. * Ther-
fore shall ye kepe my watche, that ye comyt not
one of these abhominable customes which were
commytted before you: and that ye defyle not
pour selues therein I am the Lorde pour God.

The xii. Chapter.

*A repetition of lawes pertaining to the true comman-
dementes. A condempnation for the people: whiche shal be
in forth comen.*



3 **A**d the Lorde spake vnto Mo-
ses, sayinge: speake vnto al the mul-
titude of the chyldren of Israel, and
saye vnto them: * Ye shall be holpe;
for I the Lorde pour God am holpe.
* Ye shall fence euery man his father and his mo-
ther, and hepe my Sabbothes: I am the Lorde
pour God. * Ye shall not turne vnto ydolles, nor
make you goddes of metal. I am the Lorde pour
God. * If ye offer a peaceofferinge vnto the Lorde
ye shall offer it yf ye may be accepted. * It shalbe
eaten the same daye ye offer it, & on the morowe.
* And yf oughte remaine vntill the thyrde daye,
it shall be burnte in fyre. And yf it be eaten the
thyrde daye, it is vncleane and not accepted. * He
that eateth it, shal beare his syn, because he hath

defyled the halowed thing of the Lorde, and that
soule shall peryshe from amonge his people.

* When ye reape downe the tyepe corne of pour
lande, ye shall not reape downe yf vnto most border
of pour seide, neyther shalt thou gather that
which is left behynd in thy sheafes. Thou shalt
not pluche in all thy vyneyard cleane, neyther
gather in the grapes that are ouerscaped. But
thou shalt leave them for the poore and straun-
ger. I am the Lorde pour God.

* Ye shall not steale, neyther lye, neyther
deale falslye one wth another. * Ye shall not
swear by my name in vayne: neyther shalt thou
defyle the name of thy God. I am the Lorde.
* Thou shalt not doo thy neyghbours wronge,
neyther robbe hym violently, * neyther shalt the
workmans labour abyde wth the vntill the
morning. Thou shalt not curse the deaffe, * ney-
ther put a stumblinge blocke before the bynde:
but shalt feare thy God. I am the Lorde. * Ye shal do
no vneighteousnes in iudgement. * Thou shalt
not fauour the poore: nor honour the mighty, but
in righteounesse shalt I iudge thy neyghbour.

* Thou shalt not goe up and downe as a pie-
tye accuser amonge thy people, neyther shalt
thou stande against the bloud of thy neyghbour.
I am the Lorde. * Thou shalt not hate thy bio-
ther in thyne harte, but shalt in anye wyse re-
buke thy neyghbour: that thou beare not synne
for his sake. * Thou shalt not auenge thy selfe,
nor be mynde of wronge agaynst the chyldre
of my people: * but shalt loue thy neyghbour
euen as thy selfe. I am the Lorde.

* Ye shall kepe myne ordynaunces. * Thou
shalt not lette cattell gender wth a contrarye
kynde, neyther sow the seide wth myngled seide
neyther shalt thou put on any garment of lyn-
nen and wollen. * Who so euer lyeth and med-
deth wth a woman that is a bond mayde, ne-
uertheless appoynted to a husbande, but not re-
deemed, nor freedom geuen her, she shalbe scour-
ged wth a lathen whyppe, and they shall not
dye, because she was not free. And he shal byng
for his trespass vnto the Lorde: before the doore
of the tabernacle of wytnesse, a ramme for a tres-
passe offeringe. And the byaste shal make an
attonement for hym wth the ramme whiche is
for the trespass before the Lorde, concernynge
his synne whiche he hath doone, and the synne
whiche he hath doone, shall be forgiven hym.

* When ye come to the lande, and haue plan-
ted all maner of trees conuenient to be eaten of,
ye shall put awaye the foresaynne of euery one
wth the frute therof: euen the yere shall they
be vncircumcised vnto you, and shall not be ea-
ten of. But in the fourth yere all the frute of
them shall be holy, and comendable to the Lorde.
In the fyfte yere shal ye rate of the frute of them
and ye may gather in the encrease of them. I am
the Lorde pour God.

* Ye shall not cate vpon blonde, neyther shal
ye vse wychedraffe, nor obserne tymes. * Ye
shall not rounce the lockes of pour heades, ney-
ther shalt thou marre the tresses of thy bearde.

* Ye shal not rene pour fleshe for any soules
sake.

take nor pynt any markes vpon you: I am the Lorde. Thou shalt not make thy daughter common, that thou woldest cause her to be an whore, lest the lande also fall to whooredome: and be full of wyckednes. Ye shall kepe my sabbotbes and feare my Sanctuarie: I am the Lorde. Ye shall not regarde them that doo the wyth spere, & neyther seke after sothslayers to be defyled by them: I am the Lorde your God.

Leu. xviii. 24.

Leu. xviii. 25.

Leu. xviii. 26.

Thou shalt kepe the face of the hoarded, & reuerence the face of the olde man, and drede thy God. I am the Lorde. If a stranger sojourneth with the in your lande, ye shall not drede hym. * But the stranger that dwelleth with you, shall be as one of your selues, and thou shalt lone hym as thy selfe, for ye were strangers in the lande of Egypte. I am the Lorde your God. Ye shall do no vnyghteousnesse in iudgement, in meesure, in waight, or in measure. True balauces, true weyghtes, a true, Ephe and a true hyn shall ye haue. I am the Lorde your God, whiche broughte you oute of the lande of Egypte. Therefore shall ye obserue all myne ordynances: and all my iudgements, and doo them. I am the Lorde.

The xii. Chapter.

They that are of theyr kinde to be holie, shall be holie. * They shall be holie.

Leu. xxi. 1.



As the Lorde spake vnto Moyses, sayenge. This shalt thou saye to the chyld of Israel, who soeuer he be of the chyld of Israel, or of the strangers that dwel in Israel, & geth of his lede vnto Woloch, let hym be slayne, the people of Israel shall stone hym. And I will set my face agaynst that man and destrope hym from amonge his people: because he hath geuen of his lede vnto Woloch, for to defyle my Sanctuarie, and to pollute my holy name. And though he that the people of the lande hyde they: eyes from the man that geth of his lede vnto Woloch, and kyll hym not, I will putte my face agaynst that man, and agaynst his kynred, and will destrope hym, and all that goe a whoynge after hym to committe whooredome with Woloch, from amonge they: people. If a soule turne hym selfe after such a wyke with spere, and after sothslayers, to go a whoynge after them, I will putte my face agaynst that soule, and will destrope hym from amonge his people. Sanctifie your selues therefore, & be holy, for I am the Lorde your God, kepe ye myne ordynances, and doo them. I am the Lorde whiche doo sanctifie you.

Leu. xxi. 2.

Leu. xxi. 3.

Leu. xxi. 4.

Leu. xxi. 5.

Leu. xxi. 6.

Leu. xxi. 7.

Who soeuer he be, that curseth his father or his mother, lette hym dye: for he hath curseth his father and mother, his bloude be vpon hym. * And the man that breaketh wedlocke with another mans wyfe: euen he that breaketh wedlocke with his neyghbours wyfe: let hym be slayne both the aduourter and the aduouresse. And the man that lyeth with his fathers wyfe, and vncouereth his fathers secretes, let them both dye they: bloude be vpon them. * If a man lyeth with

his daughter in law, let them dye both of them, they haue wroughte abhominacion, they: bloude be vpon them. * If a man also lyeth with man hynde: after the maner as with woman hynde they haue doo commytted abhominacion, lette them dye. They: bloude be vpon them. And if a man take a wife and her mother also, it is wyckednesse. They shall be burnt with fyre both he and she, that there be no wyckednesse amonge you. And if a man lyeth with a beast, let hym dye, and ye shall see the beast also.

Leu. xviii. 27.

Leu. xviii. 28.

Leu. xviii. 29.

Leu. xviii. 30.

Leu. xviii. 31.

If a woman go vnto any beast, and lyeth doo the with it, thou shalt kyll the woman and the beast also, let them dye, they: bloude be vpon them. If a man take his sisters, his fathers daughter: or his mothers daughter, and se her secretes and the his secretes, it is a shamefull thyng. They shall perishe in the syght of they: people, he hath vncouered his sisters secretes, he shall beare his synnes. * If a man lyeth with a woman that is her naturall bycase, and vncouer her secretes, and open her fountayne, and she also open the fountayne of her bloude, they shall both perishe from amonge they: people. * Thou shalt not vncouer the secretes of thy mothers sister, nor of thy fathers sister, for he that doo the so: hath vncouered his nethe synne: they shall beare they: mydoynge. If a man lyeth with his vncles wyfe, and vncouer his vncles secretes: they shall beare they: synne, and shall dye chyldlesse.

If a man take his brothers wyfe, it is an vncleue thyng, he hath vncouered his brothers secretes, they shall be chyldlesse. * Ye shall kepe therefore all myne ordynances, & all my iudgements, and doo them: that the lande whiche I bringe you to dwell therein, speide you not out. Ye shall not walke in the maners of they: nacyon whiche I caste out before you: for they commytted all these thynges, & and therefore I abhorred them. But I haue sayde vnto you: ye shall enioye they: lande, and I will geue it vnto you to possesse it, euen a lande that floweth with mylke and honye. I am the Lorde your God, whiche haue separated you from other nacyons, & and therefore shall ye put difference betwene cleane beastes and vncleue, betwene vncleane foules and cleane. Ye shall not defyle your soules in beastes and foules, & in all maner cecyngge thynges that the grounde byngeth forth whiche I haue separated from you as vncleane. Therefore shall ye be holy vnto me, for I the Lorde am holy, and haue seuered you from other nacyons: that ye shulde be myne. * If there be a man or woman that wyketh with a spere, or that is a sothslayer, let them dye. Wen shall stone them with stones, they: bloude be vpon them.

Leu. xviii. 32.

Leu. xviii. 33.

Leu. xxi. 8.

Leu. xxi. 9.

Leu. xxi. 10.

The xxi. Chapter.

These be the preceptes.



As the Lorde sayde vnto Moyses, I speake vnto the preastes the sonnes of Aaron, and saye vnto them. Let none be defiled vpon a soule among his people: but vpon his kinsman y is nye vnto hym: vpon his father, & his mother, vpon some & daughter, and his brother, and on

his

his sister & mayde that is nye vnto hym, whom
no man hath knowen, vpon her shall he be desy-
led. But he shall not be desyred vpon hym that
hath an wyfe among his people, to polute him
selfe for hym. Let them not make boldnes vpon
their head, nor shawe of the lockes of their head
nor make any markes in their fleche. They shall
be holy vnto the Lord, and not polute the name
of the Lord God, for the sacrifices of the Lord which
are as the breaue of the Lord God they do offer: the
fayre they shall be holy. ¶ Let the not take a wyfe
that is an aduoutrisse, or poluted, nor put from
her husband: for such a one is holy vnto his God.
¶ Thou shalt sanctifye hym therfore, for he offer-
eth by the breaue of the Lord God: he shall therfore be
holy vnto the Lord. ¶ The Lord whiche sanctifye
you and holy. If a daughters daughter fall to playe
the whore, she polureth her father, therfore must
she be burnt with fyre. He that is the hye priest
among his brethren, vpon whose head the anoint-
yng oyle was powred, & that consecrated by
hande to put the vestimentes, shall not vncouer
his head, nor rent his clothes, neither go to any
dead body, nor make hym selfe vncleane on his
father or his mother, neyther shall he go out of the
sanctuary, nor polute the holy place of the Lord
for the croune of the anointyng oyle of his god,
is vpon hym: I am the Lord. ¶ He shall take a
mayde vnto his wyfe: but a widow, a deuorced
woman, or an harlot, shall he not marrye. But
shall take a mayde of his owne people to wyfe.
Neyther shall he desyle his sede among his peo-
ple: for I am the Lord whiche sanctifye hym.

And the Lord spake vnto Moyses, sayenge:
speake vnto Aaron, and saye. ¶ Who so euer of
thy sede in the Lord generacions hath any deformati-
on, let him not pcease for to offer breaue vnto the
Lord, for whoso euer hath any blemyshe, shall
not come nere: as yf he be blynde or lame, or that
hath a bused nose, or that hath any murther
membze, or is broken footed, or broken handes
or haue no heare on his eye browes, or haue a web
or other blemyshe in his eyes, or be maunge, or
shaued, or haue his stones broken. ¶ So man that
hath a blemyshe, and is of the sede of Aaron the
prieste, shall come nye to offer the sacrifices of
the Lord. ¶ When he hath a deformatyue, let hym
not pcease to offer the breaue of the Lord God. Lette
him eate the breaue of his God: euen of the moeste
holy and of the holy: ¶ Onely lette hym not go in
vnto the vayle, nor come nye the aultar, when
he is deformed that he polute not my sanctuary,
for I am the Lord that sanctifye them. And
Moses tolde it vnto Aaron and to his sonnes, &
vnto all the chyldren of Israel.

¶ The xxiiij. Chapter.

¶ When ought to aduowse from calyng the thynges that
were offered. How, what and when they shal be offered.

3



¶ And the Lord spake vnto Moyses,
sayeng: speake vnto Aaron & his
sonnes, that they be seperated from
the holy thynges of the chyldren of
Israel, & that they polute not my
holy name in those thynges, which they halowe
vnto me: I am the Lord. ¶ Saye vnto them:

¶ Who so euer he be of all your seds among your
generacions after you, that hath vnto the ho-
ly thynges which the chyldren of Israel halowe
vnto the Lord, haueinge hym vncleane vpon
hym, that soule shall perishe frome oute of my
syght. I am the Lord.

¶ ¶ What man so euer of the seds of Aaron is
a leaper: or hath a runnyng pisse, he shall not
eate of the holy thynges vntill he be cleane.

¶ And who so toucheth any man that is vncleane
ouer the soule of the deade, or a man whose sede
runneth frome hym in his slepe, or who so euer
toucheth any moyme, wherby he maye be made
vncleane, or a man, of whome he maye take vn-
cleanness (what so euer vncleanness he hath) the
same soule that hath touched any suche, shall be
vncleane vntill such, and shall not eate of the
holye thynges, vntill he haue washed his fleche
with water. And when the sunne is downe, he
shall be cleane, and shall afterwarde eate of the
holye thynges: for as muche as it is in his soule.

¶ ¶ Of a beaste that dyeth alone, or is rente with
wyld beastes (wherby he maye be desyled) he
shall not eate. I am the Lord. Let them hepe
therfore myne ordynances, lest they for the same
lade synne vpon them, and dye for it, yf they de-
syle it. ¶ The Lord sanctifye them.

¶ There shall no straunger eate of the holy thing
neither a giste of the priestes, neither shall any
hyed seruaunt eate of the holy thyng. But
yf the priest be any soule with money, he shall
eate of it, lyke as he that is bozne in his house,
shall they eate of his breaue. ¶ If the priestes
daughter also be married vnto a straunger, she
maye not eate of the halowed bene offeringes
nor wythstandyng yf the priestes daughter
be a widow or deuorced and haue no chyld, but
is returned vnto her fathers house agayne, she
shall eate of her fathers breaue, as well as the
dyd in her pouth. But there shall no straunger
eate thereof. ¶ If a man eate of the holy thyng
vnto wythstandyng, he shall put the fyfte parte ther-
unto, and geue it vnto the priest with the ha-
lowed thyng. And the priestes shall not de-
syle the holye thynges of the chyldren of Israel,

(whiche they offer vnto the Lord) to lade them
selues with mysdoynge and trespass whyle they
eate thereof: holye thynges, for I the Lord do ha-
lowe them. And the Lord spake vnto Moyses,

sayeng: speake vnto Aaron and his sonnes, and
vnto all the chyldren of Israel, and saye vnto
them: what so euer he be of the house of Israel,
or straunger in Israel, that wyl offer his sacri-
fyce for al his bowes, and for al his fre wyl of-
feringes whiche they wyl offer vnto the Lord
for a burnt offeringe, ye shall offer (to reconyle
your selues) a male wythout blemyshe of the or-
en, of the shepe, or of the goates. But whatsoeuer
hath a blemyshe, that shall ye not offer, for ye
shall get no fauoure therewith. And who so e-
uer hyngeth a peace offeringe vnto the Lord
(accordyng as he is appoynted): or a vowe, or
a fre wyl offeringe, in oxe or shepe that is wyth
out deformatyue, he shall be accepted. ¶ There shall
be also no blemyshe therein: blynde or broken,
lii. or wound.

or wounded, or haue a weime, or be maunge, or scabbed. Ye shall not offer such vnto the Lorde, nor put an offering of any such vpon the altar vnto the Lorde. In ore of a shepe that hath any membre out of proportion may it thou offer for a freewill offering, but for a votue it shall not be accepted. Ye shall not offer vnto the Lorde that which is bled, or broken, or plucked out, or cut a waye, neyther shall ye make any such in your lande, neyther of a straungers hande shall ye offer bread vnto your God of any such. Because they corruption is in them, and they haue defiled in them selues, and therefore shall they not be accepted for you. And the Lorde spake vnto Moses, saying: when an ore, or a shepe, or a goat is brought forth, it shall be seuen dayes vnder the damme. And from the eighth daye forth, it shall be accepted for a sacrifice vnto the Lorde. And whether it be ore of shepe, ye shall not hyl it, and her ponge both in one daye. When ye wyl offer a thankoffering vnto the Lorde, offer it that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntill the morowe. I am the Lorde. Therefore shall ye kepe my commandementes and do them. I am the Lorde. Neyerther shall ye polute my holy name, but I wyl be halowed among the chyldren of Israel. I am the Lorde whiche halowe you, and that brought you out of the land of Egypt, to be your God: I am the Lorde.

¶ The .xxiii. Chapter.

Of the holy dayes: that they shal kepe.

And the Lorde spake vnto Moses saying, speake vnto the chyldren of Israel, and say vnto them: These are my feastes: euen the feastes of the Lorde, whiche ye shall call holy conuocations. * Sure dayes ye shall worke, but the seuenth daye is the Sabbath of rest, an holy conuocation: so that ye do no worke therein, it is the Sabbath of the Lorde, in all your dwellings. These are the feastes of the Lorde, euen holpe conuocations, whiche ye shall proclayme in theyr seasons. In the .xxiii. daye of the fyfthe moneth at euen is the Lorde. * Pascheuer. And on the fyfteenth daye of the same moneth the feaste of sweete breade vnto the Lorde: seuen dayes ye must eate vnturned bread. * In the fyfthe daye ye shall haue an holy conuocation: on ye shall do no laboryous worke therein. But ye shall offer sacrifices vnto the Lorde thowout these seuen dayes, and in the seuenth daye is an holpe conuocation: ye shall do no laboryous worke therein. And the Lorde spake vnto Moses saying, speake vnto the chyldren of Israel, and saye vnto them: when ye be come into the lande (whiche I geue vnto you) & reape downe the barne thereof, ye shall bringe a sheaf of the fyfthe frutes of your barne vnto the Psealte, whiche shal haue the sheaf before the Lorde to be accepted for you: and euen the morowe after the Sabbath, the Psealte shall waue it. And ye shall offer that daye when ye haue the sheaf, an helambe without blempe of a yere olde, for a burnt offering vnto the Lorde: and the meatoffe-

rynge thereof, shalbe made of twotenth deales of fyne flour mingled wyth oyle, to be a sacrifice vnto the Lorde for a sweete sauour: & the brynne offering thereof shalbe of wyne, euen the fourth deale of an hin. And ye shall eate neyther breade, nor parched corne, nor symment, nor newe corne vntill the selfe same daye that ye haue brought an offering vnto your God. Let this be a lawe for euer in your generation and in all your dwellings. And ye shall count from the morowe after the Sabbath: euen from the daye that ye broughte the sheaf of the waueoffering seuen Sabbathes complete: euen vnto the morowe after the seuenth Sabbath shall ye numbrye fyfthe dayes. And ye shall bringe a newe meatoffe ryng vnto the Lorde. And ye shall bringe out of your habitacions two waue loues made of twotenth deales of fyne flour, & that are made with leuen for fyfthe frutes vnto the Lorde. And ye shall bringe wyth the breade & seuen lambes without deformitye of one yere of age, and one ponge ore and two rammes, whiche shall serue for a burnt offering vnto the Lorde, with meat offerings and theyr brynne offerings, to be a sacrifice for a sweete sauour vnto the Lorde.

¶ Then ye shall offer an hegoate for a synoffe- ryng: & two lambes of one yere olde for a peace offering. And the psealte shall waue them with the breade of the fyfthe frutes before the Lorde, and with the two lambes. And these holy thynges of the Lorde, shalbe the Psealtes. And ye shall proclayme the same day, that it may be an holy conuocation vnto you: ye shall do no laboryous worke therein: lette it be a lawe for euer in all your dwellings, and in all your generations. * And when you reape downe your barne, thou shalt not make cleane ryddance of the feld neyther shalte thou make anye aftergathering of thy heruest: but shalte leaue it vnto the poore and the straunger. I am the Lorde your God. And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye: In the seuenth moneth, in the fyfthe daye of the moneth shall ye haue rest, * euen the remembrance of blowingge, an holy conuocation: ye shall do no laboryous worke therein, but offer sacrifice vnto the Lorde. * And the Lorde spake vnto Moses saying: the .x. tenth daye also of the selfe seuenth moneth is a daye of reconcylng, therefore shal it be an holpe conuocation vnto you, and ye shall humble your soules, and offer sacrifice vnto the Lorde. Ye shall do no worke the same day, for it is a daye of reconcylng, to make an attouement for you before the Lorde your God.

For what so euer soule it be that humblyeth not himselfe that daye, he shalbe destroyed from amonge his people. And what so euer soule do any worke that daye, the same soule wyl I destroye from amonge his people. Ye shall do no maner worke therefore: Let it be a lawe for euer in your generations, and in all your dwellings. Lette it be vnto you a Sabbath of rest, and ye shall humble your soules in the nyth day of the moneth at euen: from euen to euen shal ye rest in your Sabbath. ¶

And

Exod. xliij. b.
II. Exod. xliij. b.
II. Exod. xliij. b.

And the Lord spake vnto Moses, saying: **S**peake vnto the chyldren of Israel, and say: * The fiftenth daye of the same seventh moneth is the feaste of tabernacles, seven dayes vnto the Lord. The fiftenth daye is an holy comocacion: ye shall do no laboryous worke. Seven dayes ye shall offer sacrifice vnto the Lord, and in the egypte daye shall be an holy comocacion vnto you, and ye shall offer sacrifices vnto the Lord. It is the collection, and ye shall do no laboryous worke therein. These are the feastes of the Lord, which ye shall call holpe conuocacions, for to offer sacrifice vnto the Lord, burnt offering, meat offering, peace offering, and bynch offerings, euer daye bynch sacrifice besyde the Sabbathes of the Lord, and besyde your gyften, besyde your houses, and all your frewill offerings, whiche ye geue vnto the Lord.

¶ Moreover, in the fiftenth daye of the seventh moneth, when ye haue gathered in the frute of the lande, ye shall kepe holpe daye vnto the Lord seven dayes. The fiftenth daye shall be as a Sabbath: yhe daye in the egypte daye shall be the rest of the Sabbath. And ye shall take pou in the fiftenth daye, the frutes of goodly trees, boughes and Palme trees, and the bowes of thiche trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes. And ye shall kepe this feaste vnto the Lord viij. dayes in the pere. It shall be a lawe for euer in your generacions, that ye kepe it in the seventh moneth. Ye shall dwell in bothes. viij. dayes eue al ye are Israelites boine, that dwell in bothes, y your chyldren after you maye knowe how that I made the chyldren of Israel to dwell in bothes, when I brought them out of the land of Egypte: I am the Lord your God. **¶** And Moses spake vnto the chyldren of Israel, concerning the feastes of the Lord.

The xxxij. Chapter.

The oyle for the lampes. He that curseth must be Routh. He that killeth shall be hanged.



And the Lord spake vnto Moses, saying: * comande the chyldren of Israel that they bynche vnto the, puer oyle olyue beaten for lightes to cause the lampes to burne away: without the vyle of wytnesse: in the tabernacle of witness that Aaron dysse them both enen y morning before the Lord alwaies. Let it be a lawe for euer in your generacions. Ye shall dysse the lampes vpon the pure candlestiche before the Lord perpetually. And thou shalt take fyne flour, and bake twelue walleis thereof, two tenth deales shall be in one walleis. And thou shalt set them in two rowes fyve on a rowe vpon the pure table before the Lord, and put pur frankensence vpon the rowes, that they may be breade of remembraunce, and an offering to the Lord. Euer Sabbath he shall put them in rowes before the Lord euermore: of the chyldren of Israel that they be offered for an euerlastyng couenunt. * And they shall be Aarons y his sonnes, which shall eate them in the holy place. For they are most holy vnto him of the offerings of

the Lordes by a perpetuall statute. And the son of an Israelitish wyfe, whose father was an Egyptian, went out among the chyldren of Israel. And this sonne of the Exaltitish wyfe, and a man of Israel stroue together in the hoste.

And the Israelitish womans sonne * blasphemed the name of the Lord: and cursed, and they brought hym vnto Moses. Hys mothers name was Salomith, which was the daughter of Dibzi: of the trybe of Dan: y they put hym in ward, that the mynde of the Lord myght be shewed them. And the Lord spake vnto Moses saying: bynche the cursed speaker wythout the hoste, and let all that heard hym, put theyr handes vpon his head, y let al the multitude stoune hym. And thou shalt speake vnto the chyldren of Israel, saying: Who soeuer curseth his God shall beare hys synne. And he that blasphemeth the name of the Lord, let hym be slayne, and all the multitude shall stoune hym to death. Whether he be boine in the land of a stranger, when he blasphemeth the name of the Lord, let hym be slayne. And he that killeth any man, let hym dye the death. And he that killeth a beaste, let hym make hym good, soule for soule. And yf a man mayme hys neygghbour, as he hath done, so shall it be done to hym: y bryke for bryke: eye for eye and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. And he that killeth a beaste let hym paye for it: and he that killeth a man, let hym dye. Ye shall haue one maner of lawe: euen for the stranger aswell as for one of your selues, for I am the Lord your God. And Moses tolde the chyldren of Israel, and they brought hym (that had cursed) out of the hoste, and stoune hym with stones. And the chyldren of Israel dyd as the Lord commaunded Moses.

The xxxij. Chapter.

The Sabbath of the seven peres: and of the pere of the lande: the, otherwyle called the fiftenth pere.



And the Lord spake vnto Moses in Mount Sinai, saying: speake vnto the chyldren of Israel, and saye vnto them: wher ye come into the lande whiche I geue you, the lande shall rest, and kepe Sabbath vnto the Lord. * Syre peres thou shalt sowe thy felde and syre yere thou shalt cut the vyneyard, and gather in the frute thereof. But the seventh pere shall be a Sabbath of reste vnto the lande. The Lordes Sabbath it shall be: thou shalt neither sowe the felde, nor cut thy vyneyard. That whiche groweth of theowne accord he thou shalt not reape, nyether gather the grapes that thou hast lefte behynde, for it is a pere of rest vnto the lande. And the reste of the lande shall be meate for you: euen for the, for thy seruaunt: and for thy mayde for thy byrded seruaunt, and for the stranger that sojourneth wyth the: and for thy cattell, and for the beastes that are in the lande, shall all the increase thereof be meate.

And thou shalt nombr leue Sabbathes of peres vnto the, euen seuentymes seven yere: and the space of the seven Sabbathes of peres: wyl be vnto the nyne and fortye yere.

f.iii. And

Exod. xliij. b.
II. Exod. xliij. b.

Exod. xliij. b.

Exod. xliij. b.

Exod. xliij. b.

Exod. xliij. b.

Exod. xliij. b.

Exod. xliij. b.

Exod. xliij. b.
II. Exod. xliij. b.

And when thou shalt make a trumpe blowe: in the tenth daye of the seventh moneth, euen in the daye of attonement shall ye make a trumpe blowe, & shalowe out all your lande. And thou shalte halowe that yere: euen the fiftieth yere, and proclaim lyberte for thowse out the lande: vnto all the inhabytens thereof, for it shall be a yere of iudelye vnto you, and ye shall retourne euery man vnto hys possession, and euery man vnto hys hynned agayne. A yere of iudelye that fiftieth yere be vnto you. Ye shal not some neyther reape that whiche groweth of it selfe, neyther gather the grapes that are lefte.

For that yere of iudelye shal be holpe vnto you: but ye shall eate of the increase thereof of the felde. In the yere of thys iudelye ye shall retourne euery man vnto his possession agayne. If thou selleste oughte to thy neyghboure, or byest of thy neyghbours hande, ye shall not dis- craue one another: but accordynge to the number of yeres after the iudelye yeare thou shalte bye of thy neyghboure, and accordynge vnto the nombre of yeres and of the frutes, he shall sell vnto the.

Accordynge vnto the multitude of yeres, he shall encrease the pryce thereof, and accordynge to the fewnesse of yeres, he shall mynyshe the pryce of it: for the nombre of frutes doeth he sell vnto the. * And shalowe not ye therfore euery man his neyghboure, but thou shalt feare thy God. For I am the Lord your God: whether for ye shall do after myne ordynances: & hepe my lawes, and do them, and ye shall dwell in the lande in lastye.

Le. xlii. a

And the lande shall geue her frute, and ye shall eate your frute: and dwell therein in lastye. And if ye shal say: what shal we eate the seventh yere, for we shall not sow, nor gather in our increase? I wyl sende my blessinge vpon you in the syxe yere, and it shall byynge forth the frute for thye yeres, and ye shal sowe the egght yere, and eate yet of olde corne vntill the nyynth yere: euen vntill her frutes come, ye shall eate of olde store. The lande shall not be solde to be waste: for the land is myne, and ye be but straungers and sojourners with me.

De. xxi. a

De. xxi. a

In all the lande of your possession, ye shall graunte a redemption for the lande. If thy brother be waxed poore, and hath solde awaye of hys possession, and if any of hys kynne come to redeme it, lette hym by out that whiche his brother solde. And if he haue no man to redeme it, let hys hande get so muche as may be sufficient to bye it out agayne, and lette hym counse howe longe it hath bene solde, and deliuer the rest vnto the man to whom he solde it, that he maye retourne to hys possession agayne. But and if his hande can not get sufficient to restore to the other agayne, then that whiche is solde shall remaine in the hande of hym that hath bought it, vntill the yere of iudelye: and in the iudelye it shal come out, and he shall retourne vnto his possession agayne. And if a man sell a house of a dwellinge wythin the walles of a cite, he may bye it out agayne wythin a whole yere after it is solde: euen any daye of the yere shall he redeme it agayne. But and if he bye it not oute

agayne wythin the space of a full yere, then the house that is in the walled cite, shalbe stablyshed, and be hys owne that boughte it, and hys successours after hym, and shall not go oute in the iudelye. But the houses of villages, whiche haue no walles rounde aboute them, are counted as the felde of the countrey, and therefore they maye be boughte out agayne, and shal retourne in the iudelye. Soe wythstandynge, the Cities of the Leuitres, and the houses of the cities of thys possession, maye the Leuitres redeme at all seasons. And if a man purchase oughte of the Leuitres, the house that was solde and the cite of thys possession shall goo oute in the yere of iudelye: for the houses of the cities of the Leuitres, are thys possession amonge the chyldren of Israel. But the felde of the suburbs that is by the cite, maye not be solde: but is thys perpetuall possession.

If thy brother be waxed poore, and fallen in decaye with the, thou shalt releeue hym, both the straunger and sojourner, that he maye liue with the. * And thou shalt take no vsurpe of hym, or vantage, but thou shalt feare the God, that thy brother maye lyue wyth the. Thou shalt not geue hym thy money vpon vsurpe, nor lende hym thy corne for increase. I am the Lord your God, whiche broughte you out of the lande of Egypte: to geue you the lande of Canaan, and to be your God. * If thy brother that dwelleth by the, be waxen poore, and he solde vnto the, thou shalt not compell hym to the bondage of seruantes, but as an hyred seruante, and as a sojourner he shal be wyth the, and shal serue the vnto the yere of iudelye, and then shal he departe from the, bothe he and hys chyldren wyth hym, and shall retourne vnto hys owne kynned agayne: and vnto the possession of hys fathers, for they are my seruantes, whiche I broughte out of the lande of Egypte, and shall not therfore be solde as bonde men. Thou shalt not rapyne ouer him cruelly, but shalt feare thy god.

Ex. xxi. a. De. xxi. a. Ex. xxi. a

Ex. xxi. a. De. xxi. a

Thy bonde seruante, and thy bonde mayde: whiche thou shalt haue, shall be of the heathen that are rounde aboute you: of them shal ye purchase seruantes and maydens, and of the chyldren of the straungers, that are sojourners amonge you, and of thys generacions that are wyth you, whiche they begat in your lande.

These shal be your possession, and ye shall take them as indertanner for your chyldren after you, to possesse them, they shall be your bonde men for ever. But ouer your brethren the chyldren of Israel, ye shall not rapyne one ouer another cruelly. If a sojourner or a straunger waxe ryche by the, and thy brother dwelleth by hym waxe poore, and sell hym selfe vnto the straunger or sojourner by the, or to anye of the straungers kyn, after that he is solde, he maye be redeemed agayne: one of hys brethren, or his vnckle, or hys vnckles sone may bye him oute: or anye that is nye of hym vnto hym of hys kynned, maye redeme hym: eyther of hys hande can gette so muche, he maye be lofed. And he shall reken wyth hym that boughte hym from the

De. xxi. a

De. xxi. a

De. xxi. a

De. xxi. a

the pere that he was solde in, vnto the pere of indelpe: & the ppyce of hys being shalbe valued accordyng vnto the nombze of peres. As an hyed seruaunte shal be wryth hym. If there be yet many peres behynde, accordyng vnto them let hym geue agayne for his deliuerance, of the money that he was bought for. If there remaine but fewe peres vnto the pere of indelpe, let him counte with him agayne, and accordyng vnto his peres geue hym agayne for his redemption and he shalbe with him pere by pere as an hyed seruaunte and the other shal not raygne cruelly ouer him in the light. If he be not redeemed thus, he shal go out in the pere of indelpe, both he and his chyldren with him: for the chyldren of Israell are my seruauntes, whiche I brought out of the lande of Egypt. I am the Lorde your God.

The xxvi. Chapter.

They are blyssed that kepe thes thynge that God commandeth.

Dnt. 3. a



Ye shall make you no ydols nor grauen ymage, neither reare you vp any stone neyther shal ye set vp any image of stone in your lande to worshippe it: for I am the Lorde your God, ye shall kepe my Sabbothes, and feare my sanctuarie: for I am the Lorde. If ye walke in myne ordinaunces and kepe my commaundementes, and do them I will sende you rayne in the righte season, and the lande shal yelde her increase, and the trees of the felde shal geue thei frute. And the thysinginge shal reache vnto wyne harneste, and the wyne harneste shal reache vnto sowynge tyme, and you shal eate your bzeade in plentousnesse, and dwell in your lande peaceably. And I will sende peace in the lande, and ye shall slepe wrythout any man to make you afraide.

Joc. xlii. c

II. Cor. vi. a

II. Cor. vi. a

And I will ryd euil beastes out of the land and there shal no swearde goo thowout your lande. And ye shal chase your enemies, and they shal fall before you vpon the swearde. * And tye of you shal chase an hundred, and an hundred of you shal putten thousande to flyght, and your enemyes shal fall before you vpon the swearde. For I will haue respect vnto you, and make you increase and multiplye you, and sette vp my couenaunte wryth you. And ye shal eate olde store, and carpe out olde for the newe. * And I will make my dwelling place amonge you, and my soule shal not loth you. I will walke amonge you: and will be your God and ye shal be my people. I am the Lorde your God which brought you out of the lande of Egypt, ye shalde not be they: bondmen and I haue broken the cherynes of your yoke, and made you go fre. * But and if ye will notarken vnto me, nor wyl not do after these commaundementes. And if ye shall despyce myne ordinaunces, ether if your soule abhorre my lawes, so that ye wyl not do al my commaundementes, but breake myne appoyntment, I also wyl do this vnto you. For I wyl bynne vpon you fearfulness, swellinge of body, and the burnynge ager we to consume your eyes, and gender sorowe of hart. And you shal sowe your seede in vayne, for your

enemyes shal eate it. And I wyl set my face agaynst you, & ye shal fall before your enemyes and they that hate you shal raygne ouer you, and ye shal see when no man foloweth you.

Dnt. 3. a

And if ye wyl not yet for al this hearken vnto me, then wyl I pnysh you seuentymes more for your synnes, and wyl breake the pynde of your stubburnes. And I wyl make your heauen as yron, and your earth as brylle. And your labour shalbe spent in vayne. For your lande shal not geue her increase, neyther shal the trees of the lande geue thei frutes. And if ye walke contrary vnto me, and wyl not hearken vnto me I wyl bynne seuentymes mo plagis vpon you accordyng to your synnes. I wyl also sende in wyld beastes vpon you, whiche shal rob you of your chyldren, and destroye your cattell, and make you fewe in nombze, and cause your hie wayes to growe vnto a wyldernesse. And if ye may not be reformed by these thynges but shal walke contrary vnto me, then wyl I also walke contrary vnto you, and wyl punyche you yet leuen times for your synnes. And I will sende a swearde vpon you, that shal avenge my testamēt. And when ye are gathered to gether with in your cities, I wyl sende the pestilence amonge you, and ye shalbe deliuered into the hand of the enemye. And when I haue broken the staffe of your bzeade: ten wyues shal bake your bzeade in one oven, and they shal deliuer you your bzeade agayne by weighte: ye shal eate, and not be satisfied. And if ye wyl not yet for al this, hearken vnto me, but shal walke agaynst me, I wyl walke contrary vnto you also in indignacion, and wyl chastice you seuen times for your synnes. * And ye shal eate the fleshe of your sonnes and the fleshe of your daughters shal ye deuoure.

Dnt. 3. a

III. Cor. vi. a

I wyl destroye your hie places, and rote out your ymages, and cast your carthasses vpon the bodies of your ydols, and my soule shal abhorre you. And I wyl make your cities desolate, and bynne your Sanctuary vnto nought, and wyl not smell the swetnesse of your odours. I wyl bynne the lande vnto a wyldernesse, and your enemyes whiche dwell therein, shal wonder at it. And I wyl strow you amonge the heathen, and wyl drawe out a swearde after you, and your lande shalbe waste, and your cities desolate. Then shal the lande enioye her Sabbothes, as longe as it lyeth voyde, & ye shalbe in your enemyes lande: euen then shal the lande reste, and reioyce in her Sabbothes. As longe as it lyeth voyde, it shal reste, because it dyd not rest in your Sabbothes, when ye dwelt vpon it.

E

And vpon them that are left a lye of you, I wyl sende a saputenesse into they: hartes in the lande of they: enemyes: and the sounde of a shakynge leafe, shal chase them, and when they see the swearde, they shal say: no man folowynge vpon them. They shal say one vpon another, as it were before a swearde, euen no man folowynge vpon them, and ye shal haue no power to stande before your enemyes: And ye shal perishe amonge the heathen, & the lande of your enemyes shal eate you vp.

I. iii. shal

And they that are left of you, shall ynn awaye in theyr brightnes, euen in theyr enemies lande, and in the midde of theyr fathers that they consume. And they shall confesse theyr misdeedes and the midde of theyr fathers for their trespass, whiche they haue trespassed agaynst me, and for that also that they haue walked contrary vnto me. Therefore, I also will walke contrary vnto them, and will bypunge them into the lande of theyr enemies. And then at the last waye theyr uncircumcised hartes shall be rained, & they shall make attonement for theyr misdeedes.

Deu. xiii.

And * I will remembre my couenant with Jacob, and my bonde with Isaac, and myne appoyntment with Abraham will I remember, and will thynke on the lande. The lande shall be left of them, & shall enioye her sabbothes while the spere waste without them.

Deu. xiii.

And they shall make an attonement for theyr misdeedes, because they despised my lawes, and because theyr soules refused myne ordinaunces: And yet for al that when they be in the lande of theyr enemies: * I will not cast them away, neither will I abhorre them, to destroye them utterly, and breake myne appoyntment with them: for I am the Lord thy God. I will for theyr sakes remembre the couenante made vnto their fathers when I broughte them out of the lande of Egypte in the syght of the heathen, & I might be theyr God: I am the Lord. These are my ordinaunces, and iudgements, and lawes: whiche the Lord made betwene him and the children of Israel in mount Sinaï, by the hande of Moses.

¶ The xxvii. Chapter.

Of howe's bolles, and of theyr set.

And the Lord spake vnto Moses, saying: speake vnto the children of Israel, and say vnto them: If any mā will geue a singuler bolle vnto the Lord, accordyng to the value of the soules, the value of the male from twenty yere olde vnto syttee shall be syttee * sycles of siluer, after the weyght of the sanctuary. And if it be a female: the value shall be thyttee sycles. And from fyue yeres to twentye, the male shall be set at twentye sycles, and the female at x. sycles. And fro a moneth vnto fyue yere, the male shall be set at fyue sycles of syluer, and the female at thre. And he that is sixty yere olde, and aboue shall be valued at syttee sycles, and the woman at ten. But if he be to pooze so to be set he shall present hym selfe before the prest: and the prest shall value hym accordyng to the hande of hym that vowed is able to get, euen so shall the prest value hym. If it be a beast of whiche men byng an offering vnto the Lord: all that any man geueth of such vnto the Lord shall be counted holy. he shall not aulter it nor chaunge it a good for a bad, or a bad for a good. And if he chaunge beest for beest, the both the same beest and it also wher with it was chaunged shall be holpe. If it be any manner of vnclean beest, of wher men do not offer a sacrifice vnto the Lord, he shall set the beeste before the prest, and the prest shall value it, whether it be good or bad. And as the prest

Num. xiii.

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seteth it, so shall it be. But if he will byre it a gayne, he shall geue the fyfte parte more aboue that it was set at. If any man dedicate his house to be holy vnto the Lord: the prest shall set it, whether it be good or bad, and as the prest hath set it, so shall they value be. And wher he that sanctified it will redeme his house: let him geue the fyfte parte of the money that it was indged at therto, and it shall be his.

If a man buy a pece of his enherited lande vnto the Lord: it shall be set accordyng to the seide therof. If it beare an homer of barley it shall be set at fyfty sicles of siluer. If he buy his felde immediatlye from the pere of iudelye, it shall be worth accordyng to as it is esteemed. But and if he buye his felde after the iudelye, the prest shall rehen the money accordyng to the nombe of the yeres that remaine vnto the yeres of iudelye foloweng and thereafter it shall be lower set.

If he that consecrated the felde, will redeme it againe, let him put the fyfte parte of the price that it was set at therto, and it shall be his.

And if he will not redeme the felde, but selleth it to another mā, he (that buyeth) may redeme it nomore. But when the felde goeth out in that yere of iudelye, it shall be holy vnto the Lord: eue as a felde that is utterly put away, and it shall be the prestes possession. If a mā sanctify vnto the Lord a felde which he hath bought, and is not of his enheritaunce, the prest shall rehen vnto hym what it is worth vnto the pere of iudelye, & he shall geue the price that it is set at, the same daye, as a thyng consecrated vnto the Lord.

And in the yere of iudelye, the felde shall retorne vnto hym whose enheritaunce of land it is. And

all setyng shall be accordyng to the sytle * of the sanctuary. One sytle contynerth twenty halfe pens.

* But the fyft bozne of sy beastes that is appoynted vnto the Lord, may no man sanctify: whether it be ore or shepe, for it is sy Lordes already. If it be an vnclean beest, he shall redeme it, as it is set at, and geue the fyfte parte more therto: Or if it be not redemed, it shall be solde, accordyng to the value. For withstanding, no damned thyng that a man putreth from hym & dedicateth vnto the Lord of all his good (whether it be mā or beest or land of his enheritaunce) may be solde or redemed: for euery thyng so put away is most holy vnto the Lord. Let no damned thyng that a man separateth: be redemed, but by the death. Euery tyth of the lande which is of the seide of the land, or of the frute of sy trees is the Lordes: and is sanctified vnto the Lord.

And if a man will redeme ought of his tythes: let hym ad the fyfte part therto. And euery tyth of ore and of shepe and of euery beest sy goeth vnder the rod, euen euery tenth shall be holy vnto sy Lord. he shall not loke if it be good or bad, nor chaunge it. Els if he chaunge it, both it and that it was chaunged withall, shall be halowed vnto the Lord, & may not be redemed. These are the comandementes which sy lord comanded by Moses vnto the chyldre of Israel in mount Sinaï.

¶ The ende of the thytte boke of Moses, called in sy hebrue, Waicra, & in sy Latyn Leuiticus.

The

Deu. xiii.
Deu. xiii.
Deu. xiii.

Deu. xiii.

Deu. xiii.

The fourth booke of

Moses, called in the Hebrew, Waiedab-
bar, and in the Latin Numeri.

The first Chapter.

All that are apt for battle, or nomyned. The trybe of Levi
made murther in the Tabernacle.



And the Lorde spake vnto Moses
in the wyldernes of Synai, in y
Tabernacle of wyynes, the fyfte
daye of the seconde moneth in the
seconde yere after they were come
out of the lande of Egypt, saying
Take ye the summe of all the multitude of the
chyldren of Israel, after they: kynredes & hou-
shold of they: fathers wyth the nombre of they:
names all y are males, heade by heade, from .xx.
yere and aboue: euen all that go forth to the war
in Israel, thou and Aaron shall nombre them,
thozowout they: armyes, and wyth you shalbe
men of euery trybe wherof euery one is head ma
of the house of his fathers. And these are the na-
mes of the men that shall stande wyth you: of
the trybe of: Ruben Elhur, the sonne of Bede-
ur: of Simeon, Selumiel the son of Surti, Sa-
dai: of Iuda, Nabelson, the sonne of Aminadab
of Iachar, Barbanai, the sonne of Iuar: of za-
bulon, Eliab, the sonne of Helon. Amonge the
chyldren of Ioseph: of Ephraim, Elisama the
sonne of Amihud: of Manasse, Samiel, y son
of Bedayur: of Ben Iamin, Abidan the sonne of
Sedeoni: of Dan, Abiezer, the sonne of Ammi,
Sadai: of Aser, Dagiel, the sonne of Ocran: of
Gad, Elisab the sonne of Deguel: of Repphail
Aihra the sonne of Enan.

These were of great fame in the congrega-
cyon, lordes of the trybes of they: fathers, and
heades ouer thousandes in Israel. And Moses
and Aaron toke these men (which are expessed
by they: names) and gathered all the congrega-
cyon together, the fyfte daye of the seconde mo-
neth, and they were rekened thozowe out they:
kynredes and houses of they: fathers by name:
from twenty yere and aboue, head by head. As
the Lorde commaunded Moses, euen so he nom-
bered them in the wyldernes of Synai. And the
chyldren of Ruben Israels eldest sonne thozowe
out they: generacyons, and they: kynredes and
houses of they: fathers in the nombre of names
heade by heade (all males from twenty yere and
aboue) as many as byd go forth to the war: the
nombre of them that were of the trybe of Ruben,
was .xvi. thousande, and fyue hundred,

Of the chyldren of Simeon thozowout their
generacyons and they: kynredes, and houses of
their fathers, the summe of them in the nombre
of names, head by head, all the males from twenty
yeres and aboue, who forer myght go forth
to the warre: the summe of them that were of y
trybe of Simeon, .ix. thousande: and thye hun-
dred. Of the chyldren of Gad thozowout they:
generacyons and they: kynredes and households
of they: fathers, the nombre of the names from
twenty yere and aboue, all that went forth to y
warre: the nombre of them that were of y trybe
of Gad, was .xlv. thousande, fyue hundred and
fyty. Of the chyldren of Iuda thozowout their
generacyons, and they: kynredes and houses of
they: fathers, the nombre of names from twenty
yere and aboue, all that were able to go forth
to the warre: The nombre of them that were of
the trybe of Iuda was .lxxv. thousande & fyue
hundred. Of the chyldren of Iachar thozowout
they: generacyons and they: kynredes and hou-
ses of they: fathers: the nombre of names from
twenty yere and aboue wyth went all forth to
warre, the nombre of them that were of y trybe
of Iachar, was .xii. thousand, & .xii. hundred.

Of the chyldren of zabulon, thozowout their
generacyons and they: kynredes, and houses of
they: fathers, the nombre of names from twenty
yere and aboue, which were able to go forth
in the hoste: The nombre of them that were of y
trybe of zabulon, was .lxv. thousande and four
hundred. Of the chyldren of Ioseph: Namely, of
the chyldren of Ephraim thozowout they: gene-
racyons and they: kynredes and houses of their
fathers, the nombre of names from twenty ye-
res and aboue, all that wente out to the warre: y
nombre of them that were of y trybe of Ephra-
im was .xl. thousande and fyue hundred.

Of the chyldren of Manasse thozowout their
generacyons, and they: kynredes, and houses of
they: fathers, the nombre of names from twenty
yere olde and aboue, all that went out to the
warre: The nombre of them that were of the
trybe of Manasse was .xxxii. thousande and .ii.
hundred. Of the chyldren of Ben Iamin thozow
out they: generacyons, and they: kynredes and
houses of they: fathers, y nombre of names fro
twenty yere and aboue, all that went forth to y
warre: The nombre of them that were of y trybe
of Ben Iamin was .xxxv. thousande & .iii. hun-
dred. Of the chyldren of Dan thozowout they:
generacyons and kynredes and houses of they:
fathers: the nombre of names from twenty yere
olde and aboue, all that went forth to the war.

The nombre of them that were of the trybe
of Dan was .lxii. thousande and seven hundred.
Of the chyldren of Aser thozowout they: gene-
racyons and they: kynredes and houses of they:
fathers, the nombre of the names from twenty
yeres and aboue, all that wente out to warre.
The nombre of them that were of the trybe of
Aser was .xli. thousande and fyue hundred. Of
the chyldren of Repphail: thozowout their gene-
racyons and they: kynredes and houses of they:
fathers the nombre of names from twenty ye-
s. v. rrs

res and aboute, all that might go forth to f war
The nombze of theym that were of the trybe of
Rephai, was thye and fyfye thousande, and
four hundred. These are the summes which Mo
ses and Aaron nombzed and the pryces of Is
rael: thole twelue men, whiche were euerie one
ouer the house of theyr fathers. And all the nom
bz of the chyldzen of Israel, thozowe out the
houses of theyr fathers, from twentye yere and
aboue, all that went forth to the warre in Isra
ell, dyde we all vnto the summe of fyre hundred
and the thousande, fyne hundred and fyfye.

Exod. xlii.
Numeri. xlii.

But the Leuites after the trybes of theyr fa
thers were not nombzed among them. And the
Lorde spake vnto Moses, sayinge: Thou shalt
not number f trybe of Leui, neither take the sum
of them from amonge f chyldzen of Israel. But
thou shalt appoynt the Leuites ouer the habita
cyon of wynter, and ouer all the vessels therof
and ouer all thinges that are in it. Pee they shal
beare the tabernacle and all the vessels therof
and they shal mynster in it, & shal dwell round
about the tabernacle. And when the tabernacle
goeth forth, the Leuites shal take it downe: and
when the tabernacle is to be pyched, they shal
set it vp: and yf any straunger come npe, he shal
dye. And the chyldzen of Israel shal pyche theyr
tentcs, euerie man in hys owne company, and e
uery man vnder hys owne standerd thozowout
theyr hostes. But the Leuites shal pyche round
about the tabernacle of wynter, that there be no
wrath vpon the congregacyon of f chyldzen of
Israel, and the Leuites shal kepe the watche of
the tabernacle of wynter. And the chyldzen of
Israel dyd accordyng to all that the Lorde com
maunded Moses, euen so dyd they.

CChe ii. Chapter.

The ordre of the tentes. The hostes of the tentes
of Israel.

Ad the Lorde spake vnto Moses,
and Aaron, sayinge: euerie man of
the chyldzen of Israel shal pyche
vnder his owne standerd and vnder
the armes of theyr fathers hou
ses: on the other syde and rounde aboute the Ta
bernacle of wynter shal they pyche. On the
easte syde towarde the risinge of the sunne, shal
they of the standerd of the hoste of Iuda pyche
thozowout theyr armies: And Abeslon the son
of Aminadab was captayn of the song of Iuda.
And his host and the nombze of them. lxxiii. M
and fyre hundred. Nexte vnto hym shal they
be of the trybe of Issachar pyche and Nathana
el the sonne of Iuar was captayn of the chyldze
of Issachar: his host and the summe of the nobze
therof. lxxii. thousande, and four hundred. And
then the trybe of Zabulon: and Eliab f sonne of
Helon, captayn ouer the chyldzen of Zabulon &
his host, and the nombze of them. lxxi. thousand
and four hundred: so that the whole nombze of
the whole hoste of Iuda are an hundred thou
sande lxxvi. thousande and four hundred tho
rowout theyr armies: and these shal go before.

B On the south syde shal the standerd of the
hoste of Ruben kepe thozowe theyr companyes

and the captayn ouer the sonnes of Ruben, was
Elisur the sonne of Sedeur. And hys host and
the nombze of them. xli. thousand and fyre hun
dred. And laste by hym shal the trybe of Sime
on pyche, and the captayn ouer the sonnes of
Simeon, was Salumiel the sonne of Iuri Sa
bat, and hys hoste, and the nobze of them. lxx.
thousande and the hundred. And the trybe of
Gad also, and the captayn ouer the sonnes of
Gad, was Eliafah the sonne of Deguell: And
his host and the nombze of them. xli. thousand
fyre hundred and fyfye. All that were nombzed
with the trybe of Ruben: an hundred thousand
li. thousand four hundred and fyfye, thozowout
theyr armies, & they shal go in the second place.
And the tabernacle of wynter shal goe with the
hoste of the Leuites, in the myddes of the hostes
And as they lye in theyr tentes, euen so shal they
procede in the iourney, euerie man in hys degre,
and vnder theyr owne standerdes.

The west syde shal the standerd of the hoste
Ephraim kepe with theyr armies, and the cap
tayne ouer the sonnes of Ephraim, was Elisa
ma the sonne of Amihud: his host and the nom
bze of them. xl. thousand and fyre hundred. And
laste by hym, shal be the trybe of Manasse, & the
captayne ouer the sonnes of Manasse was Ga
maleel the sonne of Gedazur. hys host and the
nombze of them. xxxii. thousande and two hun
dred. And the trybe of Ben Iamin also: and the
captayne ouer the song of Ben Iamin was Abi
dan the son of Sedeon. his host, and the nom
bze of them. xxxv. thousande and four hundred.
All that were appoynted with f hoste of Ephra
im were an hundred thousande cyght thousand
and an hundred, thozowe out theyr armies, and
they shal go in the thyrde place. The standerd
of the hoste of Dan, shal kepe f nozch syde with
theyr armies: and the captayn ouer the chyldze
of Dan, was Abiezzer the sonne of Ammi Sa
bat. his host and the nombze of them. lxxi. thou
sande and seuen hundred.

And laste by hym shal the trybe of Aser pyche
and the captayne ouer the sonnes of Aser, was
Pagiel the sonne of Ocra. hys host and the
nombze of them. xli. thousand and fyre hundred
And the trybe of Reuphah also, & the captayn
ouer the chyldzen of Reuphah: was Ahira the
sonne of Enan. his host and the nombze of the
liii. thousande and four hundred. All they that
were appoynted with the hoste of Dan, was an
hundred thousande. lvi. thousande and vi. hun
dred. And they shal goe hymmoste wth the yre
standerdes. These are the summes of the chyld
zen of Israel thozowe out the houses of theyr
fathers, euen all the nombzes that pyched tho
rowe out theyr hostes, fyre hundred thousande
the thousande fyne hundred and fyfye. But the
Leuites were not nombzed amonge the chyldze
of Israel as the Lorde commaunded Moses.
And the chyldzen of Israel dyd accordyng to all
that the Lorde commaunded Moses: so they
pyched with theyr standerdes, and so they iour
neyed thozowe out theyr hyndres and thozow
out the householders of theyr fathers.

The

The xiiij. Chapter.

The Levites go out to pasture, but minister in the sanctuary. They pitch their tent next to the habitation.



These are the generacions of Aaron and Moses, in the daye that the Lord spake with Moses in mounte Sinai, & these are the names of the sonnes of Aaron: Abiab the eldest son,

Abihu, Eleazar and Ithamar. * These are the names of the sonnes of Aaron which were priestes appointed, & whose hande was consecrated to minister. * And Abiab and Abihu dyed before the Lord: when they offered strange fyre before the Lord in the wyldernes of Sinai, & had no chyldren. And Eleazar and Ithamar ministered in the syght of Aaron theyr father.

And the Lord spake vnto Moses, saying: hyng the trybe of Levi, and sette them before Aaron the priest: that they maye serue hym, & wayte vpon hym and vpon all the multitude, before the tabernacle of wytnesse, to do the seruyce of the habitation. They shall kepe all the apparel of the tabernacle of wytnesse, and wayte vpon the chyldren of Israel to do the seruyce of the habitation. And thou shalt geue the Levites vnto Aaron and his sonnes, for they are geuen: and deliuered vnto hym of the chyldren of Israel. And thou shalt appoynt Aaron and his sonnes to wayte on theyr priestes offyce: and the stranger that commeth nye, shall be slayne.

And the Lord spake vnto Moses, saying: beholde, I haue taken the Levites from among the chyldren of Israel: for all the fyrst borne, that openeth the matrix among the chyldren of Israel, and the Levites shall be myne: because all the fyrst borne are myne: for the same daye that I smote all the fyrst borne in the lande of Egypt, I halowed vnto me all the fyrst borne in Israel, both man and beaste, and myne they shall be: I am the Lord. And the Lord spake vnto Moses in the wyldernes of Sinai: saying: Nombze the chyldren of Levi after theyr houses of theyr fathers in theyr kynredes. All that are males, from a moneth olde and aboue shalt thou nombze. And Moses nombzed them accordyng to the commaundement of the Lord, and as he had commaunded. * And these were the chyldren of Levi in theyr names: Gerson and Cabath, and Merari. And these are the names of the chyldren of Gerson in theyr kynredes: Libni and Semel. The sonnes of Cabath in theyr kynredes: Amram, Jechar, Hebzon and Ouel. And the sonnes of Merari in theyr kynredes, Gabel and Gusi. These are the kynredes of

Levites, accordyng to the houses of theyr fathers. Of Gerson came the kynred of the Libnites and the kynred of the Semelites. These are the kynredes of the Gersonites.

And the sum of them (after the number of all the males from a moneth olde and aboue) was seven thousande and fyue hundred. And the kynredes of the Gersonites that pitched beynde the habitation westward. The captayne and most auntyent of the house of the Gersonites, was Eliafah the sonne of Lael. And vnder the keepinge of the chyldren of Gerson in the tabernacle of wytnesse was the habitation and the tent the couerynge thereof, and the hangynge of the doore of the tabernacle of wytnesse and the hangynge of the court, and the curtayne of the doore of the court: whiche is rounde aboute the Tabernacle, and the aultar, and the cordes of it for all the seruyce thereof. And of Cabath came the kynred of the Amramites, and the kynred of the Jecharites: the kynred of the Hebzonites, and the kynred of the Ouelites. These are the kynredes of the Cabathites. And the nombre of all the males from a moneth olde and aboue, was eight thousande and fyue hundred, & these shall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldren of Cabath shall pitch on the southsyde of the Tabernacle. The captayne and most auntyent of the house of the kynred of the Cabathites, was Eliafah the sonne of Ouel, & vnder theyr keepinge was the arke, the table, the candelltyche, and the aultar, and all the vessels of the sanctuary that they minister in, and the vapie, and what soeuer belonged to the ministracion thereof. And Eleazar the sonne of Aaron the priest, was captayne ouer all the captaynes of the Levites, and had the ouersyght of them that wayted vpon the sanctuary. And of Merari came the kynred of the Gabelites, and the kynred of the Gusites.

These are the kynredes of Merari. And the summe of them accordyng to the nombre of all the males, from a moneth olde and aboue was fyue thousande and two hundred. The captayne and the most auntyent of theyr house that were of the kynred of Merari, was Juriel the sonne of Abihail: and these shall pitch on the northsyde of the tabernacle. And vnder the custody of the sonnes of Merari shall be the boordes of the dwelling, and the barres, pylles and lockettes thereof, all the vessel thereof, and all that serueth thereto: and the pylles of the court rounde aboute, with theyr lockets, theyr pyennes and theyr cordes. But on the fore front of the habitation before the tabernacle of wytnesse eastward shall Moses and Aaron and theyr sonnes pitch and wayte to kepe the sanctuary, and to kepe the chyldren of Israel. And the stranger that commeth nye, shall be slayne. And the whole summe of the Levites whiche Moses and Aaron nombzed, at the commaundement of the Lord the rowout theyr kynredes: euen all the males from a moneth olde and aboue was xxiij. thousand. And the Lord sayde vnto Moses: Nombze all the fyrst borne that are males among the chyldren

dyn of Israel (from a moneth olde and aboue) and take the nombze of theyr names. And thou shalt appoynte the Levites to me (for I am the Lorde) for all the fyrste borne of the chyldzen of Israel, and the cattell of the Levites, for all the fyrste greded of the cattell of the chyldzen of Israel. And Moses nombzed as the Lord commaunded hym, all the fyrste borne of the chyldzen of Israel. And all the fyrste borne males rehered by theyr names (from a moneth olde and aboue, accordyng to theyr nombze) were. xxii. thousand two hundred and. lxviii. And the Lorde spake vnto Moses, saying: take the Levites for al the fyrste borne of the chyldzen of Israel, and the cattell of the Levites for theyr cattell, and the Levites shall be myne. I am the Lorde. And for the redempcyng of the two hundred & lxviii. (whych are mo then the Levites in the fyrste borne of the chyldzen of Israel) take fyve sheles of every head after the weyght of the Sanctuary, & the shele contaynynge twenty halfpenny. And geue the money wherewith the olde nombze of them is redeemed vnto Aaron and his sonnes. And Moses toke the redempcyon money, of & ouerplus that were mo then the Levites: of the fyrste borne of the chyldzen of Israel toke he this money: euen a thousande thre hundred and. lxx. sheles, after the shele of the Sanctuary. And Moses gaue the money of them that were redeemed, vnto Aaron and his sonnes, accordyng to the woide of the Lorde, euen as the Lorde commaunded Moses.

The. liii. Chapter.

Of the offyce of the Levites.

And the Lorde spake vnto Moses, and Aaron sayinge: Take the sum of the chyldzen of Caphth frome amonge & sonnes of Levi, after their hundredes & houses of theyr fathers (from thysse yere and aboue vntyll fyfthe) all that are able to go furth to the warre: for to doo the worke in the tabernacle of wytnesse. The offyce of the chyldzen of Caphth in the Tabernacle of wytnesse, is most holy. And when the host remourth, Aaron and his sonnes shall come and take downe the vayle, that hangeth betwene & wyappe the arke of wytnesse in it: and shall put thereon a couerpyng of tarus shynnes, and shall spede vpon it a clothe that is altogether of pelowe sylke, and put in the barres thereof. And vpon the wywe table, they shall spede abzode a clothe of pelowe sylke, and put thereon the dyshes, spones, flatpates, and pots to powze wyth and there shall be bread thereon continually: and they shall spede vpon them a couerpyng of purple, and couer the same with a couerpyng of tarus shynnes and putte in the barres thereof. And they shall take a clothe of pelowe sylke, and couer the candlestpyche of lycht, with his lampes tonges, and snuffers, and all the oyle vessels: whych they occuppe about it, and they shall put both it, and all the vessel thereof within a couerpyng of tarus shynnes, and put it vpon a bar.

And vpon the golden aultar they shall spede a clothe of pelowe sylke, and couer it with a couerpyng of tarus shynnes, and putte in the barres

thereof. And they shall take all the thynges, (whych they occuppe to minister within the holy place) and put a clothe of pelowe sylke vpon them, and couer them with a couerpyng of tarus shynnes, and put them on a barre.

And they shall take awaye the ashes from the aultar, and spede a purple cloth thereon: and put vpon it all the vessels thereof that they minister withall: euen the cole pannes, the fleshpokes the shouels, the basens, and the other vessels of the aultar, & they shall spede vpon it a couerpyng of tarus shynnes, and put in the barres of it. And when Aaron and his sonnes haue made an ende of couerpyng the holy thynges, and all the vessels of the sanctuary (agaynst that the host remoure) then the sons of Caphth shall come in for to heare, but they shall not touche any holy thyng lest they dye. And this is the charge of the house of Caphth in the tabernacle of wytnesse. And to the offyce of Eleazar the sonne of Aaron & west pertaineth the oyle for the lycht, the sweet cens the daily meate offerpyng, and the anoyntinge oyle, and the ouerspyghte of all & tabernacle, and of all that therein is, both in the Sanctuary and in all the vessels thereof.

And the Lorde spake vnto Moses and Aaron, sayinge: Ye shall not destroe the tribe of the hyndred of the Caphthites, from amonge the Levites. But thus do vnto them, that they may lyue and not dye, when they goo vnto the moste holy thynges: Let Aaron and his sonnes go in, and take them downe, to euery one after his seruyce, and after his charge. But let them not go in, to se when the holy thynges are folded vp, lest they dye. And the Lorde spake vnto Moses, sayinge: Take also the summe of the chyldzen of Gerson, thowout the houses of theyr fathers and thowout theyr hundredes: from thysse yere and aboue, vntyll fyfthe shalt thou nombze them, all that are able to go forth to the warre for to do seruyce in the tabernacle of wytnesse. And this is the seruyce of the hyndred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellinge, and the roufe of the tabernacle of wytnesse, his couerpyng, and the couerpyng of tarus shynnes, that is an hye aboue vpon it. And the hanging of the doze which is in the Tabernacle of wytnesse: and the hangynges of the court, and the hangyng that is in the entryng in of the gate of the court round aboute the dwelling and the aultar, with & cordes, and al the instrumentes that serue vnto the and all that is made for to serue them.

At the mouth of Aaron and his sons, shall al the seruyce of the chyldzen of the Gersonites be done, in all theyr charges and in al theyr seruyce and ye shall nombze vnto them all theyr byddes to kepe. And this is the seruyce of the hyndred of the chyldzen of Gerson in the tabernacle of wytnesse, and theyr watche shall be vnder the hande of Ichamar the sonne of Aaron the High Priest. And thou shalt nombze the sonnes of Merari after theyr hundredes, and after the houses of theyr fathers: from thysse yeres and aboue vnto fyfthe shalt thou nombze them, euery one that is able

to go forth to the warre, to do the seruyce of the Tabernacle of wytnesse. And this is the charge that they must waite vpon, accordyng to all theyr seruyce in the tabernacle of wytnesse. The lordes of the dwellinge, with the barres, pylers and sockettes thereof, and the pylers that are rounde aboute the court, with theyr sockettes, pyntes and cordes, and wythall the instruments of it, for all theyr seruyce. And by name ye shal reche the thynges that they must waite vpon to beate. This is the seruyce of the hyndredes of the sons of Gerari accordyng to all theyr office in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the prest.

And Moses and Aaron and the pyntes of the multitude nombred the sonnes of the Caphathites, after theyr hyndredes and houses of their fathers from thirtie yere and aboue vnto fyfty, all that were able to go forth to the warre, to do seruyce in the Tabernacle of wytnesse. And the nombres of them thowowe out theyr hyndredes were two thousande, seven hundred and fyftee. This is the nombze of the hyndredes of Caphath: namely, all that myght do seruyce in the tabernacle of wytnesse, which Moses and Aaron did nombze accordyng to the commaundement of the Lorde by the hande of Moses. These are the nombzes of the sonnes of Gerari thowowe out theyr hyndredes and houses of theyr fathers, from thirtie yere vnto fyfty all that were able to go forth to the warre, for to do seruyce in the tabernacle of wytnesse. And the nombzes of them thowowe out theyr hyndredes, and houses of theyr fathers, were two thousande syxe hundred and thirtie. This is the nombze of the hyndredes of the sonnes of Gerari of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aaron dyd nombze accordyng to the commaundement of the Lorde. And these are the nombzes of the hyndredes of the sonnes of Gerari thowowe out theyr hyndredes and houses of theyr fathers from thirtie yere vnto fyfty: all that wente forth to the warre, and serued in the tabernacle of wytnesse. And the nombzes of them after their hyndredes were thre thousand and two hundred. This is the summe of the hyndredes of the sons of Gerari, whiche Moses and Aaron nombred accordyng to the woide of the Lorde, by the hande of Moses. And so all the nombzes of the Leuites, which Moses, Aaron and the Lordes of Israel nombred, after theyr hyndreds and householdes of theyr fathers, from thirtie yere vnto fyfty: every one that came to do his office and seruyce and to beate his burthen in the Tabernacle of wytnesse: were (when they were nombred) viii thousande syxe hundred and lxxx. Accordyng to the woide of the Lorde dyd (Aaron) nombze them by the hande of Moses, euery one accordyng to theyr seruyce and charge, accordyng to their offices: as the Lorde commaunded Moses.

¶ The. v. Chapter.

¶ The knowyng of synne, the cleansing of synne, the lawe of the thirtie dayes, and of gealousye.

And the Lorde spake vnto Moses, sayng: I commaunde the chyldren of Israel, that they put out of the hoste, euery leper and eu-

ery one that hath an yllne, and whosover is defiled vpon a soule. Both male and female shall be put out: euery one of the hoste that I put them, that they despyle not the tentes amonge which I dwel. And the chyldren of Israel dyd so, and put them out of the hoste, euery as the Lorde spake vnto Moses, so dyd the chyldren of Israel.

And the Lorde spake vnto Moses, sayng: I speake vnto the chyldren of Israel: whether it be a man or woman. If they haue comytted any synne that a man doth, I haue trespassed agaynst the Lorde, that soule hath done amysse: Therefore they shall knowe theyr synne whiche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and putte the fyfte parte of it more thereto, and geue it vnto hym, whome he hath trespassed agaynst.

But and yf there be not a man to restore the hurte vnto, nor a kynsman of hym, lette the trespass be made good vnto the Lorde, and it shalbe the prestes, besyde the ram of the attonement, wherby an attonement shalbe made for hym. And euery heue offering that is made of the holy thynges of the chyldren of Israel whiche they byng vnto the prest, shalbe his, and euery mans halowed thynges shal be his: and what so euer any man geueth the prest, it shalbe his. And the Lorde spake vnto Moses, sayng: I speake vnto the chyldren of Israel, and saye vnto them. If any mans wyfe go asyde & trespace agaynst hym, so that another man lye with her secretly, & it be hyd from the eyes of her husbande, & is not come to lyght that she is defyled, and there is no wytnesse agaynst her, neyther she taken with any manner, and the spete of gealousye cometh vpon hym, so that he is gealous ouer his wyfe, whiche is defyled: or yf the spete of gealousye come vpon hym, so that he is gealous ouer his wyfe whiche is yet vndefyled: then let the man byng his wyfe vnto the prest, and byng with her an offering for her: the tenth part of an Ephah of barley meale but let hym put none oyle vpon it, nor put frankincense thereon: for it is an offering of gealousye an offering for a remembrance, causyng the synne to be thought vpon.

And the prest shal byng her: and set her before the Lorde, and let hym take holy water in an earthen vessel, and of the dust that is in the floore of the habitacion, and put it into the water. And let the prest set the woman before the Lorde, and vncouer the womans heade, and put the memoiall of the offering in her handes which is the gealous offering, and the prest shal haue bytter and cursed water in his hande, & the prest shal charge her, and saye vnto the woman. If no man haue lye with the, neyther haue she gone asyde to vncleanness without thy husbande, then haue thou no harme of this bitter and cursed waters. But and yf thou haue gone asyde behynde thyne husbande, and art defyled, and some other man hath lye with the besyde thyne husbande, (and the prest shal charge the woman with an horrible curse, and the prest shal saye vnto the woman) the Lorde make the to be an abhominacion and a curse amonge the people: when the Lorde

Offerynges.

Numeri.

Lorde hee make thy thy taste, and thy belly swell: These cursed waters go into the bowels of the, that they maye make thy belly swell, and thy thy rot, and let the woman saye, Amen, Amen. And let the priest waite these curses.

D And when they be cleued, let hym cast the in to bitter waters, and geue the woman those bitter and cursed waters to drynke, that those cursed and bitter waters maye enter into her. And then the priest shall take the gellousye offering out of the womans hand, and waite it before the Lord, and drynke it unto the altar and the priest shall take an handfull of the offering for a memoriall, and burne it upon the altar, and then make the woman drynke the water: and when he hath made the woman drynke the waters, (if she be defyled and haue trespassed agaynst her husbande:) then shall the cursed and bitter waters go into her, and her belly shall swell, and her thy shall rot, and the woman shall be a curse amonge her people. And if the woman be not defyled, but is cleane, she shall haue no harme but shall conceaue and bare. This is the lawe of gellousye, when a wyfe goeth asyde beynd her husband, and is defyled, or when the sperte of gellousye cometh vpon a man and he drynke gellousye ouer his wyfe, both drynke her before the Lord. And the priest shall do accordyng vnto al this lawe, and the man shall be gyltlesse, and the woman shall beare her synne.

The vi. Chapter.

The lawe of abstinence. The blessing of the people.

2



And if the Lord speake vnto Moyses, saying: speake vnto the chyldren of Israel, and saye vnto them: when either man or woman dothe seperate them selues to vowe a vowe of an abstinence, & appoynt them selues vnto the Lord, he shall seperate hym selfe from wine & strong drynke, and shall drynke no vneage of wyne or of stronge drynke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no fete the grapes, neether yet dryed. As longe as his abstinence endureth, shall he eate no thyng that is made of the vyne tre, or of the carnels, or of the huske of the grape. And as longe as he voweth, & is seperated, there shall no rasure come vpon his heade: but vntill his dayes be oute, in the which he seperated hym selfe vnto the Lord, he shall be holy, and shall let the lockes of his heare growe.

Yob. xlii. a.
Amos. ii. b.

3

As longe as he consecrateth him selfe vnto the Lord, he shall come at no dead body: he shall not make hym selfe vncleane at the deathe of his father, mother, brother, or sister: because that the vowe of the abstinence of his God is vpon his heade. All the dayes of his abstinence he is holy vnto the Lord. And if it fortune that any man by chaunce dye suddenly before hym, the heade of his abstinence shall be defyled, and he shall haue his heade the dayes of his cleynsinge: euen the seventh daye he shall haue it. And the eyght daye he shall drynke two turtles or two yonge pygeons to the priest, before the doore of the tabernacle of wytnesse. And the priest shall offer the one for synne, and the other for a burnt offering, and

Act. xiii. a.

make an attonement for hym as concerninge the synne whiche he hath committed. And he shall be synned vpon a scape, & shall be borne the same daye, and he shall consecrate hym selfe vnto the Lord the tyme of his abstinence) and shall drynke a lambe of a yere olde for trespass: but the dayes that were before are lost, because his abstinence was defyled. This is the lawe of the abstinence, when the tyme of his abstinence is out, he shall be brought vnto the doore of the tabernacle of wytnesse, and he shall drynke his offering vnto the Lord: on he lambe of a yere olde without blemyshe for a burnt offering, and a she lambe of a yere olde without blemyshe for synne, a ram without blemyshe also for a peace offering, and a basket of sweete breade, euen cakes of fyne flour mingled wyth oyle, and bakers of sweete breade anoynted wyth oyle, wyth theyr meate offerings and drynke offerings.

And the priest shall drynke hym before the Lord, and offer his syn offering and his burnt offering and shall offer the ram for a peace offering vnto the Lord, wyth the basket of sweete breade, and the priest shall offer also his meate offering and his drynke offering. And he shall haue the heade of the abstinence in the doore of the tabernacle of wytnesse: euen the head of his abstinence, and shall take the heare of his lockes heare and put it in the fyre, whiche is vnder the peace offering. And the priest shall take the loden quilder of the ram, and one sweete cake out of the basket, and one sweete water also, and put them vpon the handes of the abstinence (after he hath shawen his abstinence of) and the priest shall waite them before the Lord. And these holy thynges shall be the priestes wyth the wauchbet and beare quilder, and then the abstinence maye drynke wyne. This is the lawe of the abstinence whiche hath vowed his offering vnto the Lord for his consecracyon: Wely desethese thynges that his hande can get, accordyng to the vowe whiche he vowed, euen so he muste do after the lawe of his abstinence. And if the Lord speake vnto Moyses, saying: speake vnto Aaron and his sons, sayinge: of this wyse ye shall blesse the chyldren of Israel, and saye vnto them.

The Lord blesse the, and kepe the.

The Lord make his face shyne vpon the and be merciful vnto the. The Lord lyft vp his countenance vpon the, and geue the peace. And they shall put my name vpon the chyldren of Israel, and I will blesse them.

The vii. Chapter.

The offering of the Lord and of the children of Israel.



And it fortuneth in that daye, when Moyses had full set up the tabernacle, and anoynted and sanctified it, and all the apperell therof, the altar also and all the vessels therof, and had anoynted them and sanctified them, the princes of Israel heade ouer the houses of theyr fathers which were the Lordes of the tribes, standyng in theyr offces, offered & brought theyr sacrifice before the Lord: they covered the altar, and twelue oxen: one chaire for two Lordes, and for one an ox, and they brought them before

Exod. xl. a.

The offering of the Lord,

The offering of the Lord,

before the habearpon. And the Lorde spake vn to Moyses, sayinge: take it of them, & they maye be to do the seruyce of the tabernacle of wytnes and thou shalt geue them vnto the Leuytes, to euerie man accordyng vnto his offyce. And Moyses toke the charres and the oxen, and gaue the vnto the Leuytes: two charrettes and thre oxen he gaue vnto the sonnes of Gerson, accordyng vnto theyr offyce. And foure charres and egypt oxen he gaue vnto the sonnes of Merari (accordyng vnto theyr offyce) vnder the hande of Ithamar the sonne of Aaren the Hie Priest. But vnto the sonnes of Caath he gaue none, because they had vpon them the offyce of holy thynges, which they dō beare vpon shulders.

And the Prynces offered for the dedicatynge for the aultar (in the daye that it was anoynted) and brought theyr sacrifices before the aultar. And the Lorde sayde vnto Moyses: The Prynces shall bringe theyr offeringe: & euerie daye one Prynce, for the dedicatynge of the aultar.

The offer-
ring of Sa-
dai.

And so on the first daye dōd Sadai the sonne of Aminadab of the tribye of Iuda offer his sacrifice: And his offeringe was a syluer charger of an hundred and thyrtye cycles: a syluer boule of .lxx. cycles after the weyght of the Sanctuare: and they were both full of fyne wheten flour, myngled wth oyle for a meate offeringe: a spone of .x. cycles of gold, full of cens, a bulloche a ram, a lambe of a yere olde for a burnt offeringe an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, and fyue lambes of a yere olde: this was the gift of Sadai the son of Aminadab. The seconde

The offer-
ring of Sa-
dai.

daye Athanael, the sonne of Iuar, captayne ouer Iachar dōd offer: And he offered for his gyfte a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuare: both full of fyne flour myngled wth oyle for a meate offeringe: a golden spone of .x. cycles, full of cens: a bulloche, a ram, a labe of a yere olde for a burnt offeringe: and an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, fyue lambes of one yere olde. This was the offeringe of Athanael the sonne of Iuar.

The offer-
ring of Sa-
dai.

The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of Zabulon dōd offer. And his gyfte was a syluer charger of an hundred & thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuare and both were full of fyne flour myngled with oyle for a meate offeringe: a golden spone of ten cycles full of cens: a bulloche, a ram, a lambe of a yere olde for a burnt offeringe: an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, fyue lambes of one yere olde. This was the offeringe of Eliab the sonne of Helon.

The offer-
ring of Sa-
dai.

The fourth daye, Elzur the sonne of Sedeur captayne of the chyldren of Ruben dōd offer. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles, after the cycle of the Sanctuare, and they were both full of fyne flour myngled with oyle for a meate offeringe, a golden spone of ten cycles full of cens: a bulloche, a ramme, a lambe

of a yere olde for a burnt offeringe, an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, and fyue lambes, of one yere olde. This was the offeringe of Elzur the sonne of Sedeur. The fyfte daye, Belumiel the sonne of Iuri Sadai, captayne of the chyldren of Simeon offered. His gyfte was a syluer charger of an hundred & thyrtye cycles, a syluer boule of seuentie cycles: after the cycle of the Sanctuare and they were both full of fyne flour myngled with oyle for a meate offeringe: a golden spone of ten cycles full of cens: a bulloche, a ram, a labe of a yere olde for a burnt offeringe: an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, fyue lambes of a yere olde.

The offer-
ring of Be-
lumiel.

This was the offeringe of Belumiel the son of Iuri Sadai. The syxte daye, Elisaph the sonne of Deguel captayne of the chyldren of Gad, offered. His gyfte was a syluer charger of an hundred and thyrtye cycles, a syluer boule of seuentie cycles after the cycle of the Sanctuare, both full of fyne flour myngled with oyle for a meate offeringe: a golden spone of ten cycles full of cens: a bulloche, a ramme, a lambe of a yere olde, for a burnt offeringe an he gote for a synne. And for a peace offeringe two oxen, fyue rammes, fyue begotes, fyue lambes of one yere olde. This was the offeringe of Elisaph the sonne of Deguel.

The offer-
ring of El-
isaph.

The seuentie daye, Elisama the son of Amiad captayne of the chyldren of Ephraim, offered. And his sacrifice was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles: after the cycle of the Sanctuare, both full of fyne flour myngled with oyle, for a meate offeringe: a golden spone of ten cycles, full of cens: a bulloche, a ramme, a lambe of a yere olde for a burnt offeringe: an he gote for a synne, and for a peace offeringe two oxen, fyue rammes, fyue begotes, fyue lambes of a yere olde. This was the offeringe of Elisama, the sonne of Amiad.

The offer-
ring of Eli-
sama.

The eght daye, offered Samael the sonne of Pedazur, the captayne of the chyldren of Manasse. And his offeringe was: a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles after the cycle of the Sanctuare, both full of fyne flour myngled with oyle for a meate offeringe: a golden spone of ten cycles, full of cens: a bulloche, a ram, a lambe of a yere olde for a burnt offeringe: an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, fyue lambes of a yere olde. This was the offeringe of Samael the sonne of Pedazur.

The offer-
ring of Sa-
mael.

The nynth daye, Abidan the sonne of Sedcont captayne of the chyldren of Ben Iamin offered. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentie cycles, after the cycle of the Sanctuare both full of fyne flour mingled with oyle for a meate offeringe: a golden spone of ten cycles, full of cens, a bulloche, a ram, a lambe of one yere olde for a burnt offeringe: an he gote for a synne: and for a peace offeringe two oxen, fyue rammes, fyue begotes, v. lambes of one yere olde. This was the offeringe of Abidan the sonne of Sedcont.

The offer-
ring of Abi-
dan.

The tenth daye: Ithier the sonne of Amiad

The offer-
ring of Ith-
ier.

mi Sadai

mi Gadai, captayne of the chyldren of Dan offered. And his offering was a silver charger of an hundred and thirtye cycles: a silver boule of seventy cycles after the cycle of the sanctuary both full of fyne flour myngled with oyle for a meat offering: a golden scone of ten cycles full of cens: a bulloche, a ram, a lambe of a yere olde for a burnt offering: an hegoate for synne: and for a peace offering two oxen, fyue rammes, fyue hegoates, fyue lambes of a yere olde. This was the offering of Ahiyer the sonne of Ammi Gadai. The eleuenth daye, Bagiel the sonne of Ocran: captayne of the chyldren of Isser, offered. And his offering was: a silver charger of an hundred and thirtye cycles: a silver boule of seventy cycles after the cycle of the sanctuary both full of fyne flour myngled with oyle for a meat offering: a golden scone of ten cycles, full of cens: a bulloche, a ram, a lambe of a yere olde for a burnt offering: an hegoate for synne: and for a peace offering two oxen, fyue rammes, fyue hegoates, fyue lambes of one yere old. This was the offering of Bagiel the sonne of Ocran.

The offering of Ahiyer.

The offering of Ahiyer.

The twelvethe daye, Ahira the sonne of Enan, captayne of the chyldren of Reubai offered. And his offering was: a silver charger of an hundred and thirtye cycles: a silver boule of seventy cycles after the cycle of the sanctuary, both full of fyne flour myngled with oyle for a meat offering: a golden scone of ten cycles, full of cens, a bulloche, a ram, a lambe of one yere olde for a burnt offering: an hegoate for synne: and for a peace offering two oxen, fyue rammes, fyue hegoates, fyue lambes of one yere olde. This was the offering of Ahira, the sonne of Enan.

This was the dedicacyon of the altar in the daye when it was anoynted: vnto the whiche was broughte of the princes of Israel, twelve chargers of silver twelve silver boules twelve spones of golde: every charger contaynyng an hundred and thirtye cycles of silver, every boule lxx. And all the silver vessel contayned two thousande and foure hundred cycles after the cycle of the sanctuary. And the golden spones were, xii. full of cens contayning .x. cycles a peece after the cycle of the sanctuary: so that all the golde of the spones, was an hundred and twentye cycles.

All the bulloches for the burnt offering: were twelve, the rammes twelve, the lambes of a yere olde twelve, with the meat offering: and the hegoates for synne twelve. And all the oxen for the peace offering, were, xliii. the rammes lxxv, the hegoates, lx. the lambes of a yere olde lxxv. This was the dedicacyon of the altar, after that it was anoynted. And when Moses was gone into the tabernacle of wytnesse, to speake with hym, he hearde the voyce of one speakinge vnto hym from of the merre seate, that was vpon the arke of wytnesse betwene the two sperubing, and he talked with hym.

The viii. Chapter.

The order of the lampes. The forme of the candlesticke. The settinge and offering of the Leuites.



As the Lorde spake vnto Moses, sayinge: speake vnto Aaron, sayinge vnto hym: when thou puttest on the lampes, the same shal be lighte toward the fore fronte of the candlesticke. And Aaron did euen so, and lighted the lampes toward the fore fronte of the candlesticke, as the Lorde commanded Moses, and the worke of the candlesticke was of sylfe golde, bothe the waste and the flowers therof: accordyng vnto the visyon whiche the Lorde had shewed Moses, euen so he made the candlesticke. And the Lorde spake vnto Moses sayinge: take the Leuites from amonge the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleunst the: spym hie water of purifyinge vpon them, and let the make a calure to runne a longe vpon al the flesh of them, and let them walche their clothes, and so make them selues cleane.

Then lette them take a bulloche with hye meat offering: euen fyne flour myngled with oyle: and another bulloche shalt thou take for synne. And when thou dost byng the Leuites before the tabernacle of wytnesse, thou shalt gather the whole multitude of the chyldren of Israel together, and byng the Leuites before the Lorde, and the chyldren of Israel shal put theyr handes vpon the Leuites. And Aaron shal waue the Leuites before the Lorde, for a waue offering of the chyldren of Israel, that they maye execute the ministracyon of the seruyce of the Lorde. And the Leuites shal put theyr handes vpon the heades of the bulloches, and thou shalt offer the one for synne, and the other for a burnt offering vnto the Lorde, that thou mayst make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and his sons, and waue them for a waue offering before the Lorde. And thus thou shalt separate the Leuites from amonge the chyldren of Israel, and the Leuites shal be myne: after that shall the Leuites go in, to do the seruyce of the tabernacle of wytnesse. And thou shalt cleanse them and waue them, for they are geuen and deliuered vnto me from amonge the chyldren of Israel, for suche as open every wombe: euen for the first borne of all the chyldren of Israel haue I taken them vnto me.

For all the first borne of the chyldren of Israel, are myne both man and beast: sens the daye that I smote euerie first borne in the lande of Egypte. I sanctified them for my selfe: and I haue taken the Leuites for all the first borne of the chyldren of Israel, and haue geuen the Leuites as a gyfte vnto Aaron, and his sonnes frō amonge the chyldren of Israel, to do the seruyce of the tabernacle of wytnesse, to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, if the chyldren of Israel come nye vnto the holye thinges. And Moses And Aaron and all the congregacyon of the chyldren of Israel did with the Leuites, accordyng vnto al that the Lorde commanded Moses concerning the Leuites: euen so did the chyldren of Israel vnto

Exo. 28. 35.

Exo. 28. 35.

unto them. And the Leuites were purified and washed they: clothes. And Aaron waued them before the Lozde, and made an attonement for them, and benedicted them. After that went the Leuites in to be they: seruice in the Tabernacle of wytnesse, before Aaron and his sonnes: as the Lozde had commaunded Moses concerning the Leuites, euen so they dyd vnto them.

And the Lozde spake vnto Moses, sayenge: these is it that belongeth vnto the Leuites: * fro xxv. yere vppwarde they shall go in, to waite vpon the seruice of the tabernacle of wytnesse, and from the age of fiftye yere, they shall cease waitynge vpon the seruice thereof, and shall serue no more: but shall minystrer vnto they: brethren in the tabernacle of wytnesse, to waite, but shall do no more seruice. Thus therefore shalt thou do vnto the Leuites in they: watche.

The ii. Chapter.

The departure of the people.

And the Lozde spake vnto Moses in the wyldernesse of Synai, in the first moneth of the seconde yere, after they were come out of the land of Egypt sayenge: lette the chyldren of Israel offer passeouer in they: season: euen the fourtene daye of they: moneth at euen lette hye it in they: season, accordyng to all the ceremonyes of it, and accordyng to all the maners thereof. And Moses spake vnto the chyldren of Israel, that they shoulde offer passeouer, & they offered passeouer the fourtene daye of the fyfthe moneth at euen in the wyldernesse of Synai, accordyng to all that the Lozde commaunded Moses, euen so dyd the chyldren of Israel.

And certayne men were defiled vpon the soule of a man, that they myghte not offer passeouer the same daye. And they came before Moses and Aaron the same daye. And the men sayde vnto hym: We are defiled vpon the soule of man, wherefore are we kepte backe that we maye not offer an offering vnto the Lozde in the due season, amonge the chyldren of Israel? And Moses sayd vnto them: Stande styll, and I wyll heare what the Lozde wyll commaunde concernyng you.

And the Lozde spake vnto Moses sayenge: speake vnto the chyldren of Israel and saye: Ye any man amonge you or your chyldren after you be uncleane by the reason of a cosse, or is in the waye farre from you, and wyll offer passeouer vnto the Lozde: the fourtene daye of the seconde moneth at eue let them offer it, and eate it with swete hynde and lowe herbes: lette them leane none of it vnto the moynynge: nor breake anye boue of it: But accordyng to all the ordynaunce of the passeouer, let them offer it.

But the man that is cleane & is not in a journey, and yet was negligent to offer passeouer: the same soule shall perpe from his people, because he brought not the offeringe of the Lozde in his due season, that man shall beare his synne. And if a stranger dwel amonge you, and wyll offer passeouer vnto the Lozde, accordyng to the ordynaunce of passeouer and maner thereof,

he shall offer it thus. Ye shall haue one lawe both for the straunger, and for hym that was bozne at home in the lande.

At the same daye that the Tabernacle was created by, a cloude covered the habitacon, which was a tabernacle of the wytnesse: and at euen there was vpon the habitacon, as it were the sympletyude of fyre vntill the moynynge.

So it was alwaye, the cloude covered it by day and the sympletyude of fyre by nyght. And when the cloude was taken vpon from of the tabernacle, then the chyldren of Israel iourneyed: and where the cloude abode, there the chyldren of Israel pitched they: tentes. At the mouth of the Lozde the chyldren of Israel iourneyed, and at the mouth of the Lozde they pitched. And as longe as the cloude abode vpon the habitacon they laye styll: and when the cloude taried styll vpon the habitacion longe tyme, the chyldren of Israel kepte the watche of the Lozde, and iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitacon, they abode in they: tentes, accordyng to the commaundement of the Lozde: and they iourneyed also at the commaundement of the Lozde.

And it happened that when the cloude abode vpon the habitacon from euen vnto the moynynge, & was taken vpon in the moynynge, then they iourneyed. Whether it was by day or by nyght the cloude was takē vpon they iourneyed. Or if the cloude taried two dayes or a moneth, or a longe season vpon the habitacion, and remayned thereon, the chyldren of Israel abode styll, and iourneyed not. And as soone as the cloude was taken vpon, they iourneyed. At the mouth of the Lozde they rested in the tentes, and at the commaundement of the Lozde, they iourneyed, keepyng the watch of the Lozde, at the commaundement of the Lozde by the hande of Moses.

The i. Chapter.

The trumpettes of synay. The Israelites departe from synay. The captaynes of the hostes are named. Godab is: tuler to go with moles.



And the Lozde spake vnto Moses, sayenge: Make the two trumpettes of silyer: of an whole pece shalt thou make them, that thou mayst vse them to call the congregacion together, and when the hoste shall iourney. Therefore shall they blowe with them, that all the multitude maye reioyce to the before the doore of the tabernacle of wytnesse. And if they blowe but one trumpette, then the prynces whiche are heabes ouer the thousandes of Israel shall come vnto the. But if ye trumpe, & hostes shal lyve on the east partes that go forwarde. And if ye trumpe the seconde tyme, the hoste that lyeth on the south syde shall take they: iourney: for they shall trompe whē they take they: iourneys. But when the congregacion is to be gathered together, they shall blowe only, and not trompe. And the sonnes of Aaron the prestes shall blowe with they: trumpettes, & ye shall haue them as a lawe for euer in your generacions.

And if ye go to warre in your lande agaynst

g. l. pour

your enemies that hate you, pe shal blow with the trompetts, and ye shal be remembered before the Lorde your God to be saved from your enemies. Also in the daye of your gladnes, and in your feast dayes, and in the begynnyngs of your monethes, ye shall blowe the trompettes over your burnt sacrifices and peaceofferings, that they may be a remembrance for you before your God. I am the Lorde your God.

And it came to passe the twentieth daye of the seconde month in the second yere, that the cloude was taken up from the habitation of wieners. And the chyldren of Israel toke theyr journey out of the deserte of Sinai, and the cloude rested in the wyldernes of Iheraan. And the fyrst toke theyr journey at the mouth of the Lorde, by the hand of Moyses. In the fyrst place went the standarde of the hoste of Iuda, according to theyr armyes: whose captayne was Nabalson the son of Aminadab. And over the hoste of the tribe of the chyldren of Iasachar, was Nathanael the sonne of Iuar. And over the hoste of the tribe of the chyldren of Iabulon, was Eliah the sonne of Ierion. And the habitation was taken downe: and the sonnes of Gerson and merari wente forthe bearyng the habitation.

And the hoste of Ruben went forth with theyr standarde and armyes, whose captayne was Elisur the sonne of Bedeur. And over the hoste of the tribe of the chyldren of Simeon was Salamiel the sonne of Suri Saddai. And over the hoste of the tribe of the chyldren of Gad was Eliasaph the sonne of Weguell. The Caphathites also went forward and bare the sanctuary, & the other byd set by the habitation against they cam. And the standarde of the hoste of the chyldren of Ephraim went forth according to theyr armyes whose captayne was Elisama the sonne of Amind. And over the hoste of the tribes of the sonnes of Manasse, was Samael the sonne of Bedazur. And over the hoste of the tribe of the sonnes of Ben Jamin was Ithidan the sonne of Gedeoni.

And the standarde of the hoste of the chyldren of Dan came forth bearyng all the hostes together: thowout theyr armyes: whose captayne was Abizer the sonne of Ammi Saddai. And over the hoste of the tribe of the chyldren of Isser, was Dagiel the sonne of Oehiam. And over the hoste of the tribe of the chyldren of Asephthalp, was Abira the sonne of Eni. These are the journeyes of the chyldren of Israel thowout theyr armyes: and thus the hostes remoured.

And Moyses sayde unto hobab the sonne of Raguell the Madianite: whych was Moyses father in lawe: we go into the place of whych the Lorde sayde: I wyl geue it you. Come thou ther fore with us, & we wyl do the good for the Lorde hath promysed good unto Israel. And he answered him: I wyl not go: but wyl depart to myne owne lande & to my kynred. He sayde: Oh naye, leane vs not: for thou knowest our mansions in the wyldernesse: & thou hast bene to vs in steade of eyes. And if thou go with us loke what good wylle the Lorde sheweth unto us: the same wyl we shewe unto the.

And they departed from the mount of the Lorde the daies journey: & the arche of the testament of the Lorde went before the in the thir dayes journey, to searche out a resting place for them. And the Lorde made a habitation for them thowout the cloude by day, wher they went out of the tentes.

And it fortuned, that when the arche wente forthe Moyses sayde: Rise up Lorde, and lette thine enemies be scattered: and lette them that hate the, flye before the. And when the arche rested, he sayde: Returne O Lorde unto the many thousandes of Israel.

The xi. Chapter.

The people murmured. They sayd: We have taken the journey of the Lorde out of Egypt, and we have come into this wilderness, and the Lorde hath sayd unto us: Rise up and lette thine enemies be scattered: and lette them that hate the, flye before the. And when the arche rested, he sayde: Returne O Lorde unto the many thousandes of Israel.

And it fortuned, that when the people byd wechede, it was a dyspleasure in the eyes of the Lorde. And when the Lorde herde the dyspleasure was prouoked to wrath, and the fyre of the Lorde burnt amonge the, and consumed them & were uttermost of the hoste. And the people cryed unto Moyses. And Moyses made intercession unto the Lorde, the fyre quench. And the name of the place was called Thaberah, because the fyre of the Lorde burnt amonge the.

And the rascal people was amonge them, fell a lustynge, and turned the stony and werpe (euen as byd also the chyldren of Israel) & sayd: who shall geue us fleshe to eate? we remember the fyre whiche we byd eate in Egypt for naught and the cucumbers and melons, leeks, onions & garliche. But now our soule is dyed awaye, for we can se nothinge els save Manna.

The Manna was as coriander seede, & (to se to) lyke Bedellis. And the people went about and gathered it, & ground it in myles, & bet it in morters, & baked it in pannes, & made cakes of it. And the taste of it was lyke unto the taste of an oyle cake. And wher the dew fel downe vpon the hoste in the nyght, the Manna fell vpon it.

And when Moyses herde the people wepe thowout theyr householdes, every man in the doore of his tente, the face of the Lorde was prouoked unto wrath exceedingly: and it grieved Moyses also. And Moyses said unto the Lorde: wherfore hast thou dealt cruelly with thy seruantes? And wherfore haue I not founde fauour in thy sight, seeing that thou puttest the weyghe of all this people vpon me: haue I conceyued all this people? Or haue I begotten them: that I shuldest saye unto me: carry them in thy bosome (as a nurse beareth the suckynge chyld) vnto the lande, whych thou swarest vnto theyr fathers: where shuld I haue fleshe, to geue vnto all this people, whych wepe before me, sayeng: geue us fleshe & we maye eate? I am not able to beare all this people alone, saying it is to heuy for me. If thou deale thus with me, kyl me, I praye the. If I haue founde fauour in thy sight, that I be not my wretchidnes.

And the Lorde sayd vnto Moyses, & gather vnto me lxx. men of the chyldren of Israel, whych I knowest, & they are the elders of the people & officers ouer

oute them and thou shalt hyunge them vnto the Tabernacle of Testymonye, that they maye stande there vnto the: And I wyll come downe, and talke with the chere, & take of the sperte which is vpon the, and put vpon them, and they shall beate the burthen of the people with þe, lest thou be constrained to beare it alone.

And sape thou vnto the people be halowed agaynst to morowe, and ye shall eate fleshe: for your whynnyng is in the eares of the Lorde, seynge ye sayde: who shall geue vs fleshe to eate we were happye in Egypte: therefore the Lorde wyll geue you fleshe, and ye shall eate. Ye shall not eate one daye nor two, nor fyue dayes, neyther ten, nor twenty dayes: but euen a moneth longe vntill it come out as the nostrils of you: and make you to verbaue, because that ye haue caste the Lorde alowe which is amonge you: and haue wepte before hym, sayinge, why came we thus out of Egypte? And Moyses sayde: I speke hundred thousande foremen are there of the people, amonge whiche I am. And thou hast sayde I wyll geue them fleshe, that they maye eate a moneth longe. Shall the shepe and the oxen be slayne for them, to fynde them: ether shall all the fysh of the see be gathered together for them to serue them? And the Lorde sayde vnto Moyses: Shall the Lorde hande be warded? Thou shalt se now whether my worde shall come to passe vnto the, or not.

And Moyses wente out, and tolde the people the sayinge of the Lorde, and gathered the lxx. elders of the people, and set them rounde aboute the tabernacle. And the Lorde came downe in a cloude, and spake vnto him, and toke of þe sperte that was vpon hym and gaue it vnto the lxx. elders. And it fortuned, that when the sperte rested vpon them, they prophesied, and byd not cease. But there remayned two of the me in the hoste: the name of the one was Eldad, and the name of the other Medad. And the sperte, rested vpon them, and they were of them þe were wynten, and wente not out vnto the tabernacle, but prophesied in the hoste. And there ranne a ponge man, and tolde Moyses and sayde: Eldad & Medad do prophesy in the hoste. And Joshua the son of Nun the seruant of Moyses one of hyr ponge men, answered and sayde: master Moyses, & forbyd them. And Moyses sayde vnto hym, enuyest thou for my sake? wolde God that all the Lorde's people coulde prophesy, and that the Lorde wolde put hyr sperte vpon them. And Moyses gat hym into the hoste, he and the elders of Israel. And there went forthe a wynde from the Lorde: and he broughte quayles from the see: and let them fall aboute the hoste, euen a dayes iourney rounde about on euery syde of the hoste, and

as it were two cubites hie ouer the earthe. And the people stode vp, and all that daye and all that nyght, and on the morow they gathered quayles. And he that gathered a lytie, gathered ten homers full. And they layed them abrode rounde aboute the hoste:

And whyle the fleshe was yet betwene theyr teth, and yet it was shewed vp: beholde the con-

demnation of the Lorde was moued agaynst the people, and the Lorde sent the people with an exceeding great plague. And the name of þe place was called, the graues of luste, because they buried the people that lusted there. And the people toke theyr iourney from the graues of lust vnto Hazereth, and hode at Hazereth.

¶ The xiiij. Chapter.

¶ Aaron and Miriam were agaynst Moyses, because he had married a Cushite woman.



And Miriam and Aaron spake agaynst Moyses, because of the woman of Inde whiche he had taken: for he had take to wyfe one of Inde. And they sayde: hathe the Lorde mured spoken only thow we Moyses? hathe he not spoken also by vs? And the Lorde hard it. But Moyses was a very meke man, aboue all men of the earthe. And the Lorde spake at once vnto Moyses vnto Aaron and to Miriam, come out ye thre vnto the tabernacle of wytnesse, & they came out all thre. And the Lorde came downe in the pillar of the cloude, and stode in the dore of the tabernacle, and called Aaron and Miriam. And they went out both of them. And he sayd heare my wordes. If there be a prophet of þe Lorde amonge you, I wyll be knowen of hym in a visyon: and wyll speake vnto hym in slepe. My seruant Moyses is not so, whiche is sayd full in al myne house. Vnto hym wyl I speake & moue to mouth in a visyon: but in rypeis and simplytides doth not he se the Lorde. Wherefore then were ye not afrayed to speake agaynst my seruant Moyses? And the Lorde was moued vnto wrath agaynst them, and he went hyr way: and the cloude departed from the tabernacle. And he hold Miriam was become leprous, as it were snowe. And Aaron looked vpon Miriam & beholde, she was leprous, and Aaron sayde vnto Moyses: I beseeche the my Lorde, put not the syn vpon vs, which we haue folyshly comitted and dmed. Oh, let her not be as one that cometh out of his mothers wombe, and whose halfe flesch is eaten a waye. And Moyses cryed vnto the Lorde sayinge: Heale her O God, I beseeche the.

And the Lorde sayd vnto Moyses: If her father had spyt in her face, shulde she not be ashamyd seven dayes: let her be shut out of the hoste seven dayes, and after that let her be receyued in agayne. And Miriam was shut out of the hoste seven dayes, and the people remoued not, tyl she was brought in agayne. And afterwarde the people remoued from Hazereth, and pitched in the wyldernesse of Paran.

¶ The xliij. Chapter.

¶ Certayne men are sent to searche the land of Canaan.

And the Lorde spake vnto Moyses, sayng: Send men out to searche the land of Canaan whiche I geue vnto þe children of Israel: of euery trybe of theyr fathers shal I sende a man, and let them all be such as are rulers amonge them. And Moyses at the commaundement of þe Lord sent forth one of the wyldernesse of Paran such men as were at heade of þe children of Israel: theyr names are these. Of the trybe of Ruben, Samuua the sonne of Zacur.

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¶ Of the

Of the trybe of Simeon, Gaddai the sonne of Hosi. Of the trybe of Iuda, Caleb the sonne of Iephune, of scribe of Iachar Igeal the sonne of Ioseph. Of the trybe of Ephraim, Osea the sonne of Nun. Of the trybe of Ben Iamin, Balai the sonne of Rappu. Of the trybe of Zabulon, Gadiell the sonne of Gadi. Of the trybe of Ioseph, namely of the trybe of Manasse, Gadthi the sonne of Gusi. Of the trybe of Dan, Amiel the sonne of Gemali. Of the trybe of Aser, Bethur the sonne of Michael. Of the trybe of Reubeni, Rabebi the sonne of Rappu. Of the trybe of Gad, Gueli the sonne of Gachi. These are the names of the men, whiche Moyses sent to spye out the lande. And Moyses called the name of Osea the sonne of Nun, Iosua.

And Moyses sent them forth to spye out the lande of Canaan, and sayde vnto them: get you by this waye southwarde, that ye maye go by into the hie countrey, and se the lande what maner thinge it is, and the people dwelleth therein: whether they be stronge or weake, ether few or manye, and what the lande is that they dwell in, whether it be good or bad: and what maner of cities they be, that they dwell in whether they dwell in tentes or walled townes: and what maner of lande it is: whether it be fat or leane, and whether there be trees therein or not. Be of a good courage, and bring of the fruite of the lande. And it was about the tyme that grapes are first ripe. And so they went up, and searched out the lande from the wilderness of sin vnto Rehob, as men come to hemarh, and they ascended vnto the south, and came vnto hebzon, where Himan was and Belai and Calmai, the sonnes of Enach. Hebzon was buylte seven yere before joan in Egypte. And they came vnto the ryuer of Escoll, and cut downe there a brynche with one clouster of grapes and twayne bare it vpon a staffe: and they brought also of the pomegranates and of the fygges. And the place was called the ryuer Escoll, because of the clouster of grapes whiche the chyldren of Israel cut downe thence. And they turned backe againe from searching of the lande after fourty dayes. And they wente and came to Moyses and Aaron and vnto all the multitude of the chyldren of Israel in the wilderness of Shara: which is cades, & brought them worde, and also vnto all the congregacion, and shewed them the fruite of the lande. And they tolde hym, and sayde: we came vnto the lande whither thou sendest vs, and surely it floweth with mylke and honye: and here is of the fruite of it. Nevertheless, the people be stronge that dwell in the lande, and the cyties are walled and exceedingly greate: and moreover, we sawe the chyldren of Enach there. The Amalechites dwell in the south countrey, and the heathens, Jebusites, and the Amorites dwell in the mountaynes, and the Cananites dwell by the see and by the coste of Iordan.

And Caleb stilled the murmure that was raised by the people before Moyses, saying: we will go by, and conquer it: for we be able to overcome it. But the men that wente by with hym, sayde

We be not able to go by agaynst the people: for they are stronger then we. And they brought by an enel repoite of the lande which they had searched, sayinge vnto the chyldren of Israel: the lande whiche we haue gone thowre to searche it oute, is a lande that eateth up the inhabytors therof: and the people that we sawe in it, are men of a greate stature. And there we sawe also gyantes, the chyldren of Enach, whiche come of the gyantes. And we sowed in oure syght as it were grethoppers, and so we byd in theyr syght.

The xiiii. Chapter.

The people murmure agaynst God, and by the howe stones Caleb and Iosua. The searchers of the lande speake Amalechites belied the Israelites.

At all the multitude of the people cryed out, and wepte thowout that nyght, and all the chyldren of Israel murmured agaynst Moyses and Aaron. And the whole congregacion sayd vnto them: Wold God that we had dyed in the lande of Egypt, ether that we had dyed in this wilderness. Wherefore hath the Lord brought vs vnto this lande: to fall vpon the swearde: and that our wyues, & our chyldren shulde be a praye: Were it not better that we returne vnto Egypte agayne? And they sayd one to another: We will make a captayne and returne vnto Egypte agayne.

But Moyses and Aaron fell on theyr faces before all the congregacion and multitude of the chyldren of Israel: And Iosua the sonne of Nun, and Caleb the sonne of Iephune (whych were of them that searched the lande) rent theyr clothes, and spake vnto all the compaigne of the chyldren of Israel, sayinge: The lande whiche we walked thowre to searche, it is a very good lande. If the Lord haue lust to vs, he will bring vs into his lande and geue it vs, which is such a lande as floweth with mylke and honye. But in any wyse rebel not ye agaynst the Lord.

Neither nede ye to feare the people of the land: for they are but breade for vs. Theyr shadowe is departed from them, and the Lord is with vs: feare them not therfore.

But all they whiche were in that multitude had stoned them with stones. And the gloze of the Lord appeared in the Tabernacle of wytnesse, before all the chyldren of Israel. And the Lord sayde vnto Moyses: howe longe do this people prouoke me, and howe longe will ye be per they beleue me: for all the signes whiche I haue shewed amonge them: I will smyte them with the pestilence and destroye them: and will make of the a greater nacyon and myghtyer then they.

And Moyses sayde vnto the Lord: then the Egyptians shall heare it, for thou broughtest this people in thy myght from amonge them. And it will be tolde to the inhabytors of this lande also: for they haue harde the wyse, that the Lord arte amonge this people: and that thou Lord arte sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pylle of a cloude, and in a pylle of fyre by nyght.

If thou

And when all this people as they were
 but women, then I say: The Lord is not able
 to bring in this people into the land, whiche
 he swore unto them: but hath slain them in the
 wilderness. And now I beseech thee, let the po-
 wer of my Lord be great, according as thou
 hast spoken: saying: the Lord is long per be
 angry, and full of mercy, and suffereth iniqui-
 ty, and sinne, and leauech no man innocent, and
 visiteth the iniquitousness of the fathers vpon
 the children, in the thyrde and fourth gene-
 ration: be mercifull I beseech the vnto the synne
 of this people, according vnto thy great mer-
 cy, as thou hast forgiven this people from E-
 gypte, vntill now. And the Lord sayde:
 I have forgiven it, according to thy request.
 But as truly as I lyue, al the earth shall be
 filled with the glory of the Lord. But all those
 men whiche haue sene my glory and my myra-
 cles whiche I dyd in Egypt and in the wilder-
 nesse, and haue tempted me now this ten times
 and will not hearken vnto my voyce, shall not se
 the land whiche I swore vnto thy fathers: ne-
 ther shall any of them that prouoked me se it.

But my seruante * Caleb: with whome there
 was another man of sperte: & because he hath
 folowed me vnto the vtmost, hym will I bring
 into the lande whiche he hath walked in, and his
 seide shall inherite it, and also the Amalechites &
 Cananites whiche dwell in the playne countrey.
 To morrow turne you, and get you into the wyl-
 dernesse: euen by the waye of the red see.

And the Lord spake vnto Moses and A-
 ron, sayinge: howe longe both this euell multi-
 tude murmur agaynst me? I haue heard & mur-
 murings of the children of Israel, with the
 whiche they murmure agaynst me: Tell them
 therefore: As truly as I lyue (saith the Lord)
 I will doe vnto you euen as ye haue spoken in
 mine eares. Your carhailes shall lye in this wyl-
 dernesse. And all you that were tolde this: w-
 oute your nombres, frant wente peere & adoue,
 (whiche haue murmured agaynst me) shall not
 come into the lande, oute whiche I sware vnto
 your fathers, to make you dwell therein, saue Caleb the
 sonne of Iephune, and Iosua the sonne of Nun.

But your children, whiche ye saye shall be
 a people, them will I bring in, and they shall
 knowe the lande whiche ye haue refused, and your
 carhailes shall lye in this wilderness. And your
 children shall wander in this wilderness, for-
 tye yeres, and suffer for your whoredome, vntill
 your carhailes be wasted in the wilderness, af-
 ter the nombre of the dayes in whiche ye serched
 out the lande, euen forty dayes. & euery daye for
 a yere shall ye beate your vnrightrousnesse euen
 forty yeres, and ye shall knowe my displeasure: I
 the Lord haue sayde, that I will do it vnto all
 this euell congregation that are gathered toge-
 ther agaynst me. For in this wilderness they
 shall be consumed, and here they shall dye.

And the men whiche Moses sente to searche
 the lande, and whiche when they came agayne
 made all the people to murmur befoe hym and

brought vp a slander vpon the land, then those
 men that had been vnto that slander vpon it, as
 though it had bene euill, dyed in a great plague
 befoe the Lord. But Iosua the sonne of Nun
 and Caleb the sonne of Iephune whiche were of
 the men that wente to searche the lande, liued
 still. And Moses tolde these sayings vnto all
 the children of Israel, & the people toke great sor-
 rowe. And they rose vp early in the morninge, &
 gatte them vp into the toppe of the mountayne,
 sayinge: * lo, we be here, and will go vnto the
 place of whiche the Lord sayde vnto vs, for
 we haue synned. And Moses sayde: wherfore
 will ye go on this maner, beyonde the word of
 the Lord: it will not come well to passe: go not
 vp this foze: (for the Lord is not amonge you)
 that ye be not slain befoe your enemies. For
 the Amalechites and the Cananites are there
 befoe you, and ye will fall vpon the sword be-
 cause ye are turned a waye from the Lord, and
 the Lord will not be with you.

But they presumed obstynately to go vnto
 the hill topye. Afterwards, the Arche of
 the testamente of the Lord, and Moses depar-
 ted not out of the hoste. Then the Amalechites
 and the Cananites, whiche dwelte in that hill
 came downe and smote them, and beset them,
 euen vnto Hozma.

The xv. Chapter.

The synne of offeringe of them that enter into the lande.
 The punishment of the synne of offeringe of a synne.



And the Lord spake vnto Moses,
 sayinge: speake vnto the children of
 Israel, & saye vnto them: * when ye
 be come into the lande of your habi-
 tacions, whiche I geue vnto you,
 and will offer an offering vnto the Lord: name-
 ly a burnt offeringe or a wheyall sacrifice, ether
 of a boue or of a wyllyng mynde, and in your
 principall feastes, to make a sweete sauour vnto
 the Lord of the oren of the flocke.

Then * let hym that offereth his offeringe
 vnto the Lord, bringe also a meate offeringe of
 a tenth deale of flour myngled with the fourth
 parte of an hyne of oyle, and the fourth parte of
 an hyne of wyne for a bynnhe offeringe, and offer
 with the burnt offeringe or any other offering
 when it is a lambe. & if it be a ram, thou shalt
 offer for a meate offeringe, two tenth deales of
 flour myngled with the thyrde parte of an hyne
 of oyle: and for a bynnhe offeringe, thou shalt
 offer the thyrde part of an hyne of wyne for a sweete
 sauour vnto the Lord.

And when thou offerest a bulloche for a burnt
 offeringe or for a special boue or peace offering
 vnto the Lord, let hym bringe with a bulloche
 a meate offeringe of thre tenth deales of flour
 myngled with halfe an hyne of oyle. And thou
 shalt bringe for a bynnhe offeringe: euen halfe an
 hyne of wyne, for an offering of a sweete sauour
 vnto the Lord. After this maner shall it be done
 for an ore, or for a ram, or for a lambe or a kyb.
 Loke what nombre thou makest in these, such a
 nombre shalt thou make in them also.

And according to the nombre of such offerings
 thou

The man stoned.

Ruineri.

to death.

Then shalt thou offer the meat offering and the drink offering. All that are of your seed shall do these things after this manner, to offer an offering of sweet savour unto the Lord. And if a stranger sojourn with you, or who soever be amongst you in your generations, and he will offer an offering of a sweet savour unto the Lord, even as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger. It shall be an ordinance for ever in your generations, both unto you and to the stranger before the Lord. One lawe and one manner shall there be, both for you and for the stranger that sojourneth with you. And the Lord spake unto Moses, saying: Speak unto the children of Israel, and say unto them: When ye be come into the lande to which I bring you, then when ye will eat of the bread of the lande, ye shall take up an heave offering unto the Lord.

Ye shall take up a cake of the fruite of your doore for an heave offering, as ye do the heave offering of the barne, even so ye shall heave it. Of the fruite of your doore ye shall give unto the Lord an heave offering in your generations. And if ye ouersee your selves, and observe not all these commandements, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hande of Moses from the fruite dape that the Lord commanded Moses, and hence forth among your generations. If it happen that ought is committed ignorantly of the congregation, or the multitude shall offer a bullocke for a burnt offering, to be a sweet savour unto the Lord, with the meat offering and drink offering thereto, according to the manner, and as he goeth for synne. And the priest shall make an atonement for all the multitude of the children of Israel, and it shall be forgiven them: for it is ignorance. And they shall bring their offering for a sacrifice unto the Lord: and they shall synoffering before the Lord for their ignorance. And it shall be forgiven unto all the multitude of the children of Israel, and unto the stranger that dwelleth among you: saying all the people were in ignorance.

And if any one soule synne thowome ignorantly he shall bring a she goat of a year olde for syn. And the priest shall make atonement for the soule that synned ignorantly, with the synoffering before the Lord to reconcile hym: so that it may be forgiven hym. And bothe thou that arte bozne of the children of Israel, or the stranger that dwelleth among you, shall have bothe one lawe, who so doth synne thowome ignorantly. But the soule that doeth ought presumptuously, whether he be an Israelite or a stranger, the same blasphemeth the Lord. And that soule shall be rated out from among your people, because he hath despised the worde of the Lord, or hath broken your commandements, that soule therefore shall perishe, or his synne shall be upon hym. And while the children of Israel were in the wilderness, they founde a man that gathered sycles upon the Sabbath daye.

And they that founde hym gathering sycles, brought hym unto Moses and Aaron, and unto all the congregation: and they put hym in ward, saying it was not declared what should be done unto hym. And the Lord spake unto Moses: Let the man live: and let all the multitude stone hym with stones without the campe. And all the multitude brought hym without the campe, and stoned hym with stones, and he dyed as the Lord commanded Moses. And the Lord spake unto Moses, saying: Speak unto the children of Israel, and say unto them that they shall make them gardens in the quarters of their garments thowout they generations, and put upon the garde of the quarters a rybande of yellowe sylke. And the garde shall be unto you to looke upon it, that ye may remember all the commandements of the Lord, and doo them: and that ye seeke not after your owne hearts, or your owne eyes after the which ye be to go a whoring: but ye shall remember rather and doo all my commandements, and be holy unto your God: I am the Lord your God, which brought you out of the lande of Egypt, for to be your God: I am the Lord your God.

The xvi. chapter.

The rebellion of Corah, Dathan and Abiram.



And Corah the sonne of Jezhar, the sonne of Corah, the sonne of Levi, and Dathan, and Abiram the sonne of Eliab and On the sonne of Belial, the sonne of Ruben rose up before Moses, with other men of the children of Israel, two hundred and fifty, which were Captaynes of the multitude, great and famous men in the congregation: and they gathered them selves together, against Moses and Aaron, and sayde unto them: ye make much to doo, saying all the multitude are holy: every one of them, and the Lord is among them. Why heave ye your selves up above the congregation of the Lord? And when Moses heard it, he fell upon his face, and spake unto Corah and unto all his company, saying: tomorrow the Lord will shewe who are his, who are holy, and who ought to appoche nre unto hym, and who he hath chosen to come to hym. Thus do the toze, take you sympens, both Corah and all his company and do sye therein, and put cens in them before the Lord tomorrow.

And the man which the Lord doth chose, the same shall be holy. Ye make much to do, ye children of Levi. And Moses said unto Corah: hear ye children of Levi: It is but a small thing unto you the;

that the God of Israel hath separated you from the multitude of Israel: and brought you to him selfe, to do the seruice of the dwelling place of the Lorde, and to stande before the multitude and to minister vnto hym: he hath taken the to hym and all thy brethren the sons of Levi with the, and sette ye the office of the priest also: For whiche cause both thou and all thy company are gathered together agaynst the Lorde. And what is Airon, that ye murmur agaynst hym?

And Moses sente, and called Dathan, and Abiram the sonnes of Eliab, whiche sayde: We will not come vp. Is it a small thyng that thou hast brought vs out of a lande that floweth with mylke and honye, to kylle vs in the wyldernesse, and to ragnye ouer vs also? hadde thou brought vs vnto a lande that floweth with mylke and honye, and geuen vs inheritaunce of felde and vnyuerses? Wylt thou pull out yeyes of these men? we will not come vp. And Moses waxed very angrie, and sayde vnto the Lorde. Turne not thou vnto theyr offeringe. I haue not taken so muche as an alle from them, neyther haue I hurt any of them. And Moses sayde vnto Corah: Be thou and all thy company before the Lorde: both thou, they, and Airon to morowe. And take every man his censler, and put cens in them, that ye maye offer before the Lorde: every man of the two hundred and fyfthe take his censour, thou also Airon, that every one maye haue his censler. And they toke every man his censler, and put fyre in them, and layed cens thereon, and stode in the doore of the Tabernacle of wytnesse with Moses and Airon. And Corah gathered all the congregacion agaynst them vnto the doore of the tabernacle of wytnesse.

And the glorie of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moses and Airon saying: separte poure selues from amonge this congregacion, that I maye consume them at once. And they fell vpon theyr faces and sayde. O moost myghty God of the spytres of all flesh, if one man hath sinned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses, saying: speake vnto the congregacion and say: Set you a way from aboute the dwellinge of Corah, Dathan, and Abiram. And Moses rose vp, and wente vnto Dathan and Abiram, and the elders of Israel folowed hym. And he spake vnto the congregacion, saying: departe frome the tentes of these wycked men, and touche nothyng of theyr: lest ye perishe in all theyr synnes. And so they gate them from the dwellinge of Corah, Dathan and Abiram on every syde. And Dathan and Abiram came out and stode in the doore of theyr tentes with theyr wyues, theyr sonnes, and theyr lytle chyldren. And Moses sayde: here by ye shall knowe that the Lorde hath sente me to do all these wordes, and that I haue not done them of myne owne mynde. If these men dye the comel death of all men, or yf they be vspred after the vspyracion of all men, then the Lorde hath not sente me. But and yf the Lorde make a newe thyng, and the earth open her mouth, and swa-

lowe them by wyth all that they haue: and they go downe quychly into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortuned that as lone as he had made an ende of speaking all these wordes, the ground clove a sunder that was vnder them: and the earth opened her mouth, and swallowed them vp, and theyr houses, and all the men that were with Corah, and all theyr goodes. And they and all that they had, went downe a lyue vnto hell, and the earth closed vpon them: and they perished from amonge the congregacion. And all Israel that were aboute them fled at the crye of them.

And they sayde: lest the earth swallowe vs vp also. And there came out a fyre from the Lorde, and consumed the two hundred and fyfthe men that offered cens.

And the Lorde spake vnto Moses saying: speake vnto Eleazar, the sone of Airon the priest that he take vp the censers out of the burnyng and shatter the fyre here and there, for the censers of these synners are halowed in theyr beathen: and lette them make of them thynne beaten plates for a couerpyng of the altare. For they offered thym before the Lorde, and therefore they are halowed, & they shal be a sygne vnto the chyldren of Israel. And Eleazar the priest toke the brasen censers whiche they that were burnte had offered, and beate them thynne for a couerpyng of the altare, to be a remembraunce vnto the chyldren of Israel, that no straunger whiche is not of the seide of Airon, come nere to offer cens before the Lorde, that it happen not vnto hym: lyke as vnto Corah and his companye, as the Lorde sayde of hym by the hande of Moses. But on the morowe all the multitude of the chyldren of Israel murmured agaynst Moses and Airon, saying: ye haue kyled the people of the Lorde. And it fortuned that when the multitude was gathered agaynst Moses and Airon, they looked towards the Tabernacle of wytnesse. And beholde, when they were entred in to it: the cloude couered it, and the glorie of the Lorde appeared. And Moses and Airon came before the Tabernacle of wytnesse. And the Lorde spake vnto moles, saying: Set you from amonge this congregacion, that I may consume them quychly. And they fell vpon theyr faces. And Moses sayd vnto Airon take a censler, and put fyre therein out of the altare, and poure on cens, and go quychly vnto the congregacion, that thou mayest obtayne the forgiveness for the. For there is wrath gone out from the Lorde, and there is a plague begonne.

And Airon toke as Moses commaunded hym and ranne into the myddes of the congregacion and behold, the plague was begonne amonge the people, and he put on cens, and made an attone-ment for the people. And when he stode betwene the deade and them that were alyue, the plague ceased. They that dyed in the plague were fourtene thousande and seven hundred: besyde them that dyed aboute the vspyracion of Corah. And Airon went agayne vnto Moses before the doore of the tabernacle of wytnesse, & the plague ceased.

¶ The xvii. Chapter.

g. iiii. Aarons

Drut. 17. 4.
28. 15. 16. 17.
28. 15. 16. 17.

¶ Aaron's rod buddeth, and beareth blossoms.

Ad the Lord spake unto Moses say-
inge: speake vnto the chyldren of Is-
rael: and take of euery pynce of the
a rodde, after the houses of theyr fa-
thers, cut twelue rodde: and wyte
euery mans name vpon hys rodde. And wyte
Aarons name vpon the rodde of Leui: for euery
rodde is for an house of theyr fathers. And put
them in the Tabernacle of wytnesse, euen in the
place where I mete you. And the mans rod wher
I chuse, shall blossom. And I wyll make cease
from me the grudging of the chyldren of Is-
rael wherby they grudge agaynst you.

And Moses spake vnto the chyldren of Is-
rael, and all the pynces gaue hym euery pynce
ouer theyr fathers houses, a rodde, euen twelue
rodde: and the rod of Aaron was amonge the
rodde. And Moses put the rodde before the
Lord, in the Tabernacle of wytnesse. And on
the morowe, Moses went into the Tabernacle
of wytnesse: and beholde, the rod of Aaron for
the house of Leui was budded, & bare blossoms
and almondes. And Moses broughte out all the
rodde from before the Lord vnto all the chy-
ldren of Israel: and they looked vpon them, & toke
euery man hys rod. And the Lord sayde vnto
Moses: byynge Aarons rod agayne before the
wytnesse to be kepte for a token of the chyldrens
rebellion, and that they murmuring may cease
from me, and that they dye not. And Moses byd
as the Lord commaunded hym, euen so byd he.
And the chyldren of Israel spake vnto Moses
sayinge: beholde, we are wasted awaye and con-
sumed: we all come to nought, who so euer com-
meth nye the dwellinge of the Lord, dyeth.
Shall we vterly consume a waye?

¶ The xviii. Chapter.

*¶ The office of the Leuytes. The ythes and thysse trutes
must be geuen them. Aarons heritage.*



Ad the Lord sayde vnto Aaron, &
and thy sonnes and thy fathers house
with the, shall beate the faulte of that
whiche is done amysse in the holpe
place. And thou and thy sonnes with
the shall beate the faulte of that whiche is done
amysse in your pearchode. And the byethren
of the trybe of Leui and of theyr fathers house-
holde thou shalt take vnto the, that they maye
be toynd vnto the and mynysse vnto the: euen
vnto the and thy sonnes with the before the ta-
bernacle of wytnesse. They shall wayte vpon the
and vpon all the tabernacle: onely let them not
come nye the vessels of the sanctuary and the al-
tar, that they and ye also dye not. And they shall
be by the, and wayte on the Tabernacle of wy-
tnesse for all the scrupce of the tabernacle, and let
no straunger come nye vnto you.

Therefore shall ye kepe the holy place and the
altar, that there fall no moze wrath vpon the
chyldren of Israel: beholde, I haue taken your
byethren the Leuytes from amonge the chyldren
of Israel, whiche as a gyfte of poures are geuen
vnto the Lord, to do the scrupce of the tabernacle
of wytnesse. Therefore shalt thou and thy son-
nes with the take hede vnto your pearches office

for all thynges that pertaine vnto the altar,
and for al that are within the vayle. And se that
ye serue for I haue geuen your pearches office
vnto you as a gyfte: and therefore the straunger
that cometh nye, must be slayne. And the Lord
spake vnto Aaron: beholde, I haue geuen the the
keepinge of myne heue offerynges, of all the ba-
lowed thynges of the chyldren of Israel. Euen
vnto the, I haue geuen them for the anoynting
and to thy sonnes, for a dutie for euer. And thou
shalt be thyn of most holy from the fyre of the altar.
All theyr sacrifices for all theyr meate offeryn-
ges, synofferings of trespassofferings, which
they byynge vnto me, are most holy. It is thyn
and thy sonnes. In the most holy place shalt
thou eate it: and all that are males shall eate of
it, let it be holy vnto the. And thys also is thyn
the heue offerynges of theyr gyftes, thowowe
out all the waueofferings of the chyldren of Is-
rael: I haue geuen them vnto the and thy sonnes
and thy daughters with the, to be a butte for e-
uer, and all that are cleane in thy house, shall eate
of it, all the fat of the oyle, and all the fat of the
wyne and of the corne, which they shall offer vn-
to the Lord for fyre frutes, the same haue I ge-
uen vnto the. And what so euer is fyre nye in
theyr lande whiche they byynge vnto the Lord
shall be thyn, & all that are cleane in thyn house
shall eate of it. All dedicate thynges in Israel,
shall be thyn. All that breaketh the materce in
all fleshe that men byynge vnto the Lord, whe-
ther it be of men or beastes, shall be thyn. Neuer
the later the fyre bozne of man shalt thou rede-
me and the fyre bozne of vncleane beastes shalt
thou rede me lyke wyse. Those that are to be re-
de med, shalt thou rede me from the age of a mo-
neth, for the value of p moneth, namely for fyue
speces after the spele of the Sanctuarie. A spele
maketh twentye halfpens. But the fyre bozne
of oxen, shepe and goates shalt thou not rede me.
For they are holy: therefore thou shalt spyynkle
theyr bloude vpon the altar, and shalt burne
theyr fat vpon the sacrifice for a swete sauoure
vnto the Lord. And the fleshe of them is thyn
as the wauebest and the ryght quider. These
are thyn. All p holy heue offerynges whiche the
chyldren of Israel offer vnto the Lord, haue I
geuen the, and thy sonnes and thy daughters w-
the, to be a butte for euer, let it be a salted con-
naunte for euer: before the Lord, both vnto the
and to thy se de with the. And the Lord spake
vnto Aaron: thou shalt haue none inheritaunce
in theyr lande, ne yether shalt thou haue any part
amonge them. I am thy parte and thy enheri-
taunce amonge the chyldren of Israel. Beholde
I haue geuen the chyldren of Leui all the centhe
in Israel to inheret, for the scrupce whiche they
serue in the tabernacle of wytnesse. Neither must
the chyldren of Israel henceforth come nye the
tabernacle of wytnesse, lest they beare synne, and
dye. But the Leuytes shall do the scrupce in the
tabernacle of wytnesse and beare theyr synne.
It shall be a lawe for euer in youre generacions
that amonge the chyldren of Israel, they pos-
seesse none enheritaunce. But the trybes of the
chyldren

chylidren of Israel, whiche they paye as an heue offering vnto the Lorde, I haue geuen the Leuites to inheryte. And therfore I haue sayde vnto them. Amonge the chylidren of Israel ye shall possesse none inheritaunce. And the Lorde spake vnto Moyses, sayinge: speake vnto the Leuites: and saye vnto them, when ye take of the chylidren of Israel the tythes whiche I haue geuen you of them for your inheritaunce, ye shall take an heue offeringe of that same for the Lorde: euen the tenth parte of the tyth. And thys your heue offeringe shalbe rekened vnto you, eue as though it were of the coine of the barne, or out of the fulnesse of the wyne presse. Of thys maner ye shall therfore separte an heue offeringe vnto the Lorde of all your tythes whiche ye receyue of the chylidren of Israel, and ye shall geue therof vnto the Lorde an heue offeringe, whiche shall belonge to Aaron the prest. Of all your gyses, ye shall take out all the Lordes heue offeringes, euen the fatte of the holowed thynges. Therfore thou shalt saye vnto them: when ye haue taken away the fat of it from it it shalbe counted vnto the Leuites, as if it were the increase of the coine hoze, or the increase of the wyne presse. And ye shall rate it in all places, both ye and your householdes for: it is your rewarde for your seruyce in the tabernacle of wytnesse. And ye shall beare no syn by the reason of it, when ye haue taken frome it the fat of it: neyther shall ye vnhalowe the holy thynges of the chylidren of Israel, lest ye dye.

¶ The. xix. Chapter.

Of the red kowe. The lawe of hym that dyeth in the tabernacle, & of hym also that toucheth any vncleane thyng.

Ad the Lorde spake vnto Moyses, and Aaron sayinge: thys is the ordynance of the lawe: whiche the Lorde hath commaunded, sayinge: speake vnto the chylidren of Israel that they bynge the a red kowe wythout spot, and wherein is no blemyshe, and vpon which neuer came yoke. And ye shall geue her vnto Eleazar the preaste, that he make bynging: & her wythout the holte, and cause her to be slayne before his face. And let Eleazar the preaste take of her bloude wyth his fynger, and spynkle it before the Tabernacle of wytnesse seuen tymes. And cause the kowe to be burnt in his syght with her skynne, fleshe and bloude. And the dunge of her shall be burne also. And let the preaste take Cedre wood, and ysope and purple clothe, and cast it vpon the kowe as she burneth. Then let the preaste washe his clothes, and he shall bath his fleshe in water, and then come into the holte and the preaste shalbe vncleane vnto the euen.

25 And he that burneth her, shall washe his clothes in water, and bath his fleshe in water, and he vncleane vntill euen. And a man if he cleane shall take vp the ashes of the kowe, and put the without the holte in a cleane place. And it shalbe kepte for the multitude of the chylidren of Israel: for a spynklynge water and for an attonement offsyne. Therfore he that gathereth the ashes of the kowe, shall washe his clothes, and remayne vncleane vntill euen. And this shalbe

vnto the chylidren of Israel and vnto the stranger that dwelleth amonge theym, a statute for euer. * He that toucheth the dead bodye of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with this water & thys daye and the seuenth daye, and he shalbe cleane.

But if he purifye not hym selfe the thys daye and the seuenth daye, he shall not be cleane. Who so euer toucheth the coze of any man that is deade, and spynklyth not hym selfe, despyeth the dwellinge of the Lorde, and that soule shalbe oted out of Israel, because the spynklynge water was not spynkyled vpon hym. He shalbe therfore vncleane, and his vncleanness shall remayne vpon hym. This is the lawe of the man that dyeth in a tente: all that come into the tent, and all that is in the tente shalbe vncleane seuen dayes. And all the vesselles that be open whiche haue no lye nor couerynge vpon them shalbe vncleane.

And who so euer toucheth one that is slayne with a sword in the felde, or a dead persone, or a bone of a deade man, or a grane shalbe vncleane seuen dayes. Therfore, for an vncleane persone they shall take of the burnt ashes of the synofferynge, and runnyng water shall be put thereto in a vessel. And let a cleane person take ysope and dippe it in the water, and spynkle it vpon the tent, and vpon all the vesselles, and on the soules that were therein, and vpon hym that touched a bone, or a slayne persone, or a dead bodye, or grane. And a cleane person shal spynkle vpon a vncleane the thys day & the seuenth day & the seuenth day he shal purifye hym selfe, & wash his clothes, and bath hym selfe in water, & shalbe cleane at euen. But the man that is vncleane and spynklyth not hym selfe, & same soule shalbe destroyed from amonge a congregacion: because he hath despyled the holy place of the Lorde and the spynklynge water hath not bene spynkyled vpon hym, therfore shall he remayne vncleane. And this shalbe a perpetuall lawe vnto them. And he that spynklyth the spynklynge water, shall washe his clothes. And he that toucheth the spynklynge water, shall be vncleane vntill euen. And what so euer the vncleane persone toucheth: shall be vncleane. And the soule that toucheth it, shalbe vncleane vntill the euen.

¶ The. xx. Chapter.

Of the death of Miriam. The people murmure. They haue water sent out of the rocke. Whom benyeth the Israelites passage thys kowe bys exaunt. The death of Aaron in whose coloure Eleazar succeedeth.



Md the chylidren of Israel came with the whole multitude into the deserte of Syn in the fyfte moneth, and the people abode at Cadis. And there died Miriam, and was buried there. But there was no water for the multitude, and they gathered themselves together agaynst Moyses and Aaron. And the people chode wyth Moyses, and spake, sayinge: wolde God that we had perished, when oure brythern dyed before the Lorde. Why haue ye brought the congregacion of the Lorde vnto thys wyldernesse: that both we and our catell shulde dye in it. * Wherfore haue ye made vs to goo oute of Egypte, to

gd byng

byngge vs into this byngacions place, which is no place of lide nor of frys, nor bynes, nor of p^rgranates, nether is there any water to bynke.

And Moyses and Aaron went from the congregacyon, vnto the doze of the Tabernacle of wyntesse, and set vpon theys faces. **And** they cryed vnto the Lorde and sayde, O Lorde God, heare the crye of this people, and open them the rocke, euen a founteyne of lyuynge water, that they may be sanctified, and that theye maye murmurage maye cease. **And** the gloze of the Lorde appeared vnto them. **And** the Lorde spake vnto Moyses, saying: take the rodde, and gather thou and thy brother Aaron the congregacyon together, and speake vnto the rocke before their eyes, and it shall geue forth his water. **And** thou shalt bynke them water out of the rocke, to geue the company bynke, and theye drasse also. **And** Moyses toke the rodde from before the Lorde, as he commaunded hym. **And** Moyses and Aaron gathered the congregacyon together before the rocke, and Moyses sayde vnto them: heare ye rebellious: must we let you water out of this rocke? **And** Moyses lyfte vp his hande, & with his rodde he smote the rocke two tymes, & the water came out abundantly, and the myltitude bynke and theye drasse also. **And** the Lorde spake vnto Moyses and Aaron: because ye beleued me not, to sanctifie me in the eyes of the chyldren of Israel, therefore ye shall not bynke this congregacyon into the lande which I haue geuen them.

This is the water of stryfe, because the chyldren of Israel stroue wyth the Lorde, and he was sanctified in them. **And** Moyses sent messengers from Cades vnto the kynge of Edom. **Thus** sayth thy brother Israel: Thou knowest all the trouble that hath happened vs. Our fathers wente downe in to Egypte, and we haue dwelte in Egypte a longe tyme, and the Egyptians vexed vs and our fathers. **And** when we cryed vnto the Lorde, he hearde oure voyce, and sent an aungel, and hath set vs vp out of Egypte. **And** beholde we are in Cades, euen in the uttermost cite of thy border. We will go nowe thowre thy countrey: but we will not go thowre the felde of bynnyng, nether will we bynke of the water of the founteynes: we will go by the waye of the wynde, and nether tourne vnto the ryghte hande nor to the lefte, vntill we be past thy countrey. **And** Edom answered hym.

Thou shalt not go by me: lest I come out agaynst the wyth the swerde. The chyldren of Israel sayde vnto hym: we will go by the beaten waye: and if I and my cattell bynke of thy water, I will paye for it, I will but only (with out any harme) go thowre on my fete. He answered: Thou shalt not go thowre. **And** Edom came out agaynst hym with muche people, and with a myghty power. **And** thus Edom denyed to geue Israel passage thowre his countrey wherfore Israel turned awaye from hym. **And** the chyldren of Israel departed from Cades, & came vnto mount Horeb with all the congregacyon. **And** the Lorde spake vnto Moyses and Aaron in mount Horeb, by the coste of the lande of Edom, saying: Aaron shall be gathered vnto his people, for he shall not come in to the lande,

wher I haue geuen vnto the chyldren of Israel, because ye byschoyed my mouth at the water of stryfe. Take Aaron and Eleazar his son, and bringe them vp into mount Horeb, and thou shalt stryppen Aaron out of his vestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto his people, and shall dye there. **And** Moyses dyd as the Lorde commaunded and they went vp into mount Horeb in the syght of all the myltitude. **And** Moyses toke of Aarons clothes, and putte them vpon Eleazar his son, & Aaron dyed there in the top of the mozt. **And** Moyses and Eleazar came downe out of the mount. **When** all the myltitude sawe that Aaron was dead, they mourned for Aaron thyspe dayes, thowout all the howsholdes of Israel.

The xxi. Chapter.

At this time Moyses and Aaron were in the top of the mount Horeb, and they were looking down upon the people of Israel, who were gathered together in the valley below.



And when bynke * Arab the Candanite whiche dwelleth toward the south hearde tell that Israel came by the waye that the spies had founde out he soughte agaynst Israel, and toke some of them prissoners. **And** Israel vowed a vow vnto the Lorde, and sayde: If thou wilt deliuer this people into my hande, I will utterly destroye theye cities. **And** the Lorde hearde the voyce of Israel, and deliuered them the Cananites. **And** they destroyed them and theye cyties, and called the name of the place: Horeb.

And they departed from mount Horeb by the waye of the red see: to compass the lande of Edom. **And** the soule of the people saynted by the waye. **And** the people spake agaynst God and agaynst Moyses: wherfore hast thou broughte vs out of Egypte, for to dye in the wyldernesse, for here is nether breade nor water, and oure soule lotheth this lyght breade. **Wherfore** the Lorde sent fyrry serpentes amonge the people whiche stonge them: and muche people of Israel dyed. **Therfore** the people came to Moyses and sayde: we haue synned, for we haue spoken agaynst the Lorde and agaynst the, & make intercession to the Lorde, that he take awaye the serpentes from vs. **And** Moyses made intercession for the people. **And** the Lorde sayde vnto Moyses: make the a fyrry serpente, and set it vp for a sygne, that as many as are bytten, maye loke vpon it, and lyue. **And** Moyses made a serpente of brasse, and set it vp for a sygne. **And** when the serpentes had bitten any man, he behelde the serpente of brasse, and was healed. **And** the chyldren of Israel departed thence, and pricked in

Oboth. And they departed from Oboth, & pitched at the heapes of Abarim: even in the wilderness which is by the plaine of Moab on the east syde. And they remoued thence, and pitched upon the river of Iarad. And they departed thence and pitched on the other syde of Arnon, which is in the wilderness, and cometh out of the coles of the Amozites: for Arnon is the border of Moab, betwene Moab and the Amozites.

Wherfore it is spoken in the booke of the war of the Lorde, what thyng he dyd in the red see, and in the river of Arnon. And the heade of the ryuer that goeth downe to the dwelling of Ar, and stretcheth vnto the border of Moab, from thence it cometh vnto Beer. The same is Beer of well wherof the Lorde spake vnto Moyses: gather the people together, and I will geue them water. Then Israel sang this songe. Arise vp well, synge ye vnto hym. The pynnes dygged thys well, the captaynes of the people dygged it, with the reacher, and with theyr haues.

And from the wilderness they went to Yafan, and from Yafan to Nabaliet, and from Nabaliet to Bamoth, and from Bamoth to the valley that is in the felde of Moab, vnto the top of the hill that apereth before Iesunon. And Israel sent messengers vnto Sihon, kynge of the Amozites, sayinge: * I will go thorow thy lande: we will not turne into the felde of bynnyardes, neyther bynne of the waters of the wel, but we will go alonge by the kynges hye waye, vntill we be passe thy countrey. * But Sihon wolde geue Israel no licence to passe thorow his countrey, but gathered all his people together and went out agaynst Israel into the wilderness. And he came to Iadaya, and fought agaynst Israel. * And Israel smote hym in the edge of the sword, and conquered his lande fro Arnon vnto Iabok, and vnto the chylidren of Ammon. For the border of the chylidren of Ammon was stronger. And Israel toke all these cities and dwelt in all the cities of the Amozites: in Ieshon and in all the townes that long therto. For Ieshon was the Citie of Sihon the kynge of the Amozites which fought before agaynst the kynge of the Moabites, and toke all his lande out of his hande, euen vnto Arnon. Wherfore they saie in the prouerbe: come to Ieshon, and let the cite of Sihon be duple and repaired: for there is a fyre gone out of Ieshon, and a flame from the cite of Sihon, and hath consumed it in Moab, and the caryages of the hye places in Arnon. He be to the Moab: o people of Chamos, ye are vndone, he hath put his sonnes to synge, and his daughters to captiuite vnto Sihon the kynge of the Amozites. Their empyre is is losse from Ieshon vnto Iabon, and we made a wilderness euen vnto Aroba, which reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amozites. And Moyses sent to search out Iazer, and they toke the townes belonging thereto, and roted out the Amozites that were therein.

And they turned and wente up toward Balan. And Og the kynge of Balan came out agaynst them, he and all his people to fyghte at

Iazer. And the Lorde sayde vnto Moyses, feare hym not, for I haue deliuered hym in thy hande and all his people, and his land. And thou shalt do to hym as thou dydest vnto Sihon the kynge of the Amozites which dwelt at Ieshon. They smote hym therfore, and his sonnes, and all his people, vntill there was nothyng left hym. And they conquered his lande.

The xxiij. Chapter.

The xxiij. Chapter. Balac sentech for Balaam (whose name is the hebrewe to sayen Balaam) Balaams alle speakeh.



And the chylidren of Israel departed and pitched in the felde of Moab on the other syde of Iordane, ouer agaynst Jericho. And Balac the sonne of ziphor sawe all that Israel had done to the Amozites: and the Moabites were soe afrayde of the people, because they were many, and stode in feare of the chylidren of Israel. And Moab sayde vnto the elders of Moabian: now shall this company lyeke vnto that are rounde aboute vs, as an ore lycheth vnto the grasse of the felde. And Balac the sonne of ziphor was kynge of the Moabites at that tyme.

He sente messengers therfore vnto Balaam the sonne of Beor in Bethor (whiche is by the ryuer of the land of the chylidren of his foie) to call hym, sayinge: beholde, there is a people come out of Egypte, and beholde, they couer the face of the earth, and dwell ouer agaynst me. Come nowe therfore, and curse thys people for my sake. For they are to myghtye for me, yf so peradventure I myght be able to synge them & to dyspue them out of the lande. For I wote that he whome thou blestest, is blessed, and whome thou cursed, is cursed. And the elders of Moab and the elders of Moabian departed, hauynge the rewarde of the southsayinge in theyr hande. And they came vnto Balaam, and tolde hym the wordes of Balac. He answered them: tary here this nyght, and I will saynge you wordes, euen as the Lorde shall saye vnto me. And the Lordes of Moab abode with Balaam.

And God came vnto Balaam: and sayde, What men are these with thee? And Balaam sayde vnto God: Balac the sonne of ziphor, kynge of Moab hath sent vnto me, sayng: behold, there is a people come out of Egypte and couereth the face of the earth: come nowe therfore, and curse them for my sake, yf so peradventure I maye be able to overcome them in battell, and to dyspue them oute. And God sayde vnto Balaam. So not thou with them, neither curse the people, for they are blessed. And Balaam rose vp in the morning, and sayde vnto the Lordes of Balac: get you vnto your lande: for the Lorde wyl not suffer me to go with you. And the lordes of Moab rose vp, and went vnto Balac and sayde: Balaam wolde not come with vs. And Balac sente agayne a greater company of Lordes and more honorable then they: whiche came to Balaam, and tolde hym: Thus sayth Balac the sonne of ziphor: oh, lette nothyng let the, but come vnto me, for I will greatly promote the vnto greate honour, and wyl doo what so euer thou sayest vnto

unto me, come I praye the, ande thes people for my sake. And Balaam answered and sayde vnto the seruantes of Balac: * If Balac wolde geue me his house full of silver and golde, I can not go beyonde the wynde of the Lorde my god, to dolede of moyse. Howe thesore saye ye here this nyght: that I maye wete, what the Lorde wyll saye vnto me moyse. And God came vnto Balaam by nyght, and sayde vnto hym: If the men come to call the, ryse vp and go with them, but loke what I saye vnto the, that shalte thou do. And Balaam rose up early, and sated hym selfe, and went with the Lordes of Moab.

And the countenance of God was angry, because he turned. And the aungell of the Lorde stode in the waye agaynst hym, as he rode vpon his ass, and his two seruantes were with him. And when the asse sawe the aungell of the Lorde stande in the waye, and haunge a sword drawen in his hande, the asse turned asyde oute of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

But the aungell of the Lorde stode in a path betwene the byepardes, and there was a wall on the one syde, and another on the other. And when the asse sawe the aungell of the Lorde, he wrenched vnto the wall, and thusse Balaams fore vnto the wall, and he smote her agayne. And the aungell of the Lorde went further and stode in a narrowe place, where was no waye to turne, eyther to the ryght hande or to the lyfte. And when the asse sawe the aungell of the Lorde he fell downe vnder Balaam: & Balaam was wroth, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, and he sayde vnto Balaam: what haue I done vnto the, that thou halte smytten me nowe the tymes? And Balaam sayde vnto the asse: because thou halte mocked me: I wolde also there were a sworde in myne hande, for euen nowe wolde I kyll the. And the asse sayde vnto Balaam: am not I thine asse which thou hast rydden vpon since I walke bozne vnto this daye? Was I euer went to doo so vnto the? he sayde: nay.

And the Lorde opened the eyes of Balaam: and he sawe the aungell of the Lorde standyng in the waye, haunge a sworde drawen in his hande. He bowed hym selfe thereto, and fell flatte on his face. And the aungell of the Lorde sayde vnto hym: Wherfore haue thou smytten thine asse this tymes? beholde, I cam out as an aduersaie, because thou makest the waye contrary vnto me, and the asse sawe me, and went backe from me this tymes: or elles yf he had not turned from me.

I had surely slayne the, and slayed her alysse. Balaam sayde vnto the aungell of the Lorde: I haue synned: for I wist not that thou standest in the waye agaynst me. Howe thesore yf it displeaseth the I will turne home agayne. The aungell sayde vnto Balaam, go with the men: but what I saye vnto the, that shalte thou speake. And so Balaam went with the Lordes of Balac. And when Balac heard that Balaam was come, he went out to meete hym vnto a cite of Moab, which is in the border of Arnan, euen in the utmost coast.

And Balac sayde vnto Balaam: yd I not send for the, to call the? And wherfore camest thou not vnto me? because I am not able to pemyt the vnto honoure? And Balaam made answer vnto Balac: Lo, I am come vnto the. And can I thinke saye any thing at all? The wordes that God putteth in my mouth, that shall I speake. And Balaam went with Balac, and they came vnto a cite of Moab.

And Balac offered oxen and shepe, and sente for Balaam and for the Lordes that were with hym. And on the morow Balac toke Balaam, and brought hym vnto a place of Moab, that thence he myght see the uttermost parte of the people.

The xliiij. Chapter.
Balaam bethynge to synne.

And Balaam sayde vnto Balac: buyde me here seven aultars, and prepare me here seven oxen, and seven rammes. And Balac bydded Balaam saie. And Balac and Balaam offered on euery aultar, one ox and a ram. And Balaam sayde vnto Balac: stande by the sacrifice, and I will go, yf happie the Lorde wyll meete me: and what so euer he sheweth me, I will tell the, and he wente forth alone. But God met Balaam, & Balaam sayde vnto hym, I haue prepared seven aultars, and haue offered vpon euery aultar, an ox and a ramme. And the Lorde put a saying in Balaams mouth, & sayde go agayne to Balac and saye on this wyse. And when he went agayne vnto hym, lo, he stode by his sacrifice, he and all the lordes of Moab.

And he toke vp his parable and sayde, Balac the kynge of Moab hath set me from Mesopotamia out of the mountaynes of the east (say- ing) come curse Jacob for my sake: come and de- fyre Israel. Howe shall I curse hym, whom God hath not cursed? or howe shall I de fyre hym, whome God hath not de fyred? from the top of the rockes I se hym, and from the hylls I beholde hym: lo the people shall dwell by them sturges, and shall not be reckened amonge the nacions. Who can tel the dust of Jacob, and the number of the fourth parte of Israel? I praye God, that my soule maye bte the deathe of the wyghteous, and that my last ende maye be lyke his. And Balac sayde vnto Balaam: what hast thou done vnto me? I see the to curse myne enemyes, & beholde, thou hast blessed them. He answered and sayde: must I not hepe that and speake it, whiche the Lorde hath put in my mouth? And Balac sayde vnto hym: come I praye the with me vnto an other place, whence thou mayst se them, and thou shalt see but the utmost parte of them, and shalt not se them all: curse them out of a place for my sake.

And he brought hym into a feide (where men myght se farre off) euen to the toppes of an hill, and buyde seven aultars, and offered an ox and a ram on euery aultar. And he sayde vnto Balac stande here by the sacrifice, while I go ponder. And the Lorde met Balaam, and put a word in his mouth, and sayde: go agayne vnto Ba- lac: and

lar, and sape thus. And when he came to hym: beholde, he stode by hys sacrifice, and the Lozdes of Moab with hym. And Balac sayde vnto hym: what hath the Lozde sayde?

And he toke vp hys parable and answered: cyle vp Balac and heare, and hearken vnto me: I sonne of syphoz. * God is not a man: he shulde lye, neyther the sonne of a man: that he shulde repent: shulde he saie: I not do: or shulde he speake and not make it good? beholde I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. he behelde no vanytie in Jacob, nor sawe traunple in Israel. The Lozde his God is with him, and the presence of shynge is amonge them. * God broughte them out of Egypte, he hath strength as an vncome. There is no sorcery in Jacob, nor sorcery in Israel. It is nowetolde vnto Jacob and Israel, what God hath wrought. Beholde, the people shall cyle vp as a lyoness, and heue vp hym selfe as a Lyon. he shall not lye downe, vntill he eat of the praye, and drynke the blood of them that are slayne. And Balac sayde vnto Balaam: neyther curse them nor blesse them.

But Balaam answered and sayde vnto Balac: tolde not I the saying, all the Lozde speake, that I must do: And Balac sayd vnto Balaam: come I praye the, and I will bryng the yet vnto another place, yf peradventure it will please God, that thou mayst thence curse them for my sake. And Balac brought Balaam vnto the toppe of Beor, that boweth toward the wyldernes of Ierimmon. And Balaam sayd vnto Balac: make me here seven alters, and prepare me here seven oxen, and seven rammes. And Balac dyd as Balaam had sayde, and offered an ox and a ram on every altare.

¶ The xxiij. Chapter.

¶ Balaam propheseth of the heugdomes of Israel and of the coming of Christ. Balac is angry with Balaam. The destruction of the Amalathites, and of the Amurites.

AD when Balaam sawe that it pleased the Lozde, that he shulde blesse Israel, he went not as he dyd wise before to fet southesayinge: but set hys face toward the wyldernes. And Balaam lyfte vp his eyes, and looked vpon Israel, as he sape accordynge to his trybes, and the spier of God came vpon hym. * And he toke vp his parable and sayde. Balaam the son of Beor hath sayde, and the man whose eye is open hath sayde: he hath sayde, whyche heareth the wordes of God, and seyth the visions of the almyghyte: and falleth downe with open eyes.

How goodly are thy tentes, O Jacob, and thine habitacions, O Israel: Euen as the valleys are they layd abode, and as gardenes by ryuers: as the tentes which the Lozde hath pyched, and as cyppers trees beyde the waters. The water bryppeth oute of hys bocker, and hys sede shalbe many waters: and his kyng shalbe hyer then Agag. And his kyngdome shalbe exalted. * God brought hym out of Egypt: as the strength of an Unicorne is he vnto hym. he shal eate the nacpous his enemyes, and gnawe they:

bones, and pearce them thorow with hys arrowes. * he couched hym selfe, and layde downe as a Lyon, and as a lynes, who shal stre hym vp: blessed is he that blesseth the, and cursed is he that curseth. And Balac was wroth with Balaam, and smote his handes together: * Balac sayde vnto Balaam: I sente for the to curse myne enemyes, and beholde, thou hast blessed them thise thy tynes. Therfore nowe get the quickly vnto thy place. I thoughte that I wolde promote the vnto honoure, but loo, the Lozde hath kepte the backe from worshipp.

Balaam answered vnto Balac: tolde I not the messengers which thou sentest vnto me, sayinge: * If Balac wolde geue me hys house full of syluer and golde, I can not passe the worde of the Lozde, to do either good or bad of myne owne mynde. But what the Lozde sayth: I am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I will aduertise the what this people shal do to thy folke in the later dayes. And he toke vp his parable: * Balac the son of Beor hath sayde the man whose eye is open, hath sayde. he hath sayde that heareth the wordes of God, and hath knowledg of the most hygh, and beholde the vision of the almyghyte, and that falleth with open eyes: I shall se hym, but not nowe. I shal beholde hym, but not nigh. * There shal come a starre of Jacob, and cyle a scepter of Israel, and shal smyte the costes of Moab and vndermyne all the chyldren of Beth. * And Edom shalbe possessed, and Seir shal fall to the possession of theyr enemyes and Israel shal do manfully.

Out of Jacob shal come he that shal haue domynon, and shal destroye the remnaunte of the Ciste. And when he looked on Amelech, he toke vp his parable, and sayde: Amelech is the fyrste of the nacpous: but hys latter ende shal peryshe utterly. And he looked on the Kenites, & toke vp hys parable, and sayde: stronge is thy dwellinge place, and thou puttest thy neste in a rocke. Nevertheless, the Kenite shal be roted out, vntill Assur take the prisoner. And he toke vp his parable: * Alas, who shal lye vnto God doth this. The Assyres also shal come out of the coastes of Italy, & subdue Assur, and subdue Eber, and he hym selfe shal perysh at last. And Balaam rose vp, and wente and returned to his place: and Balac also went his waye.

¶ The xxv. Chapter.

¶ The people commytte fornicacyon with the daughters of Moab, whiche by their saymes and cogits, led them to kill the dyaconites.

AD Israel dwelt in Shittim and the people beganne to commyt whozdom with the daughters of Moab which called the people vnto the sacrifice of theyr gods. * And the people dyd eate, and worshipped theyr goddesses, and Israel coupled hym selfe vnto Baal Beor. And the indignacyon of the Lozde was prouoked agaynst Israel, and the Lozde sayde vnto Moses: take all the heades of the people, & hang them vp before the Lozde agaynst the sonne, that the

The Israelites.

Numeri.

are nombred.

the wrath of the Lord: countenance may be turned a way from Israel. And Moses layd vnto the Judges of Israel: every one slay his men that were ioynd vnto Bala Deu.

And behold, one of the children of Israel came and brought vnto his brethren a Midianitythe wyfe in the fyght of Moyses, and in the fyght of all the multitude of the children of Israel, that were before the doore of the Tabernacle of witness. And when Phineas the sonne of Eleazar the sonne of Aaron the High Priest saw it, he rose vp out of the myddes of the company and toke a weapon in his hand, and went after the man of Israel into the tent, and thrust them thorow: both the man of Israel and also a woman, euen thorow the belly of her. And a plague cralled from the children of Israel. And there dyed in the plague. xxiii. thousande.

And the Lord spake vnto Moyses, saying: Wherfore hath turned myne anger away fro the children of Israel, whyle he was gelous for my sake amonge them that I had not consumed the children of Israel in my gelousye. Wherfore saye: behold, I geue vnto hym my couenaunt of peace, and he shall haue it, and his sede after hym, euen the couenaunt of the High Priest for ever: because he was gelous for hym Goddes sake and made an attonement for the children of Israel. The name of the Israelite, which was slayne with the Midianitythe wyfe was Jamin the son of Salu, a Lord of an house and kynred of Gumeon. And the name of the Midianitythe wyfe that was slayne, was Cozbi the daughter of Zur, a heade ouer the people of an house and kynred of Midian.

And the Lord spake vnto Moyses, sayinge: These were the Midianites, I sapt them, for they trouble you with theyr wyfes, which haue begyled you by discaite in the cause of Deu, and in the cause of theyr syster Cozbi a daughter of a lord of the Midianites, whiche was slayne in the hape of the plague for Deus sake.

The xxvi. Chapter.

The children of Israel are nombred.

It is fortuneth that after the plague the Lord spake vnto Moyses, & Eleazar the sonne of Aaron the High Priest sayinge: take the number of all the multitude of the children of Israel from twenty yere and aboue thorow out theyr fathers houses, all that are able to goe to warre in Israel. And Moyses and Eleazar the High Priest spake vnto them in the feildes of Moab, by Iordane ouer agaynst Jericho from thence yere & aboue, as the Lord commanded Moyses and the children of Israel, when they were come out of Egypt. And these are the eldest sonne of Israel. The children of Ruben: Hanoch, of whome cometh the kynred of the Hanochites, & Salu of whome cometh the kynred of the Saluities. Of Helron cometh the kynred of the Helronites, of Carmi, cometh the kynred of the Carmites. These are the kynredes of the Rubenites. And they were in nombre. xliii. thousande seven hun-

dred and thyrty. And the sonnes of Simeon: Eliab and the sonnes of Eliab: Nemuel: Nathan and Abiram. These are the children of Simeon, whiche were famous in the congregation, and were agaynst Moyses and Aaron in the company of Corah, when they stood agaynst the Lord. And the earth opened her mouth, and swallowed them up: Corah also was in the death of that multitude, whiche tyme fyre consumed two hundred and fyfye men, and they became a signe: for which cause, the children of Corah dyed not. And the children of Simeon after theyr kynredes were Nemuel, of whome cometh the kynred of the Nemuelites: Jamin of whome cometh the kynred of the Jaminites: Jacin, of whome cometh the kynred of the Jacinites: of Jachin, cometh the kynred of the Jachinites. And of Saul, cometh the kynred of the Saulites. These are the kynredes of Simeon: euen. xxii. thousande and two hundred.

The children of Gad after theyr kynredes were Zephon, of whome cometh the kynred of the Zephonites: Haggi, of whome cometh the kynred of the Haggites: Sani, of whome cometh the kynred of the Sanytes: Of Auni, cometh the kynred of the Aunites: and of Eri, cometh the kynred of the Erites: Of Irod, cometh the kynred of the Iroditers. Of Ariel, cometh the kynred of the Arielites. These are the kynredes of the children of Gad accordyng to theyr nombres forty thousande and fyue hundred.

The children of Iuda, Er and Onan: and Er and Onan dyed in the land of Canaan. But the children of Iuda after theyr kynredes, were Shela, of whome cometh the kynred of the Shelaites: Phares, of whome cometh the kynred of the Phareites, Jachin, of whome cometh the kynred of the Jachinites. And the children of Phares were Herson, of whome cometh the kynred of the Hersonites: Hamul, of whome cometh the kynred of the Hamulites. These are the kynredes of Iuda, after theyr nombres. lxxvi. thousande and fyue hundred.

The children of Isachar after theyr kynredes were: Thola, of whome cometh the kynred of the Tholaites: Phua, of whome cometh the kynred of the Phuaites: of Isachar cometh the kynred of the Isacharites, of Simron cometh the kynred of the Simronites. These are the kynredes of Isachar after theyr nombres. lxxii. thousande and thye hundred. The children of Zabulon after theyr kynredes were Gered, of whome cometh the kynred of the Geredites: Eliab, of whome cometh the kynred of the Eliabites: Jachiel, of whome cometh the kynred of the Jachielites. These are the kynredes of the Zabulonites after theyr nombres: thye thore thousande and fyue hundred. The children of Ioseph thorumont theyr kynredes were Manasse and Ephraim. The children of Manasse: Gach, of whome cometh the kynred of the Gachites. And Gach begat Selah, and of Selah cometh the kynred of the Selahites. And these are the children of Selah: Hele, of whome cometh the kynred of the Heleites: Helech, of whome cometh

commeth the kynred of the Heberites: & Aziel of whom commeth the kynred of the Azielites and Achim, of whom cometh the kynred of the Achimites: & Simida, of whome commeth the kynred of the Simidites: and Heber of whom cometh the kynred of the Heberites. And Zelaphead the sonne of Heber had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahla, Noa, Hogla, Melcha & Thirza. These are the kynredes of Manasse, and the number of the lxxi. thousande & seuen hundred.

E These are the chyldren of Ephraim after their kynredes: Gersela, of whom cometh the kynred of the Gerselaites: & Heber, of whom cometh the kynred of the Heberites: & Tamen, of whom cometh the kynred of the Tamenites. And these are the chyldren of Gersela: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim after their nombres. xxiii. thousande and fyue hundred. And these are the chyldren of Joseph after their kynredes.

These are the chyldren of Ben Jamin after their kynredes: Bela, of whom cometh the kynred of the Belaites: & Abel, of whom cometh the kynred of the Abelites: & Abiram, of whom cometh the kynred of the Abiramites: & Duppam, of whom cometh the kynred of the Duppamites: & Duppam, of whom cometh the kynred of the Duppamites. And the chyldren of Bela were, Ard and Naaman, frome whence cometh the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the chyldren of Ben Jamin after their kynredes, & after their nombres. xlv. thousande and fyue hundred.

S These are the chyldren of Dan after their kynredes: Duppam, of whom cometh the kynred of the Duppamites. These are the householdes of Dan after their kynredes. All the kynredes of the Duppamites were after their nombres lxxiii. thousande, and four hundred.

The chyldren of Aser after their kynredes, were Imma, of whome cometh the kynred of the Immites. Jesui, of whome cometh the kynred of the Jesuites: & Bala, of whome cometh the kynred of the Balaies. The chyldrenne of Bala were Heber of whome cometh the kynred of the Heberites: & Walchiel, of whome came the kynred of the Walchielites. And the daughters of Aser were called Marah. These are the kynredes of Aser after their nombres. lxxi. thousande & four hundred. The chyldren of Asyphail, after their kynredes were Jabezail, of whome came the kynred of the Jabezailites, & Gunt, of whome came the kynred of the Guntites: & Jeser, of whome came the kynred of the Jeserites: & Belim, of whome came the kynred of the Belimites. These are the kynredes of Asyphail according to their householdes, whose number is. xlv. thousande and four hundred. These are the nombres of the chyldren of Israel: fyue hundred thousande, & a thousand seuen hundred, and thretye.

And the Lord spake vnto Moses, sayinge vnto these the lande shall be deuptyd to inheret, according to the number of names. * To ma-

ny thou shalt geue the more inherytance, and to seue the lesse: to euery trybe shall the inherytance be geuen according to the number thereof. & according to the lande shall be deuptyd by lotte, and according to the names of the trybes of their fathers, they shall inheret, according to the lot shall the possession thereof be deuptyd betwene many and fewe.

* These are the nombres of the Leuites, after their kynredes: Gerson of whome came the kynred of the Gersonites: & Cabath of whom came the kynred of the Cabathites: & Merari of whom came the kynred of the Merarites. These are the kynredes of the Leuites, the kynred of the Libnites the kynred of the Hebronites: the kynred of the Mahalites: the kynred of the Gushites: the kynred of the Marathites. Cabath begat Amram & Amrams wyfe was called * Jochebed a daughter of Levi, whiche was bozne vnto Levi in Egypte. And she bare vnto Amram Aaron, Moyses and Miriam their sistyr. And vnto Aaron were bozne Nadab and Abihu, Eleazar & Ithamar. * And Nadab and Abihu dyed when they offered strange fyre before the Lord. And after their nombres, there were * thye and twen-tye thousand, all males from a moneth olde and aboue. For they were not nombred amonge the chyldren of Israel, because there was no inherytance geuen the amonge the chyldren of Israel.

These are the nombres, when Moses and Eleazar the pyncle nombred the chyldren of Israel in the playne of Moab, fast by Jordan, ouer agaynst Jericho. And amonge these there was not a man of them, whome Moses and Aaron nombred, when they tolde the chyldren of Israel, in the wyldernesse of Synay. For the Lord sayde of them: they shall dye in the wyldernesse, and there was not left a man of them: save Caleb the son of Iephunne, & Josua the son of Nun.

The xxvii. Chapter.

The lawe of the heritage of the daughters of Zelaphead The land of gyftes is geuen vnto Moyses, in whose name is appointed Josua.

And the daughters of * Zelaphead & Aziel the sonne of Heber, the sonne of Gilead the sonne of Nachir, the son of Manasse: of the kynred of Manasse the sonne of Joseph (whose names were Mahla, Noa, Hogla, Melcha, and Thirza) came, and stode before Moses, and Eleazar the pyncle, and before the Lordes, and all the multitude by the doore of the tabernacle of wyrtell, sayinge: our father dyed in the wyldernesse: and * was not in the compaigne of them that gathered them selues together agaynst the Lord in the congregacion of Cozab. But dyed in his owne synne, and had no sonnes. Wherefore then is the name of our father taken awaye from amonge his kynred, because he hath no sonne?

* Geue vnto vs therefore a possession amonge the brethren of our father. And Moses brought their cause before the Lord. And the Lord spake vnto Moses, sayinge: The daughters of Zelaphead spake ryght: thou shalt geue them a possession to inheret amonge their fathers by trybe: and shalt turne the inherytance of their father vnto

Offerynges.

Numeri.

unto them. And thou shalt speake vnto the chyldren of Israel, saying: If a man die and haue no son, ye shall kepe his inheritance vnto his daughter. If he haue no daughter, ye shall geue hym enheritaunce vnto his brethren. If he haue also no brethren, ye shall geue his inheritance vnto his father's brethren. And if his father haue no brethren, ye shall geue his inheritance vnto hym that is nexte to hym of his house, and he shall possesse it. And this shall be vnto the chyldren of Israel a lawe of iudgement, as the Lord hath commaunded Moyses.

Deut. 21. 17.
and. 21. 17.

And the Lord sayde vnto Moyses: * get the hy into thy mount Abarim, and beholde the land whiche I haue geuen vnto the chyldren of Israel. And when thou hast seene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobeient vnto my word in the desert of Syn, in the daye of the congregacyon. Wherfore the Lord hath sworn in the waters before thy eyes. * That in the water of Syn in the desert of Syn, in the wilderness of Syn. And Moyses spake vnto the Lord, saying: let the Lord God of the spertes of al heales a man ouer the congregacyon, wherfore maye he go out and in before them, and leade them out of the congregacyon of the Lord be not as they whiche haue not a shepe herde.

Exo. 32. 1.

And the Lord sayde vnto Moyses: take Joshua the sonne of Nun, in whom is the sperte, and put thyne handes vpon hym, and set hym before Eleazar the priest, and before all the congregacyon: and geue hym a charge in their syght. And put of thy people vpon hym, that all the company of the chyldren of Israel maye be obedyente. And he shall stande before Eleazar the priest, whiche shall also counsel for hym: after the iudgement of Urim before the Lord. And accordyng vnto his worde shall they go out and in, both he and all the chyldren of Israel with hym and all the congregacyon. And Moyses did as the Lord commaunded hym: and he toke Joshua, and set hym before Eleazar the priest, and before all the congregacyon: and geue hym a charge, as the Lord commaunded thow the hande of Moyses.

Exo. 32. 1.

Exo. 32. 1.

The xxviii. Chapter.

What must be offered on every frethe daye.

3



And the Lord spake vnto Moyses, saying: Commaunde the chyldren of Israel, and saye vnto them: My offeryng and my breadye for my sacrifices whiche are made for a sweete sauoure, shall ye obserue in theyr due season.

Exo. 28. 1.

And thou shalt saye vnto them: * This is the offeryng whiche ye shall offer vnto the Lord, two lambes of a yere olde without spot daye by daye, for a continual burnt offering. One lambe shalt thou offer in the morninge, and the other at euen. * And thereto the tenth part of an Ephah of flour for a meat offering mingled with beaten ople offering the fourth parte of an hin. It is a dayly burnt offeringe such as was ordeyned in the mount Synai for a sweete sauoure, a sacrifice vnto the Lord. And let the dynhoffer

Num. 28. 1.

ryng of the same be the fourth part of an hin for one lambe, and in the holy place shalt thou commaunde the wyne to be powred vnto the Lord.

And the other lambe thou shalt offer at euen after the name of the meate offering, and the dynhoffer of a morninge: a sacrifice shalt thou offer for a sweete sauoure vnto the Lord. And on the Sabbath daye two lambes of a yere olde a yere, and without spot, a twentieth deale of flour for a meat offering mingled with ople and the dynhoffer thereto. The burnt offeringe of the Sabbath must be done in the selfe Sabbath, besyde the dayly burnt offeringe, and his dynhoffer. And in the beginning of your monethes, ye shall offer a burnt offering vnto the Lord: two yonge bullocks, and a ram, and seuen lambes of a yere olde without spot: a thirtieth deale of flour for a meat offering mingled with ople for one bullocke, and twentieth deales of flour for a meat offering, mingled with ople for one ram. And a tenth deale of flour mingled with ople for a meat offering vnto one lambe, for a burnt offeringe and a sweete sauoure, and a sacrifice vnto the Lord.

And the dynhoffer of the Sabbath shall be halfe an hin of wyne vnto one bullocke, and the thyrde parte of an hin of wyne vnto a ram, and the fourth parte of an hin vnto a lambe. This is the burnt offeringe of the moneth in his moneth, thow out the monethes of the yere: and one before for a syn offeringe vnto the Lord shall be offered, after the dayly burnt offeringe and his dynhoffer. * And the fourteenth daye of the first moneth, is the passouer of the Lord. And in the fyfteenth daye of the same moneth is feast, and seuen dayes longe shall vntenured be eaten. In the fyfthe daye shall be an holy conuocacyon, ye shall do no manner of seruile worke therein. But ye shall offer a sacrifice for a burnt offeringe vnto the Lord, two yonge bullocks, one ram, and seuen lambes of a yere olde, whiche are to you without spot, and let theyr meat offering be of flour mingled with ople: a thirtieth deale of flour shall ye offer for a bullocke, a twentieth deales for a ram: one tenth deale shalt thou offer for every lambe of the seuen lambes: and an hegoate for synne to make an attonement for you.

Exo. 32. 1.
Exo. 32. 1.
Exo. 32. 1.

Exo. 32. 1.

Ye shall offer these, besyde the burnt offering in the morninge, whiche is a continual burnt sacrifice. After this maner ye shall offer thow out the seuen dayes: the fode of the sacrifice for a sweete sauoure vnto the Lord. And it shall be done besyde the dayly burnt offeringe and his dynhoffer. And in the seuenth daye ye shall haue an holy conuocacyon, and ye shall do no seruile worke. Therefore in the daye of your feastes, when ye bynge a newe meate offeringe vnto the Lord, accordyng to your workes, ye shall haue an holy conuocacyon, and ye shall do no seruile worke in it: but offer a burnt offering for a sweete sauoure vnto the Lord, two yonge bullocks, a ram, and seuen lambes of a yere olde a yere, with theyr meat offerings of flour mingled with ople, a thirtieth deales vnto a bullocke, a twentieth deales to a ram, and one tenth deale

Exo. 32. 1.

Oralc

deale vnto a lambe thowout the seven lam-
bes, and an he goate to make an attonement for
you. Thus ye shall do besydes the continual
burnte offeringe, and hys meate offeringe: and
they shalbe vnto you without spot, with theyr
drynke offeringes.

The xxx. Chapter.

*What must be offered the eighth daye of the
seuenth month.*

Ad in the syfthe daye of the seuenth
moneth ye shal haue an holy conuo-
cacyon: * ye shall do then no scruple
worke. For it is a daye of blowing
vnto you. But ye shall offer a burnt
offeringe for a swete sauoure vnto the Lorde:
one yonge bulloche, one ram, and seven lambes
of a yere olde a pece that are pure. And theyr
meate offeringe shal be made of flour myngled
wth oyle, the tenth deales vnto the bulloche,
and two vnto a ram: and one tenth deale vnto
one lambe thowout the seven lambes. And
an hegoate for synne to make an attonement
for you, besyde the dayly burnte offeringe of the
moneth, and hys meate offeringe, and besyde the
dayly burnte offeringe and hys meate offeringe
and the drynke offeringes of the same, whiche
must be done accordyng vnto the maner of them
for a sauoure of sweetnesse of the sacrifice of the
Lorde. * And ye shal haue the tenth daye of that
same seuenth moneth an holy conuocacyon: and
ye shall humble your soules, and shall do no man-
ner worke therein. But ye shall offer a burnt
offeringe vnto the Lorde for a swete sauour: one
bulloche, a ramme, and seven lambes of a yere
olde a pece, whiche shall be vnto you without
faute. Theyr meate offeringe shall be of flour
myngled wth oyle the tenth deales to a bul-
loche, and two to a ramme, and a tenth deale vn-
to a lambe, thowout the seven lambes.

An hegoate for synne, besyde the synne offe-
ryng of attonement and dayly burnte offering
and the meate and drynke offeringes that longe
to the same. * And in the syfenth daye of the se-
uenth moneth ye shall haue an holy conuocacyon,
ye do then no scruple worke, ye shall kepe a feast
vnto the Lorde seven dayes longe. And ye shall
offer a burnt offeringe for a sacrifice of a swete
sauoure vnto the Lorde thytene bulloches, two
rams, and fourtene lambes of a yere olde, whiche
shalbe without blemyshe. And theyr meate offe-
ryng shalbe of flour myngled wth oyle the
tenth deales vnto euery one of the thytene bul-
loches, two tenth deales to ether of the rams, &
one tenth deale vnto each of ffourtene lambes.
And one goate for synne, besyde the dayly burnte
offeringe wth his meate and drynke offeringe.

And the seconde daye, ye shall offer twelue
E yonge bulloches, two rams, fourtene pearlyng
lambes without spot: and let theyr meate offe-
ryng and drynke offeringes vnto the bulloches,
rams, and lambes be accordyng to the nombze
of them and after the maner. And an hegoate for
synne, besyde the dayly burnte offeringe and hys
meate and drynke offeringes. And the thyrde
daye ye shall offer eleuen bulloches, two rams, &

fourtene pearlyng lambes without spot: & let theyr
meate and drynke offeringes vnto the bulloches
rams, and lambes be after the nombze of them &
accordyng to the maner. And there shalbe offe-
red an hegoate for synne, besyde the dayly burnte
offeringe and hys meate and drynke offeringe.

An the fourth day ye shall offer ten bulloches
two rams, & fourtene lambes pearlynges and pu-
er: let theyr meate and drynke offeringes vnto the
bulloches, rams, and lambes be accordyng to f
nombze of them and after the maner. And an he-
goate for synne, besyde the dayly burnte offeringe
and his meate and drynke offeringe. In the fyfth
day ye shal offer nyne bulloches, two rams, and
fourtene lambes of one yere olde a pece without
spot. And let theyr meate and drynke offeringes
vnto the bulloches, rams, and lambes be accor-
dyng to the nombze of them, and after the ma-
ner. And an hegoate for synne, besyde f dayly burnte
offeringes and his meate and drynke offeringe.

And in the syfthe daye, ye shal offer eyght bul-
locks, two rams, and fourtene pearlyng lam-
bes without spot. And let theyr meate & drynke
offrynges vnto the bulloches, rams and lambes
be accordyng to the nombze of them, and after f
maner. And an hegoate for synne, besyde the day-
ly burnte offeringe, and hys meate and drynke of-
feringes. In the seuenth daye, ye shall offer se-
uen bulloches, two rams and fourtene lambes
that are pearlynges and pure. And let theyr meat
and drynke offeringes vnto the bulloches, rams &
lambes be accordyng to theyr nombze, and af-
ter the maner. And an hegoate for synne, besyde f
dayly burnte offeringe, and hys meate and drynke
offeringe. In the eyght daye, ye shall haue a col-
lection of the feast vnto you, and ye shall do no
scruple worke therein. But ye shall offer a burnt-
offeringe, a sacrifice for a swete sauoure vnto f
Lorde: one bulloche, one ram and seven pearlyng
lambes without spot. Let theyr meate & drynke
offeringes vnto the bulloche, ram and lambes
be accordyng to the number, and accordyng to
the maner. And an hegoate for synne, besyde the
dayly burnte offeringe and hys meate and drynke
offeringes. These thynges ye shall do vnto the
Lorde in your feastes: besyde your vowers and
free wyll offeringes, in your burnt offeringes,
meate offeringes, drynke offeringes, and peace-
offeringes. And Moses tolde the chyldze of Is-
raell all that the Lorde commaunded hym.

The xxx. Chapter.

Of vowers when they shal be kept, and when not.

Ad Moses spake vnto the heades of
the trybe of the chyldren of Israell
sayinge: this is the thyng whiche the
Lorde hath commaunded. * If a ma-
n ow a vow vnto the Lorde, or swere
an othe to bynde hys soule: he shall not go backe
wth hys worde: but shall fulfill al that is pro-
ceded out of hys mouth.

If a woman also vowe a vowe vnto f Lorde
and bynde her selfe beyng in her fathers house:
in the tyme of her yowth, and her father hear her
vowe and bonde whiche she hath made vpon her
p. i. soule

soule, and holde his peace thereto: then all her vower and bondes whiche she hath made upon her soule, shall stande in effecte. But and if her father forbad her the same daye that he heareth it, none other vower nor bondes which she hath made upon her soule shall be of value: and the Lorde shall forgive her, because her father forbade her. If she had an husbande when she vowed or pronounced ought out of her lippes, wherewith she bounde her soule, and her husband heard it and bride his peace there at the same daye he hearde it, then her vower and her bondes wherewith she bounde her soule shall stande in effecte. And if her husbande forbade her the same daye that he heard it: and made her vower which she hath upon her of none effecte, and released the opening of her lippes, wherewith she bounde her soule, the Lorde shall forgive her.

C But every vower of a wydowe, and of her that is deuorced (that they haue bounde theyr soule bythall) shall stande in effecte with them. If she vowed in her husbandes house, or bounde her soule with an othe, and her husbande heard it, and bride his peace, and forbade her not, then all her vower and bondes wherewith she bounde her soule, shall stande. But if her husbande dysannulled them, the same daye that he heard them then nothinge that proceedeth out of her lippes in vower and bondes wherewith she bounde her soule shall stande in effecte for her husbande hath loosed them. And the Lorde shall forgive her. All vower and othes that bynde to humble the soule, make her husbande stablyshe or brenke. But if her husbande holde his peace frome one daye vnto another, then he stablysheth all the vower and bondes whiche she had upon her, because he held his peace the same day that he hearde them. But if he brenke them, after that he hath hearde them, he shall beare her synne hym selfe. These are the ordynances which the Lorde commanded Moses, betwene a man and his wyfe: and betwene the father and his daughter, beyng yet a damsell in her fathers house.

The .xxi. Chapter.

C The Madianites and Balaam are slayne. The story is equally deuyded. A present given of Israel.



Ad the Lorde spake vnto Moses, sayinge: * auenge the chyldren of Israel of the Medyanites, and afterward shalt thou be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you

vnto warre, and let them go vnto the Medyanites, and auenge the Lorde of the Madianites. Let there be chosen a thousand out of every tribe of Israel, that out of all the trybes ye maye sende some to the warre. And there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of every trybe a thousande.

And Moses sente them to the warre, euen a thousande of every trybe, and with them, Phineas the sonne of Eleazar the Priest, and the holie vesselles: and the * trompets to blowe were in his hande. And they warred against the Medyanites, as the Lorde commanded Moses, and slue all the males. And they slue the kynnes of Madian amonge other that were slayne: name-ly, Eni and Rekem, Sur and Hur and Reba slue kynnes of Madian with Balaam, the sonne of Beor, whom they slue with the sword: And the chyldren of Israel toke al the worme of Madian prisoners, and theyr chyldren, and spoyled all theyr cattel, and al theyr flockes, and al their goodes. And they burnt all theyr cyties wher- in they dwelte, and all theyr castels with fyre.

And they toke all the spoyles and all that they could catche both of men and beastes. And they brought the captaynes and that which they had taken and the spoyles vnto Moses and Eleazar the Priest, and vnto the company of the chyldren of Israel, euen vnto the hoste that were in the feldes of Abarim by Iordā, ouer agaynst Jericho. And Moses and Eleazar the Priest, and all the lordes of the congregacion went out of the host agaynst them. And Moses was angry with the officers of the hoste, with the captaynes ouer thousandes and ouer hundredes, whiche came from the warre and battayle: and Moses sayde vnto them: haue ye saved all the women alvys? behold, these caused the chyldren of Israel to rowe the counsell of Balaam, to commyt treason agaynst the Lorde, in the busynesse of Beor, and there folowed a plague amonge the congregacion of the Lorde. Nowe therefore, * slaye al the men chyldren, and the women that haue lyen with men fleschly. But all the women chyldren that haue not lien with men, kepe alvys for your selues. And ye shall remayne without the hoste seven dayes, all that haue kyled anye persone: * and all that haue touched anye deade bodye, and purifie both your selues and your prisoners the thyrde daye and the seventh. And synnise all your raymentes and all that is made of linnen and all woche of goates heare, and all thynges made of wood.

And Eleazar the Priest sayde vnto the men of warre, whiche came from the battayle: this is the ordynance of the lawe whiche the Lorde commanded Moses, golde, syluer, brasse, and yron, tynne, and leade, and all that maye abyde the fyre, ye shall make it goo thowme the fyre, and it shall be cleane. Reuerthelesse, it shall be synnised with synnyslyng water. And all that suffereth not the fyre ye shall make go thowme the water. And washe your clothes the seventh daye, and ye shall be cleane.

And afterwarde come into the host. And the Lorde

Lozde spake vnto Moyses, sayinge: take þe summe of the piapre that was taken both of the women and of cattel, thou and Eleazar the priesse, and the auncient fathers of the congregacyon. And deuyde it into two partes betwene them that toke the warre vpon them, and went out to battayle and all the congregacyon. And take a porcyon vnto the Lozde of the me of warre, which wente out to battayle: one soule of fyue hundred, both of the women, and of the oren, and of the asses, and of the shepe: and ye shal take it of theyr halfe and geue it vnto Eleazar the priesse, as an heue-offerynge of the Lozde.

E And of the halfe of the chyldren of Israell, thou shalt take one porcyon of fyfte, of the women, of the oren, of the asses, and of þe shepe, and of all maner of bestes: and geue them vnto the Leuites, whiche waite vpon the habitation of the Lozde. And Moyses and Eleazar the priesse dyd as the Lozde commaunded Moyses. And the boeye, and the piapre whiche the men of warre had caught, was fyue hundred thousande, and lxxv. thousande shepe, and lxxii. thousande oren lxi thousande asses: and xxxii. thousande soules of women, that had lye by no man. And the halfe whiche was the parte of them that wente out to warre was thre hundred thousande and seven and therty thousande fyue hundred shepe. And the Lozdes part of the shepe was fyue hundred and lxxv. And the oren were xxxvi. thousande, of whiche the Lozdes parte was lxxii.

A And the asses were xxx. thousande and fyue hundred, of whiche the Lozdes parte was lxi. And the soules of women were xvi. thousande, of whiche the Lozdes parte was xxxii. soules. And Moyses gaue that summe whiche was the Lozdes heue-offerynge, vnto Eleazar the priesse as the Lozde commaunded Moyses. And the other halfe of the chyldren of Israell whiche Moyses seperated from the men of warre, (that is to wete the halfe that pertayned vnto the congregacyon) was thre hundred thousande, and xxxvi. thousande and fyue hundred shepe: and xxxvi. thousande oren: and xxx. thousande asses, and fyue hundred and xvi. thousande soules of women. And Moyses toke of thys halfe that pertayned vnto the chyldren of Israell, one porcyon of fyfte, both of the women and of the cattell, and gaue them vnto the Leuites, whiche waite vpon the habitacon of the Lozde, as the Lozde commaunded Moyses. And the officers of thousandes of the hoite, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came foithe, and sayde vnto Moyses: Thy seruantes haue taken the sum of the men of warre whiche are vnder our auctorite, and there lacketh not one man of vs.

E We haue therfore brought a presente vnto the Lozde what euerye man founde of iewelless of golde, cheynes, bracelettes, rynges, eare rynges, and spangylles, to make an attonement for oure soules before the Lozde. And Moyses and Eleazar toke the golde of them, iewelless of all maner fashyons. And all the golde of the heue-offerynge that they deuied vnto the Lozde, (of

the captaynes ouer thousandes and hundredes) was fyfene thousande seven hundred and fyfty sycken, for the men of warre had spoyled, euerye man for hym selfe. And Moyses and Eleazar the priesse, toke the golde of the captaynes ouer the thousandes, and of the captaynes ouer the hundredes, and broughte it in to the Tabernacle of wytnesse, for a memoriall of the chyldren of Israell before the Lozde.

¶ The xxxiiij. Chapter.

To Ruben and Gad and to half the tribe of manasse, to promysse the possession beyonde Jordan.
Calu. 1. 1.

The chyldren of Ruben, and the chyldren of Gad had an exceeding great multitude of cattel. And when they sawe the lande of Jazer, and flande of Gilead, that it was an apte place for cattell, the chyldren of Ruben and the chyldren of Gad came and spake vnto Moyses and Eleazar the priesse, and vnto the Lozdes of the congregacyon, sayinge: The lande of Astaroth and Dibon Jazer, and Remrah, hesbon and Elealeh, Sabam and Arbo and Beon: whiche countrey the Lozde smote before the congregacyon of Israell: is a lande mete for cattell, and we thy seruantes haue cattell: wherfore (sayd they) geue we haue founde grace in thy syghte, let thys lande be geuen vnto thy seruantes to possesse, and bypnye vs not ouer Jordan.

A And Moyses sayde vnto the chyldren of Gad and of Ruben: Shall yowre brethren go to warre and ye shall sytte here? Wherfore opicozage ye the hart of the chyldren of Israell: þe shulde not go ouer into the lande, which the Lozde hath geuen them: * Thus dyd yowre fathers when I sente them from Cadis Barne to se the lande. For when they wente vpon enen vnto the ryuer of Escoll, and sawe the lande: they dycozaged the hartes of the chyldren of Israell, that they shulde not goo into the lande, whiche the Lozde hath geuen them.

A And the Lozde was wrothe the same tyme, and swaere, sayinge: * None of the men that cam out of Egypte from twentye yere olde and about, shall se the lande whiche I swaere vnto Abraham, Isahar, and Jacob, because they haue not wholye folowed me: saue Caleb the sonne of Iephune the Kenesite, and Josua the sonne of Nun: for they haue folowed the Lozde. And the Lozde was angrie wyth Israell, and made them wander in the wyldernesse fortye yere, vntill all the generacyon that had done euill in the syght of the Lozde were consumed.

A And beholde, ye are rylen vp in your fathers stede, as an encrease of synful men, to augment the scarce wyache of the Lozde, towarde Israell. For ye turne away fro after hym, he wyll yet agayne leaue the people in the wyldernesse, and ye shall destroye all thys folke. And they wente nere hym and sayde: we wyll buyde shepe foldes here for our shepe and for our cattell, and wyll cytyen for oure chyldren. But we ouer selues wyll go ready armed before the chyldren of Israell, vntill we haue broughte the into their place.

h. u. And

And once chyldren shall dwell in the fenced cytyes, because of the inhabitants of the lande. They will not returne vnto our houses, vntyl the chyldren of Iſrael haue enbattered, euery man his enbattering. They ther will we enbatter with them on yonder ſyde Jordan forward, because our enbattering is fallen to vs on this ſyde Jordan caſtwarde.

And Moſes ſayde vnto them: yf ye will do this thinge, and go harnessed before the Lorde to warre, and will go all of you in harnesse ouer Jordan before the Lorde, vntyl ye haue caſte oute his enemies before hym: and vntyl the lande be subdued before the Lorde, then ye shall returne and be without ſpynne before the Lorde, and before Iſrael: and this lande ſhall be your poſſeſſion before the Lorde. But and yf ye will not do ſo, beholde: ye haue ſpynned agaynſt the Lorde: be ſure your ſpynne will ſpynde you out.

Howe therfore, buyde cytyes for your chyldren, and foldes for your ſhepe, and doo that ye haue ſpoken. The chyldren of Gad and the chyldren of Ruben ſpoke vnto Moſes, ſayinge: thy ſeruauntes will do as my Lorde commaundeth. Our chyldren, our wyues, our ſhepe, and our cattell ſhall remayne here in the cytyes of Gilead, But * thy ſeruauntes will goo all harnessed to warre, and vnto battayle before the Lorde, as my Lorde ſaith. And for theyr labes Moſes commaunded Eleazar the ſonne of Aun, and the auncyentes ſachens of the trybes of the chyldren of Iſrael: Moſes ſayde vnto them: If the chyldren of Gad and the chyldren of Ruben will go wyth you ouer Jordan, all prepared to fight before the Lorde, then wyl the lande be subdued before you, ye ſhall grue them the lande of Gilead to poſſeſſe: but and yf they will not go ouer with you in harnesse, they ſhall haue theyr poſſeſſions amonge you in the lande of Canaan.

And the chyldren of Gad and the chyldren of Ruben answered, ſayinge: as the Lorde hath ſayde vnto thy ſeruauntes, ſo will we do.

* We will goo harnessed before the Lorde into the lande of Canaan: that the poſſeſſion of our enbatteringe maye be on this ſyde Jordan.

And Moſes gaue vnto the chyldren of Gad, and to the chyldren of Ruben, & vnto halfe the trybe of Manasse the ſonne of Joſeph, the kyngdome of Shebon kyng of the Amoytes, and the kyngdome of Og: kyng of Baſan, the lande wyth the cytyes therof in the coſtes and Cyties of the countrey rounde aboute. And the chyldren of Gad buyit Dibon, and Aſtaroth, and Aroer, and Aſtroth, Hophan, Jaſer, and Jegabee, Bethnumra, and Berharan, fenced Cyties, and they buyit foldes for the ſhepe.

And the chyldren of Ruben buyit Heſdon, Eriale, Kiryathaim, Arbo, Baali, Weon, and turned theyr names, and Sibama alſo: & gaue other names vnto the cytyes whiche they buyided. And the chyldren of Gad: the ſonne of Manasse went to Gilead, & toke it and put oute the Amoytes that dwelte therein. And Moſes gaue Gilead vnto Gad: the ſonne of Manasse

ſe, and he dwelt therein. And * Jabit the ſonne of Manasse went & toke the ſmall townes therof, and called them Hancorh Jait. And Robah went and toke Kenath, and the townes lyinge thereto and called it Roboth, after his owne name.

The xxviii. Chapter.

The iourneys of Iſrael are numbred. They are numbred to be the Canaanites.

Theſe are the iourneys of the chyldren of Iſrael, whiche went out of the lande of Egypt wyth theyr armyes vnder the hande of Moſes and Aaron. And Moſes wrote theyr going out by theyr iourneys according to the commaundement of the Lorde: men theſe are the iourneys of theyr goinge out. They departed from Raſemles the fyftene daye of the fyfte month, on the morowe after * Paſſouer: and the chyldren of Iſrael went out with an hye bande in ſight of all the Egyptians. For the Egyptians buryed all theyr fyſte boyme, whiche the Lorde had ſmytten amonge them. And vpon theyr goddes alſo the Lorde dyd reuocyon.

And the chyldren of Iſrael remoued from Raſemles, and pitched in Hocoth. And they departed fro Hocoth, and pitched theyr tentes in Ethan, whiche is in the edge of the wylderneſſe. And they remoued from Ethan, and turned agayne vnto * Hihiroth whiche is before Baalyephon: and pitched before Higdoli. And they departed from the playne of Hiroth: and wente thowse the myddes of the ſee into the wylderneſſe, and went thre dayes iourney in the wylderneſſe of Ethan, and pitched in Warah. And they remoued from Warah, and came vnto * Elim, where were welue fountayns of water, and .lxx. palme trees, and they pitched there.

And they remoued from Elim, and lape ſalt by the red ſee. And they remoued from the red ſee, and lape in the * wylderneſſe of Sin. And they toke theyr iourney out of the wyldernes of Sin, and ſet vp theyr tentes in Daphha. And they departed from Daphha and lape in Aluſ. And they remoued from Aluſ, and lape at * Raphedim, where was no water for the people to drynke. And they departed from Raphedim, and pitched in the * wylderneſſe of Sinai.

And they remoued from the deſerte of Sinai, and pitched at the * graues of luſt. And they departed from the ſepulchres of luſt, and lape at * Hazereth. And they departed from Hazereth, and pitched in Riſhma. And departed from Riſhma, and pitched at Rimon Parez. And they departed from Rimon Parez, and pitched in Libna. And they remoued from Libna, and pitched at Riſa. And they iourneyed from Riſa, and pitched at Kephelatha. And they wente from Kephelatha, and pitched in mounte Daphar. And they remoued from mounte Daphar, and lape in Harada. And they remoued from Harada, and pitched in Wakebeloth. And they remoued from Wakebeloth, and lay at Tabath. And they departed from Tabath, & pitched at Tharath. And they remoued from Tharath, & pitched in Withca. And they went fro Withca, and

and pitched in Hahmona. And they departed fro Hahmona, & laye at Moseroth. And they departed from Moseroth and pitched at Bane Jahan. And they remoued from Bane Jahan, & laye at Hoigadgad. And they went from Hoigadgad & pitched in Jathbatha. And they remoued from Jathbatha, and lay at Abiona. And they departed from Abiona, and lay at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wyldernesse of Sin, whych is Cades.

And they remoued from Cades, and pitched in mount Hoj, whych is in the edge of the lande of Edom. * and Aaron the Pryste wente vp in to mount Hoj at the commaundemente of the Lojde, and dyed there, euen in the fourtyeth yere after the chyldren of Israel were come out of the lande of Egypte, and in the fyrst day of the fyrst moneth. And Aaron was an hundred and. xxiii. yere olde when he dyed in mount Hoj. And hyng Arah the Cananyte, whych dwelt in the south of the lande of Canaan, hearde of the commynge of the chyldren of Israel.

And they departed from mounte * Hoj, and pitched in Hahmona. And they departed from Hahmona, and pitched in Hhunan. And they departed from Hhunan, and pitched in Oboth.

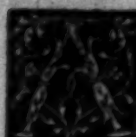
And they departed from Oboth, and pitched in Jechabarith; and towarde the bojder of Moab. And they departed from * Jgim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathaim.

And they remoued from Almon Diblathaim, and pitched in the mountaynes of Abarim before Raho. And they departed from the mountaynes of Abarim, and pitched in the feldes of Moab, faste by Jozdan: ouer a gappe Jericho. And they pitched by Jozdan, from Beth Haismoth * vnto the playne of Wittim in the feldes of Moab.

And the Lojde spake vnto Moses in the feldes of Moab, by Jozdan ouer agaynst Jericho saying: I speake vnto the chyldren of Israel, and saye vnto them: * when ye are come ouer Jozdan to entre into the lande of Canaan, ye shall dyscuss out all the inhabyters of the lande before you, and destrope all theyr petyces, and breake a sunder all theyr ymages of metall, and plucke downe all theyr altars. And possesse the lande and dwel therein, for I haue geuen you the lande to enioye it. And ye shall deuyde the enberptaunce of the lande by lot amonge youre kynredes, * and geue to many, the more enberptaunce and to the fewer the lesse enberptaunce. And youre enberptaunce shalbe in the trybes of your fathers, euerye mans enberptaunce in the place where bys lot falleth. * But and ye shall not dyscuss out the inhabyters of the land before you, then those whych ye let remayne of them, shall be pycked in youre eyes, and dartes in youre sydes, and shall vex you in the lande wherein ye dwell. Wozouer, it will come to passe, that I shall do vnto you, as I thought to do vnto the.

The. xxxiii. Chapter.

The castles and borders of the lande of promysse. Certeayne men are assigned to deuyde the lande.



And the Lojde spake vnto Moses, I sayinge: commaunde the chyldren of Israel, and saye vnto them, when ye come into the land of Canaan, this is the lande that shall fall vnto youre enberptaunce, the lande of Canaan wyth her coastes. * And your southquarter shalbe fro the wyldernesse of Sin: a longe by the coaste of Edom, so that youre southquarter reache vpon the syde of the salte see eastwarde: and set a compassse from the southe vp to Acrabim: and reache to zinna. And go out from the southe to Cades Barne, and go out also to hazar Adar, and goo alonge to Zymon, and set a compassse agayn fro Zymon vnto the ryuer of Egypte, and shall goo out at the see.

And let youre westquarter be the greates see. * let the same see be your westcoste. And this shal be your northquarter: ye shall compassse your bojder from the greates see vnto mounte Hoj. And from mount Hoj, ye shall descrybe your bojder, tyll it come vnto Hemath, & the ende of the coste shalbe at zedaba, and the coost shal reache out to ziphion, and goo oute at hazar Enan. This shal be youre northquarter.

And ye shall compassse your eastquarter from Hazerenan to Sephan. And the coaste shal go downe from Sephan to Ribla on the easte syde of Ain. And the same bojder shal descende and goo out at the syde of the see of Cenereth eastwarde. And then go downe alonge by Jozdan, and leaue at the salte see. And this shalbe youre lande with the coastes therof rounde about.

And Moses commaunded the chyldren of Israel, saying: this is the lande whiche ye shall inherite by lot, and whych the Lojde commaunded to geue vnto wyne tribes and an halfe: * for the trybe of the chyldren of Ruben, accordyng to the householdes of their fathers, and the trybe of the chyldren of Gad, accordyng to theyr fathers householdes, and halfe the trybe of Manasse, haue receyued theyr enberptaunce: two tribes & an half haue receyued theyr enberptaunce on the other syde of Jozdan, ouer agaynst Jericho eastward. And the Lojde spake to Moses, saying: these are the names of the men whiche shall deuyde the land vnto you: Eleazar the sonne of Aaron. And ye shall take also a lojde of euerye trybe when ye deuyde the lande. The names of the men are these: Of the tribe of Iuda, Caled the sonne of Iephune. Of the trybe of the chyldren of Simeon, Nemuel the sonne of Amiad. Of the trybe of Ben Jamin, Elidad: the sonne of Cisson. Of the trybe of the chyldren of Dan, the lojde Bucki, the sonne of Jagli.

From amonge the chyldren of Joseph for the tribe of the chyldren of Manasse, the lojde Haniel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the lojde Camuel, the sonne of Guphtan. Of the trybe of the sonnes of Zabulon, the lojde Elizaphan: the sonne of Barnache. Of the trybe of the chyldren of Issachar, the lojde Balsiel: the sonne of Han. Of the trybe of the sonnes of Aser, the lojde Abihud the sonne of Dalouit.

h. iii. Of the

Of the trybe of the chyldren of Reuben, the lord Bedael, the sonne of Amihud. These are they whome the Lorde commanded to be-
 uyde the enteritaunce vnto the chyldren of Israel in the lande of Canaan.

The xxxv. Chapter.

¶ Unto the Leuites are giuen cyties and suburbs, the cyties of refuge, the lawe of manslaying. For out mannes wythout shall no man be condemned.

And the Lorde spake vnto Moyses in the feildes of Moab by Iordā, ouer agaynst Iericho, saying: commaund the chyldren of Israel, & theye giue vnto the Leuites of the enteritaunce of theyr possession, & cyties to dwell in. And ye shall giue also vnto the cyties of the Leuites, suburbs harde by theyr cyties rounde aboute them. The cyties that they haue to dwell in, and the suburbs for theyr cattell, and for theyr possession and all maner of beastes of theyr. And the suburbs of the cyties whiche ye shall giue vnto the Leuites, shall reache from the wall of the citie outwarde, a thousande cubites rounde about. And ye shall measure wythout the ctye of the east syde, two thousande cubytes. And of the south syde, two thousande cubytes. And of the west syde two thousand cubites. And of the north syde two thousande cubytes also: and the citie shall be in the myddes. And these shall be the suburbs of theyr cyties.

And from amonge the cyties which ye shall giue vnto the Leuites, there shall be syre cyties for refuge, whych ye shall appoynt to that effect, that he whych killeth, may fye thither: And to them ye shall adde xlii. cities more: so that all the cyties whych ye shall giue the Leuites, may be xliiii. wyth theyr suburbs. And the cyties whiche ye shall giue, shall be out of the possession of the chyldren of Israel. They that haue many, shall giue many. But of them that haue fewe, ye shall take fewe. Every one shall giue of his cyties vnto the Leuites, accordyng to the enteritaunce whych he enteriteth. And the Lorde spake vnto Moyses, saying: speake vnto the chyldren of Israel, and say vnto them: whē ye be come ouer Iordane into the lande of Canaan, ye shall appoynte you cyties to be cyties of refuge, for you: that he whych sleeth a soule vnwares, maye fye thither. And the ctye shall be to fye from the auenger of blood, that he whych killeth, dye not, vntill he stande before the congregation in iudgement.

And of these syre free cyties whych ye shall giue, ye shall giue thre on this syde Iordan, and thre in the lande of Canaan. And these syre free cyties shall be a refuge bothe for the chyldren of Israel, and for the stranger, and for hym that dwelleth amonge you, that all they whych kill any personne vnwares, maye fye thither.

And if any man smyte an other w an instrument of yron that he dye, then is he a murderer, and shall dye for it. If he smyte hym with a throwyng stone that a man may dye with, and if he dye, he that smote hym is a murderer, let

the same murderer be slayne therfore. Or if he smyte hym with a hande weapon of wood that a man dye wyth: then if he dye, he is a murderer. Let the murderer be slayne therfore.

The Justyce of blood shall slaye the murderer: when he meteth hym, he may slay hym. But if he thrust at hym: of hate, or burle at hym w laynge of wyte, that he dye, or smyte hym w hym hande of enuye, that he dye, he that smote hym shall dye, for he is a murderer. The Justyce of blood shall slaye the murderer alsoone as he fyndeth hym.

But and if he pushed hym by chaunce, and not of hate, or cast at hym with anye maner of thynge, and not of laynge of wyte: or cast any maner of stone at hym (that a man may dye wyth) and save hym not. And he caste it vpon hym and he dye, and was not his enemye, neyther soughte hym anye harme. Then the congregation shall iudge betwene the sleper and the executer of blood in suche cases. And the congregation shall deliuer the sleper out of the hande of the auenger of blood, and the congregation shall restore hym agayne vnto the ctye of his refuge, whycher he was fled.

And he shall hyde there vnto the deathe of the hye priesst, whych was anoynted with holy oyle. But and if the sleper come wythoute the borders of his privileged ctye whycher he was fledde, if the auenger of blood fynde hym without the borders of his free towne, and slepe the murderer, he shall be gyltlesse, because he shoulde haue hydden in his free towne, vntill the deathe of the hye priesst, and after the deathe of the hye priesst: to retorne agayne vnto the lande of his possession.

These Commandementes shall be a lawe vnto you, for your generacions in all your dwellynge. Whoso euer killeth a soule, the same manslayer muste be slayne hym selfe, thorow wytnesses. Neether shall one wytnesse answer to put a man to deathe. Wozeouer ye shall take none amendes for the lyfe of the murderer, whych is wythtyme to dye: But he shall be put to deathe.

Also ye shall take no monye of hym that is fledde to a free ctye, that he shoulde come agayne, and dwell in the lande, before the deathe of the hye priesst. And se that ye pollute not the lande whych ye shall dwell in: for blood defyleth the lande. And the lande can none otherwyse be clenched of the blood that is shedde therein, but by the blood of hym that shedde blood. Despit not therfore the lande whych ye shall inhabit, for I am in the myddes therof: Euen I the Lorde dwell amonge the chyldren of Israel.

The xxxvi. Chapter.

¶ An othe for the marriage of the daughters of Zelaphean. One of the cyties maye not marrye wch in other.

And the auncient fathers of the chyldren of Israel, the sonne of Machir, the son of Manasse, of the kynrede of the chyldren of Joseph came forth & spake before Moyses, & the pynces and auncient fathers of the chyldren of Israel and

and sayde: * The Lorde commaunded my lorde to gyue the lande to inheryte by lot to the chyldren of Israel. And my lorde commaunded in Gods behalfe, to gyue the inheritaunce of * zelaphead our brother vnto his daughters. Whoso of any of the sonnes of the other tribes of Israel take to wyues, then shall they inheritaunce be taken from the inheritaunce of our fathers, and shall be put vnto the inheritaunce of the tribe whych they are receyued into: and shall be taken from the lotte of our inheritaunce. And when the pere of Iubelpe of the chyldren of Israel commeth, then shall they inheritaunce be put vnto the inheritaunce of the tribe wherein to they are receyued: and so shall they inheritaunce be taken awaye from the inheritaunce of the tribe of our fathers.

And Moses commaunded the chyldren of Israel, accordyng to the worde of the Lorde, saying: the chyldren of the tribe of Joseph haue sayde well. This therfore doth the Lorde commaunde the daughters of zelaphead, sayinge: * let them be wyues, to whome they them selfe thinke best, onely to the kynrede and tribe of theyr father: shall they mary, so shall not the inheritaunce of the chyldren of Israel remoue fro tribe to tribe, when the chyldren of Israel abyde euery man in the inheritaunce of the tribe of his fathers.

And euery daughter that possesseth anye inheritaunce in any tribe of the chyldren of Israel, shall be wyfe vnto one whiche is of the kynrede of the tribe of her father, that the chyldren of Israel maye enioye euery man the inheritaunce of his father. Nether ought the inheritaunce to goo from one tribe to an other: but euery one of the tribes of the chyldren of Israel must abyde in his owne inheritaunce.

And as the Lorde commaunded Moses: euen so dyde the daughters of zelaphead. And Habel, Thirza, Hagla, Milcha, & Noa were maryed vnto theyr fathers brothers sonnes, whiche were of the kynrede of the chyldren of Manasse: the sonne of Joseph, and so they inheritaunce remayned in the tribe of the kynrede of theyr father.

These are the commaundementes and lawes whiche the Lorde commaunded by the hande of Moses, vnto the chyldren of Israel in the felde of Moab: by Iordane ouer agaynst Jericho.

(..)

The ende of the fourth booke of Moses, called in the hebreue Vaiebadder: and in the Latyn Numeri.

The fyfth booke of

Moses, called in the hebreue Ellebadder, and in the Latyn, Deuteronomium.

The fyfth Chapter.

It shal be the first of thynges thou shalt do.



Hese be the wordes which Moses spake vnto all Israel, on the other syde Iordane in the wyl-dernesse: in the playne ouer agaynst the red see, betwene Pharaun and Chophel, Laban, Hazerot, & Disabab, eleuen dayes iourney fro Hozeb vnto Cades barne, by mount Seir. And it fortuned the fyfthe daye of the eleuenth moneth in the .xl. pere: Moses spake vnto the chyldren of Israel accordyng vnto all that the Lorde had gyuen him in commaundement vnto them, after that he had synnethen * Hithon the kynge of the Amozites which dwelt in Heseon, and Og kynge of Basan, which dwelt at Asaroth in Edrai. On the other syde Iordane in the lande of Moab beganne Moses to declare this lawe, saying: the Lorde our God spake vnto vs in Hozeb, sayinge: ye haue dwelt longe ynough in this mount, departe therfore and take youre iourney, and go vnto the hyll of the Amozites, and vnto all places nye therunto: both vnto the playne and hylls and dales: to the south, to the lees syde, to the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates.

Beholde, I haue set that lande before you: go in and * possesse the lande whiche the Lorde swore vnto your fathers Abraham, Isaac, and Jacob, to gyue vnto them and theyr seed after them. And I spake vnto you the same season, sayinge: I am not able to beare you my selfe alone. For the Lorde your God hath multiplied you: and beholde, ye are this daye as the starres of heuen in nombre (the Lorde God of your fathers make you a thousand tymes so many more as ye are, & blesse you, as he hath promysed you) how can * I my self alone beare the charge, charge and tryfe that is amonge you: byng (from amonge you) men of wysdom and of vnderstandyng, and experte, accordyng to youre trybes, and I wyl make them rulers ouer you. And ye answered me and sayde: that whiche thou hast spoken is good for vs to do. And so out of your trybes I toke the captaynes, (men of wysdome: and that were experte) and made them rulers ouer you, captayned ouer thousandes, and

des and ouer hundredes, ouer fiftie, and ouer x. and offsprings amonge your trybes.

C And I charged your Iudges that same tyme, sayinge: heare the cause of your brethren, and iudge righteously betwene euery man and his brother, and the straunger that is with hym. So that ye knowe no faces in iudgement: but heare the small as well as the greates, and be afrayde of no man, for the iudgement is Gods. And the cause that is to: haue for you, dyspunge vnto me, and I will heare it. And I commaunded you the same season, all the thynges whiche ye shulde do. And when we departed from Horeb, we wente thowse all that greates and terrible wilderness, as ye haue sene alonge by the way of the hyl of the Amoytes, as I Lord our God commaunded vs, and came to Cades barme.

D And I sayde vnto you: Ye are come vnto the hyl of the Amoytes, which the Lord our God wyl grue vnto vs. Beholde, the Lord thy God hath let the lande before the: go vp and conquer it, as the Lord God of thy fathers hath sayde vnto the: feare not, neither be discouraged. But ye came vnto me euery one and sayde: we wyl sende men before vs, to seache vs out the lande and to dyspunge vs worde agayne, what way we must go vp by, and vnto what cyties we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euery trybe one.

Which departed, and went vp into the hye coast trey, and came vnto the ryuer Eskol, & searched it out, and toke of the frute of the lande: in theyr handes, and brought it vnto vs, and brought vs worde agayne, and sayde: it is a good lande, whiche the Lord our God doth grue vs.

E Notwithstanding, ye wolde not consent to go vp, but were disobedient vnto the mouth of the Lord your God, and murmured in your tentes, and sayd: because the Lord hated vs, therfore hath he brought vs oute of the lande of Egypte, to deliuer vs into the hande of the Amoytes, and to destroye vs. how shall we go vpr? Our brethren haue discouraged our hertes, sayinge: the people is greater and taller then we, and haue cyties great and walled, euen vnto brauen, and moreover we haue sene the sonnes of the Enahims there. And I sayde vnto you: vnde not, no: be afrayd of the. The Lord your God whiche goeth before you, he shal fyght for you, accordyng to all that he dyd vnto you in Egypt before your eyes. In the wilderness also thou hast sene howe that the Lord thy God bare the, euen as a man doth beare his sonne in all the waye whiche ye haue gone by, vntill ye came vnto this place. And yet in this thyng ye dyd not beleue the Lord your God. he went in the waye before you, to seache you out a place to pitche your tentes in, in fytte by nyght, & ye myght se what way to go, & in a cloude by day.

F And the Lord hearde the voyce of your woed, and was wroth, and sware, sayinge: where shal not one of these me and of this froward generation, se that good lande whiche I sware to grue vnto your fathers, save Caleb the son of

Yephune, he shal se it, and to hym wyl I grue the lande that he hath troden vpon, and to his chyldren, because he hath followed the Lord:

G The Lord was angry with me, & he wyl for your sakes, sayinge: thou shalt not go in thither. But Josua the sonne of Nun whiche standed before the, shal go in thither. Golden him therfore, for he shal cause Israel to inheret the lande. Moreover, your chyldren which ye said shulde be a pray, and your sonnes which in that day had no knowledge betwene good and euyl, they shal goo in thither, and vnto them wyl I grue it, and they shal enioye it. But as for you: turne your faces, and take your iourneys into the wilderness: euen by the waye of the red see. Then ye answered & sayde vnto me: we haue synned agaynst the Lord: we wyl go vp, and fyghte, accordyng to all that the Lord our God commaunded vs.

H And when ye had gyde on euery man hys weapons of warre, beholde, ye were redy to go vnto the hyl. And the Lord sayde vnto me: saye vnto them that they go not vp, & that they fyght not, for I am not amonge you: lest ye fall before your enemyes. I tolde you therfore, and ye wolde not heare, but disobeyed the mouth of the Lord, and went presumptuously vp into the hyl. And the Amoytes which dwelt in that hyl came out agaynst you, and chased you (as bees vse to do) and smot you in Seir, euen vnto Hozma. And ye came agayne, and wepte before the Lord: but I Lord wolde not heare your voyce, nor grue you audience. And so ye abode in Cades a longe season, accordyng vnto the tyme ye remayned in other places.

Chap. ii.

That which was done from the tyme they departed from Cades barme, vnto the daye they agaynst the hyes Seir and Esau.

I And we turned our face, and toke our iourney into the wilderness, euen by the waye of the redde see, as the Lord spake vnto me. And we compassed mount Seir a longe tyme. And the Lord spake vnto me, sayinge: ye haue compassed this mountayne longe ynough, turne you northwarde. And warne thou the people, sayinge: ye shall go thowse the coast of your brethren the chyldren of Esau which dwell in Seir, and they shall be afrayde of you: take ye good heed vnto your selues therfore. Ye shal not prouoke them, for I wyl not grue you of theyr land, no not so much as a fote byedeb, because I haue gyuen mount Seir vnto Esau to possesse, ye shal be meat of them for money to eate, and ye shal procure water of them for money to dyspynke. For the Lord thy God hath blessed the in all thy workes of thy hande. he knewe thy entryng into this great wilderness this fouretye yeres, and I Lord thy God hath be with the, so that thou hast lacked nothinge. And when we were departed from our brethren the chyldren of Esau which dwell in Seir, the playne way from Elath, and from Eion Gaber, we turned and went by the way of the wilderness of Moab. And the Lord sayd vnto

unto me: * Thou shalt not fyght agaynst the Moabites, neyther prouoke them to batell, for I wyl not geue the of the land to possesse, because I haue geuen it vnto þe chyldren of Loth to possesse. The terrible people the * Emims dwelt therein in tymes past, a people great, many and tall, as the Enahims whiche also were taken for gyauntes as the Enahims: whom the Moabites call Emims. The Hojims dwelt in Seir befoze tyme, whose possession the chyldren of Esau occupied, and destroyed them befoze them, and dwelt in thei steade: as Israel dyde vnto the lande of hys possession, whiche the Loyde gaue them.

C Nowe tyme vp sayde I and get you ouer the ryuer zared: and we went ouer the ryuer zared. The space in which we came from Eades barne vntyll we were come ouer the ryuer zared was: xxxviij. yerres, vntyll all the generacyon of the men of warre were wasted out from among the holte, as the Loyde swaie vnto them. * For in dede the hande of the Loyde was agaynst them, to destroy them from among the holte, tyl they were consumed. And so it came to passe, that all the men of war were consumed and deade from amonge the people. And the Loyde spake vnto me, saying: Thou shalt go thowowe Ar the cost of Moab thys dape: and when thou comest nye vnto the chyldren of Ammon, thou shalt not lay sege vnto them, nor moue warre agaynst them.

D For I wyl not geue the of the lande of the chyldren of Ammon a possession: but I haue geuen it vnto the chyldren of Loth to possesse. That also is taken for a lande of gyauntes, and gyauntes dwelt therein in olde tyme whom the Ammonites call zanzumims. * A people that was great, many and tall, as the Enahims.

But the Loyd destroyed them befoze them, and they succeeded them in the inheritaunce & dwelt in thei steade: as he dyd for þe chyldren of Esau which dwel in Seir, when he destroyed þe hojims befoze them: they conquered they: possession, and dwelt in thei steade vnto thys dape. And the Anims which dwelt in Hazarim enen vnto Aza, the Capthozims which came out of Capthoz destroyed them & dwelt in their stead.

E Ryle vphetherfoze, and take your iouney ouer the ryuer Arnon. Beholde, * I haue geuen into thy hande Sehon þe Amozite kyng of Ihesbon, and his lande. Go to therfoze and conquer, and prouoke hym to batell. Thys dape wyl I begynne to send the feare and drede of the, vpon all nacjons that are vnder all the heuen: so that they whiche here speake of the shal tremble and quake befoze þe. And so I sent messengers out of the wyldernes of Redemoth vnto Sehon kyng of Ihesbon, with wordes of peace, sayinge: * I wyl go thowowe thy lande I wyl go alonge by the hye waye: I wyl neyther turne vnto þe right hande nor to the left. Thou shalt sell me meate for money for to eat, and geue me water for money for to drynke: Only graunt me, that I may go thowowe on my foote (as the chyldren of Esau whiche dwel in Seir, and the Moabites which dwel in Ar, dyd vnto me) vntyl I be come ouer

Jordane, into the lande whiche the Loyde oure God geueth vs. But Sehon the kyng of Ihesbon wolde not let vs passe by hym, for the Loyd thy God hardened his spere, and made his hert tounge, because he wolde deliuer hym into thy hande, as it is come to passe thys dape.

And the Loyde sayde vnto me: beholde, I haue begonne to set Sehon and his land befoze the: go to and conquere, and possesse hys lande. * Then both Sehon and al his people came out agaynst vs to fyght at Iaza. And the Loyde set hym befoze vs, and we smote hym, and his sons and all hys people. And we toke all hys cytyes, the same reason and slewe the men, women, and chyldren of al the cities, & let nothing remayne, save the catell only we caught vnto our selues, and the spoyle of the cytyes which we toke from Aron which is by the bynke of the ryuer of Arnon, and from the cytye that is in the ryuer, vnto Gilead: there was not one cytye so strong for vs. The Loyde our God deliuered all vnto vs: only vnto the land of the chyldren of Amm thou camst not, nor vnto euery place of the ryuer Iabok, nor vnto the cities in the mountaynes, nor vnto whatsoeuer the Loyde oure God forbad vs.

The iij. Chapter.

C Thrasos & chaunted from the bynke of the ryuer Arnon, Sehon and Og vnto the iustitacion of Iaza in Moab.

I When we turned & went by the way to Basan. * And Og the kyng of Basan came out agaynst vs, he and all his people to batell at Edrai. And þe Loyde layd vnto me: feare hym not, for I wyl deliuer hym, and all hys people, and his lande into thy hande, and thou shalt do vnto hym, as thou dydest vnto Sehon kyng of the Amozites, whiche dwelt at Ihesbon. And so the Loyde our God deliuered into our handes, Og also the kyng of Basan and all his folke. And we smote hym, vntyl none was left him alive. And he toke all his cytyes the same reason: neyther was there a cytye which we toke not from them (euene thei sege cytyes thowowe out all the regyon of Argob, the kyngdome of Og in Basan. All thei cytyes also were made stronge wth hye walles, gates and barres, besyde vnwalloed towncs a gret meany. And we vterly destroyed them, as we dyd vnto Sehon kyng of Ihesbon, byngynge to noughte all the cytyes, wth men, women, and chyldre. But all the catell and the spoyle of þe cytyes, we caught for our selues.

And thus we toke the same reason, out of the hande of two kynges of the Amozites, the lande that was on the oþer syde Jordan from the riuer of Arnon vnto mount Hermon (which Hermon the Sidons cal Sirion, and the Amozites call it Senir) all the cytyes that laye in þe playne and all Gilead and all Basan vnto Salecha & Edrai, cytyes of the kyngdome of Og in Basan. For onely Og kyng of Basan remayned of the remnaunte of þe gyauntes, whose bed was a bed of yron. And is it not yet at Rabah amonge the chyldren of Ammon: ix. cubytes dothe þe length therof conteyne, and foure cubites the bredth of

þ v it, after

it after the cubite of a mil. And so we conquered this lande the same tyme, from Arnon whych is by the ryuer of Arnon, vnto halfe mount Gilead, and the ctyes therof gaue I vnto the Rubenites and Gaddites. And the rest of Gilead, and all Basan of the kyngdome of Og, gaue I vnto the halfe tribbe of Manasse: euen all the regyon of Argob with all Basan: whiche is called the lande of giants. Iair the sonne of Manasse toke all the regyon of Argob, vnto the coast of Gesuri and Maachati, and called them after his owne name: Basan haue Iair vnto this daye. And I gaue Gilead vnto Machir.

C And vnto the Rubenites & Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey and beyond, euen vnto the ryuer Iabock, whiche is the border of the chyldren of Amud: the playne also (of the warrenne) and Jordan & the coast therof, from Ceneroth euen vnto the see whiche is in the playne, euen the salt see vnder the springes of the byll, eastwarde. * And I commaunded you the same tyme sayinge: the Lorde your God hath geuen you this lande to enioye it: ye shal go barnessed before you hether the chyldren of Israel that are mete for the war. Your wyues onely, your chyldren, and your cattell (for I wrote that ye haue muche cattell) shall abyde in your ctyes, whiche I haue geuen you, vntill the Lorde haue geuen rest vnto your brethren as well as vnto you, and vntill they also haue conquered the lande, whiche the Lorde your God hath geuen them beyonde Jordan: and the shal ye retourne agayne, euery man vnto his possession whiche I haue geuen you.

D * And I warned Josua the same tyme, sayinge: thine eyes haue sene al that the Lorde your God hath done vnto these two kynges, euen so shal he do vnto all kyngdoms whither thou goest. Ye shall not feare them, for the Lorde your God, he shall fyght for you. And I besoughe the Lorde the same tyme, sayinge: O Lorde God, thou haste begonne to shewe thy seruauit thy greatnesse and thy myghty hande, for elles where is there a God in heuen or in earth, that can do after thy workes, and after thy power: let me go ouer and se the good lande that is beyonde Jordan that goodly mountayne, and Libanon.

* But the Lorde was angrey wth me for your sakes, and wolde not heare me. And the Lorde sayd vnto me: be content, speake nomore vnto me of this matter. * Set the vp into the top of the byll, and lyfte vp thine eyes westwarde, northwarde, southwarde, and eastwarde, and behold it with thine eyes, for thou shalt not go ouer this Jordan. But charge Josua: and courage hym, and bolden hym. * For he shall go before this people, and he shall deuoyde vnto them the lande whiche thou shalt se. And so we abode in the valley ouer agaynst the house of Moab.

The. iiii. Chapter.

In rethorayon to geue vnto the Lorde. Images may not be made to worship. The thre ctyes of refuge.

A And nowe herken O Israel vnto the ordynances and lawes whiche I teache you for to do them, that so ye maye lyue and

go in and conquer the lande, whiche the Lorde God of your fathers geueth you. * Ye shall put nothyng vnto the worde whiche I commaund you, neyther do oughte therefrom, that ye maye kepe the commaundementes of the Lorde your God whiche I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Peor: for all the men that folowed Baal Peor, the Lorde your God hath destroyed from amonge you.

But ye that cleaue vnto the Lorde your God, as alwaye euerie one of you this day. Behold, I haue taught you ordynances and lawes, such as the Lorde my God commaunded me, that ye shoulde do euens in the lande, whither ye go to possesse it. Kepe them therfore and do them, for that is your wysdome and vnderstandyng in the syght of the nacyns: that they maye heare all these ordynances, and saye: Surely it is a wyse and vnderstandyng people: it is a great nacyn.

For what other nacyn is so great, that God sende come so nye vnto: as the Lorde our God is nye vnto vs, in all thynges: as ofte as we call vnto hym: Ye and what nacyn is so great, that hath ordynances and lawes so ryghteous, as all this lawe whiche I set before you this daye. Take hede to the selfe therfore, & kepe thy soule diligently, that thou forget not the thynges which thine eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but teache them thy sonnes and thy sonnes sonnes. Specially the daye that thou standest before the Lorde thy God in hoied, when the Lorde sayde vnto me: gather me the people together, & I will make them heare my wordes, that they maye learne to feare me al the dayes that they shall lyue vpon the earth: and that they maye teach the chyldren: ye came: and stode also vnder the byll and the hyl burnt with fyre: euen vnto the myddes of heuen, and there was darkynesse, cloudes and myst. And the Lorde spake vnto you out of the myddes of the fyre, and ye heard the voyce of the wordes: but sawe no Image, saue heard a voyce onely. And he declared vnto you his couenaunt which he commaunded you to do, euen ten verses which he wrote vpon two tables of stone. And the Lorde commaunded me that same reason, that I shoulde teache you ordynances and lawes, whiche ye ought to do in the lande whither ye go to possesse it.

Take therfore good hede vnto your selues, as pertainyng vnto your soules, for ye sawe no maner of ymage in the day that the Lorde spake vnto you in hoied out of the myddes of the fyre: lest ye make your selues and make you a graue ymage and picture of any maner of figure: the lykenesse of man or woman, the lykenesse of any maner of beast that is on earth, or the lykenesse of any maner feathered soule that flieth in the ayre: or the lykenesse of anye maner wyrm that creepeth on the earth, or the lykenesse of any maner fyre that is in the waters beneath the earth.

* Ye and lest thou lyfte vp thine eyes vnto heuen, and when thou seest the lone the mone and starres with all the hoste of heauen, shouldest be decyued, and shouldest worship & serue the thynges,

gen, whiche the Lorde thy God hath made to serue all nacjons vnder the whole heauen.

But the Lorde hath taken you and broughte you out of the yson foynace: euen out of Egypte to be vnto hym a people and inheritaunce as he be thys daye. Furthermoze, the Lorde was angrie with me for your wordes, and swaie that I shulde not go ouer Iordane, and that I shuld not go in vnto that good lande, which the Lord thy God geueth the to inheritaunce. * But I must dye in this lande, and shal not go ouer Iordan. But ye shall go ouer, & conquer that good lande. Take heede vnto your selues, that ye forget not the appointment of the Lord your God which he made with you, and that ye make you no graue ymage, nor any picture that the Lord thy God hath forbydden the: For the Lord thy God is a consuming fyre, and a gelous God.

If thou dost beget chyldren and chyldrens chyldren, and when ye haue dwelt in the lande, ye do wickedly, and make any ymage of grauen ymage, & worke euell in the syghte of the Lorde thy God, to prouoke hym to anger, I call heauen and earth to recozde agaynste you this daye, that ye shal shortly perishe from of the lande, whither ye go ouer Iordan to possesse it: ye shal not prolonge your dayes therein, but shal vterly be destroyed. And the Lorde shall scatter you amonge the nations, and ye shalbe lefte seue in nombze amonge the people, whither the Lorde shal bypnyng you: and there ye shall serue goddes whiche are the worke of mans hand, wood and stone, whiche neyther se, nor heare, nor eate, nor smell. And there thou shalt seeke the Lorde thy God: and shalt fynd him, yf thou seeke hym with all thine herte, and with all thy soule. When thou arte in tribulation, & when all these thynges (that be here spoken of) are come vpon the, euen in the later dayes, & shalt retourne agayne to the Lorde thy God, and be obedyent vnto his voyce. For the Lorde thy God is a mercifull God: he wyl not forsake the, neither destroye the: nor forgette the appoyntment of thy fathers, whiche he swaie vnto them.

For aske of the dayes that are past, whiche were before the, since the daye that God created man vpon the earth, and aske of the onelyde of heauen vnto the other, yf euer there came to passe suche a great thyng, or whether any suche lyke thyng hath bene heard. Yp euer a nacjon heare the voyce of God speakynge out of the myddes of a fyre, as thou hast heard, and yet lynd: yfther whether God assayed to go & take hym a people from amonge nacjons thozowe temptacions, sygnes, wonders, warre, a mygdyr hande, & stretched out arme, & thozowe great syghtes, accordyng vnto al that the Lord your God byd vnto you in Egypt before your eyes.

Vnto the it was shewed, that thou mightest knowe, howe that the Lorde he is God, and that there is none other but he. Out of heauen he made the heare his voyce, that he myght nourture the, & vpon earth he shewed the his great fyre, and thou heardest his voyce out of the myddes of fyre. And because he loued thy fathers,

he chose they: sede after the in, and broughte the out in his syghte, and with his myghty power out of Egypt: to thrust out nacjons great and myghty then thou, before the, & to bypnyng the in, and to gyue the theyr lande to inheritaunce: as it is come to passe thys daye.

Understande therfore thys daye, and tourne it into thine harte, that the Lorde, he is God in heuen aboue, and vpon the earth beneath: neither is there any other. Thou shalt hepe therfore his ordynaunces, and his comāndementes whiche I commaund the this daye, that it may go well with the and with thy chyldren after the, & that thou mayst prolonge thy dayes vpon the erth, whiche the Lorde thy God geueth the thy lyfe longe. * Then Moses scuered the cyties on the other syde Iordan toward the sonne risinge: & he shoulde syle thither, whiche had kyled his neyghboure vntowares, & hated hym not in tyme passe, & therfore shuld syle vnto one of the same cyties, and lyur: Ramely Sejer in the wylder-nesse: euen in the playne countrey of the trybe of Ruben, & Ramoth in Gilead of the trybe of Gad and Golan in Basan of the trybe of Manasse.

And so this is the lawe which Moses set before the chyldren of Israel. These are the wyntnesses, Raturs, and ordynaunces, which Moses tolde the chyldren of Israel after they came out of Egypt, on the other syde Iordan, in the valley ouer agaynst the house of Deor, in the lande of Sechon kynge of the Amozites whiche dwelt at Hesbon: whom Moses and the chyldren of Israel smote, after they were come out of Egypt and conquered his lande, and the lande of Og, kynge of Basan, two kynges of the Amozites, whiche were on the other syde Iordan toward the sonne risinge: from Aroer whiche is by the banke of the ryuer Arnon, vnto mount Syon: whiche is Hermon, and all the playne on the other syde Iordan estward, eue vnto Jec, which is in the playne vnder the springes of the byll.

The v. Chapter.

The ten commandmentes.



As Moses called all Israel, & sayde vnto them. Heare O Israel the ordynaunces & lawes whiche I speake in your eares this daye, that ye may learne them, and fulfyll them in dede.

The Lorde our God made an appoyntment w vs in Hozeb. The Lorde made not thys bonde with oure fathers, but with vs: euen with vs, whiche are all here alpye this daye. The Lorde talked with you face to face in the moite, out of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, & shewed you the worde of the Lorde. For ye were as trayde at the syghte of the fyre, & went not vp into the mount, and he sayde: I am the Lorde thy God, which broughte the out of the lande of Egypt from the house of bondage. Thou shalt haue none other goddes in my presence.

* Thou shalt make the no grauen ymage of any maner of lykenesse that is in heuen aboue, & that is in the earth beneath, and that is in the waters beneath the earth. Thou shalt neyther bowe thy

thy self vnto them, nor serue them, for I the Lord thy God, am a gelouise God, vispytyng the wyc-
kednesse of the fathers vpon the chyldren, euen
in the thirde and fourth generacion amonge the
that hate me: and shewe mercy vpon thowlands
amonge them that loue me, and kepe my Com-
maundementes.

Exod. xii. 1. Thou shalt not take the
name of the Lord thy God in vayne: for the Lord
wyl not holde hym guiltlesse, that taketh his name
in vayne. Kepe the Sabbath day, that thou can
estifie it, as the Lord thy God hath commaunded
the.

Exod. xxi. 1. **Exod. xxi. 2.** Six dayes thou shalt labour and do all
that thou hast to do, but the seventh daye is the
Sabbath of the Lord thy God: thou shalt not
do any worke, thou and thy sonne, thy dought-
er, thy seruante, and thy mayde, thyne ore and
thyne asse, and all thy catel, and the stranger that
is within thy gates, that thy seruante and thy
mayde maye reke as well as thou. Remember
that thou wast a seruante in the lande of Egypt
and howe that the Lord thy God broughte the
out thence thowolde: a myghty hande & stretch-
ed out arme. For whiche cause the Lord thy
God commaunded the to kepe the Sabbath daye.

Exod. xxi. 3. Honour thy father and thy mother, as the
Lord thy God hath commaunded the: that thy
dayes maye be prolonged, and that it maye goe
well with the in the lande, whiche the Lord thy
God geueth the.

Exod. xxi. 4. Thou shalt not slaye.
Exod. xxi. 5. Thou shalt not bryake wedlocke.
Exod. xxi. 6. Thou shalt not steale.
Exod. xxi. 7. Thou shalt not beare false wytnesse a-
gaynst thy neyghboure.

Exod. xxi. 8. Thou shalt not lust after thy neyghbours
wyfe, thou shalt not couet thy neyghbours house,
his feild, his seruante, or his mayde, his ore, his
asse, or ought that thy neyghboure hath. These
wordes the Lord spake vnto al your multitude
in the mount out of the myddes of the fyre, cloud
and darkenesse, with a grete voyce, and added
nomore thereto, and wrote them in two tables of
stone, and deliuered them vnto me.

Exod. xxi. 9. And it fortuned, when ye heard the voyce
out of the myddes of the darkenesse, and sawe,
that the hyll dyd burne with fyre, ye came vnto
me with the captaynes of your trybes and your
elders, and ye sayde: beholde, the Lord our God
hath shewed vs his glory and his greatnes, and
we haue hearde his voyce out of the myddes of
the fyre: we haue sene this daye that God dothe
talke with a man, and he yet lyueth. Nowe ther-
fore, why shoulde we dye? this great fyre shoulde
consume vs: For we heare the voyce of the Lord
our God any moze, we shall dye. For what shall
we saye, that euer hearde the voyce of the ly-
uynge God speakynge out of the myddes of the
fyre (as we haue done) and yet did lyue? So thou
and heare all that the Lord our God sayth, and
tell thou vnto vs al that the Lord our God say-
eth vnto the: and we wyl heare it and do it.

Exod. xxi. 10. And the Lord heard the voyce of your wo-
des, when ye spake vnto me, and the Lord sayd
vnto me: I haue hearde the voyce of the wordes
of this people, which they haue spoken vnto the

they haue well sayde all that they haue spoken.

* Ob that there were such an hart in them that
they wolde feare me, and kepe all my commaun-
dementes alwaye, that it myght go well wyth
them, and with theyr chyldren for euer. So and
say vnto them: get you into your tentes agayn
but stande thou here by me, and I wyl tell the al
the commaundementes, ordinaunces, and lawes,
whiche thou shalt teache them, that they may
do them in the lande whiche I geue them to pos-
seste. Take heede therfore, that ye do in dede as
the Lord your God hath commaunded you, and
turne not aside eithre to the ryght hand or to
the left, but walke in all the wayes whiche the
Lord your God hath commaunded you, that ye
maye lyue, and that it maye go well wyth you,
and that ye maye prolonge your dayes in the land
whiche ye shall possesse.

The vi. Chapter.

The lawe of God maye not be forgotten.

Deut. 1. These are the commaundementes, or-
dynaunces, and lawes, whiche the
Lord your God commaunded me
to teache you, that ye myght do the
in the lande: whither ye go to pos-
seste it: namely, that thou myghtest feare the
Lord thy God, and kepe all his ordinaunces,
and commaundementes whiche I commaunde
the: thou and thy sonne, and thy sonnes sonne al
dayes of thy lyfe, that thy dayes maye be pro-
longed. Heare therfore, O Israel, and take heed
that thou do thereafter, that it may go well with
the, and that ye maye encrease mightely, euen as
the Lord God of thy fathers hath promysed the
a lande, that floweth wyth mylke and hony.

* Heare O Israel, the Lord our God is Lord
onely, and thou shalt loue the Lord thy God
with all thyne harte, and with al thy soule, and
with all thy myght: And these wordes whiche
I commaunde the this day, shalt thou in thyne hart
and thou shalt shewe them vnto thy chyldren, &
shalt thou talke of them when thou arte at home in
thyne house, and as thou walkest by the waye,
and when thou lyest downe, and when thou ris-
est vp: and thou shalt bynde them for a sygne
vnto thyne hande. And they shalt be warnynges,
betwene thyne eyes, and thou shalt wyte them
vnto the postes of thy house, & vpon thy gates.

And when the Lord thy God hath brought
the into the lande, whiche he swaie vnto thy fa-
thers, Abraham, Isahac, and Jacob, and geueth
the, grete and goodly cittyes whiche thou buil-
dest not, houses ful of al maner of goods whiche
thou fyllest not, and weis dygged whiche thou
diggest not, vineyardes and olyue trees whiche
thou plantest not, and when thou hast eaten
and arte full: Then beware lest thou forget the
Lord, whiche brought the out of the lande of
Egypt, from the house of bondage.

* Thou shalt feare the Lord thy God, and
serue hym, and sweare by his name. So that ye
walke not after straunge goddes: the goddes of
the nacjons whiche are aboute you. For the Lord
thy God is a gelouise God amonge you: lest the
countenance of the Lord thy God be moued to
wroth

what he agaynst the, and destroye the frame of the earth. ¶ He shall not tempte the Lorde your God, as ye dyd in the temptacyon. But hepe the commandementes of the Lorde your God, and his wytnesses and his ordynances: whiche he hath commaunded the, and thou shalt doo that which is ryght and good in the syght of the Lorde that thou mayst prosper, and that thou mayst go in, and conquer that good lande whiche the Lorde swaie vnto thy fathers, to caste oute all thyne enemyes before the as the Lorde hath sayde.

¶ And when thy soune aske the in tyme to come, sayinge: What meaneth these wytnesses, ordynances, and lawes, whiche the Lorde our God hath commaunded you? Then thou shalt say vnto thy sonne: We were Pharaos bondmen in Egypt, and the Lorde brought vs out of Egypt with a myghty hande. And the Lorde shewed signes and wonders great & euill vpon Egypt vpon Pharaos and vpon all his household, before our eyes, but brought vs oute from thence: to bringe vs in, and to geue vs the lande which he swaie vnto our fathers. And the Lorde hath commaunded vs, to do all these ordynances, and to feare the Lorde our God, for oure welth all the dayes of our lyfe, as it is come to passe this day. Moreover, thou shalt be our ryghteousnesse before the Lorde our God, if we take heede & hepe al these commaundementes, as he hath commaunded vs.

¶ The vii. Chapter.

¶ The Israelites may make no couenaunt with the Gentiles. They must destroye theyr idols. Idolaters must be slayne.

When the Lorde thy God hath brought thee into the lande whither thou goest to possesse it, and hath caste oute many nacions before the: namely the Hethtites, the Gergesites, the Amorites, the Cananites, the Pherezites, the Heuites and the Jebusites, seven nacions greater and myghtier then thou, * and when the Lorde thy God hath set them before the, & shalt smyte them, and utterly destroye them, and make no couenaunt with them, nor haue compassion on the. Thou shalt make no marriages with them, neyther geue thy daughter vnto his sonne, nor take his daughter vnto thy sonne. For they wyl deceyue thy sonne that he shalde not feare me, and they shal serue straunge goddes, and then wyl the wrath of the Lorde beare witness against you and destroye you shortly.

¶ But thus ye shal deale with them: * Ye shal overthrowe theyr altars, & breake downe theyr pylars, cut downe theyr groves, and burne theyr grauen ymages with fyre. * For thou arte an holy nacyon vnto the Lorde thy God: the Lorde thy God hath chosen the, to be a seuerall people vnto hym selfe, aboue all nacions that are vpon the earth. It was not because of the multitude of you aboue al nacions, that the Lorde had luff vnto you and chose you, for ye were fewest of all nacions. But because the Lorde loved you and because he wolde haue the * acce whiche he had sworne vnto your fathers, therefore hath the Lorde brought you oute thence with a myghty hande and deliuered you oute of the house of bondage:

from the hande of Pharaos kynge of Egypt.

¶ Understande therefore, the Lorde thy God he is God, and that a trewe God: which kepeth appoyntment and merce vnto them that loue hym and hepe his commandementes, euen thow oute a thousande generacions, and rewardeth them that hate hym before his face, so that he bringeth them to naught, and doth not deface the tyme, but rewardeth hym that hateth hym, before his face. Hepe thou therefore the commandementes, and ordynances and lawes, whiche I commaunde the this daye that thou do them.

¶ If ye hearken vnto these lawes, and obserue and do them, the Lorde thy God also shall hepe vnto the the apoyntment, and the merce which he swaie vnto thy fathers. He wyl loue the, and blesse the, and multiplye the: he wyl also blesse the frute of thy wombe, and the frute of thy land thy corne, thy wyne, and thyne oyle, and the increase of thine oren, and the flockes of thy shepe in the lande, whiche he swaie vnto thy fathers to geue the. Thou shalt be blessed vnto all nacions: there shall be neither man nor woman vnfertile amonge you, nor any thyng vnfertile amonge your cattell. Moreover, the Lorde wyl take awaye from the all maner infirmities, and wyl put none of the euill displeases of Egypt (whiche thou knowest) vpon the, but wyl sende them vpon all them that hate the.

¶ Thou shalt consume all nacions whiche the Lorde thy God shall deliuer the: thyne eye shall haue no pitye vpon them, neither shalt thou reue theyr gods, for that shal be thy decaye. If thou saye in thyne harte: these nacions are mo then I howe can I caste them oute? * Thou shalt not feare theym, but remember what the Lorde thy God dyd vnto Pharaos and vnto all Egypt: the great temptacions whiche thyne eyes sawe, & the signes and wonders, and the myghty hande and stretched out arme, wherewith the Lorde thy God brought thee oute, euen so shall the Lorde thy God do vnto all the nacions, of whom thou arte afraide. * Moreover, the Lorde thy God wyl sende hoznettes amonge them vntill they that are lesse, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lorde thy God is amonge you a myghty God: and a terrible. For the Lorde thy God wyl put out these nacions before the by a lytle and a lytle: thou mayst not consume them at once, lest the bestes of the felde increase vpon the.

¶ But the Lorde thy God shall geue them ouer before the, and shall destroye them with a myghty tempeste, vntill he haue brought them to nought. * And he shal deliuer their kyn ges in to thyne hande, and thou shalt destroye theyr name from vnder heauen. There shall no man be able to stande before the, vntill thou haue destroyed them. The grauen ymages of theyr goddes shalt thou burne with fyre and coner not the golde & syluer that is on them, nor take it vnto the, lest thou be shamed therein. For it is an abhominacyon before the Lorde thy God.

¶ Bynge not therefore abhominacyon in to thyne house: lest thou be a damned thyng, as it is: but utterly

utterly delere it & addo it, for it is a dāned thig.

¶ The viii. Chapter.

¶ Canst thou p̄s̄erue the p̄mises in remembrance what God hath done to them in the wilderness.

I like the commandementes whiche I commaunde the this daye, that ye kepe for to do them & ye maye lyue: and multiplie & go in, and possesse the lande whiche the Lorde swaure vnto your fathers. And thou shalt thinke on all the waye whiche the Lorde thy God led the thyse fortye yeres in the wilderness, for to humble the and to proue the, and to wete what was in thine herte, whether thou woldest kepe his commandementes or no. He & humbled the, and suffered the to hunger, and fed the with manna, whiche neither thou nor thy fathers knewe of, to make the to knowe, & a man doeth not lyue by bread only: but by euerie word that proceedeth oute of the mouth of the Lorde, both a man lyue.

Exo. xvi. 2.
Num. xvi. 2.

2 Mo. xvi. 2.

Deu. xvi. 2.

* The payement was not olde vpon the: neither had the fote swell those fortye yeres.

This also shalt thou consider in thine herte that as a man nurtereth his son, euen so & Lorde thy God nourtereth the. Therefore shalt thou kepe the commandementes of the Lorde thy God: that thou walke in his wayes, and feare hym. For the Lorde thy God bringeth the into a good lande, a lande in the which are ryuers of water and fontaynes and springes that springe out of valeys and hylls: a lande wherein is wheate and barley, vnyuaydes, fygtrees, and pomgranates: a lande wherein is oyle olpue and honey: a lande wherein thou shalt eate bread about scarcenes, neither shalt thou lacke any thyng: a lande whose stones are p̄on, and oute of whose hylls thou shalt digge brasie. When thou hast eaten therfoze and fylled thy self, thou shalt blesse the Lorde thy God in that good lande, which he hath geuen the.

Job. xvi. 2.

Beware that thou forget not the Lorde thy God, that thou woldest not kepe his commandementes, his lawes & his ordynances whiche I commaunde the this daye: & see, and when thou hast eaten and fylled thy self, and hast buylde goodly houses and dwelt therein, and when thy beastes, and thy shepe are waxed many, and thy siluer and golde is multiplied, and all that thou hast is increased, then beware lest thyne harte ryle and thou forget the Lorde thy God, whiche broughte the out of the lande of Egypte, & from the house of bondage, and which was thy guide in the greete and terrible wilderness (wherein were) fyre serpentes, scorpions, and brontes: without any water. But he broughte out water for the, euen out of the rocke of synte: he fed the in the wilderness with manna, whiche thy fathers knewe not, euen for to humble the, and to proue the, and that he myght so doo the good at thy latter ende. Lest thou shouldest saye in thine herte: my power and the myghte of myne owne hande hath prepared me this aboundance: But remember the Lorde thy God, howe that it is he whiche geueth the power to get the substance for to make good the promise whiche he swaure

Num. xvi. 2.
1 Cor. x. 2.

1. Reg. ii. 2.

vnto thy fathers, as this daye both wyneffe.

And yet thou forget the Lorde thy God, and walke after straunge goddes, and serue them, and worshippe the, I certayne vnto you this daye ye shall surely perishe. As the nacions whiche the Lorde destroyed before you, euen so ye shall perishe because ye wolde not be obedyente vnto the voyce of the Lorde your God.

¶ The ix. Chapter.

¶ They are to be p̄s̄erued to trust in theyr owne strength.

Care O Israhell, thou passedst ouer Jordan this daye, to go in, and conquer nacions greater and myghtier then thy selfe: Cityes greete and walled vp to heuē, & a people great and tall, euen the chyldren of Enahim, which thou knowest of, and of whom thou hast heard saye, who wyll stande before the chyldren of Enahim: Understande therfoze this daye, that the Lorde thy God is euen he whiche goeth ouer before the as a god (conquerour and) a consuming fyre he shall destroye them and he shall bringe them downe before thy face. He shall cast them out and bringe them to nought quickly, as the Lorde hath sayde vnto the. Speake not thou in thine harte (after that the Lorde thy God hath caste them out before the) sayinge: for my ryghteousnesse the Lorde hath broughte me in, to possesse this lande. Saye: but for the wychednesse of these nacions the Lorde hath caste them out before the. It is not for thy ryghteousnesse sake, or for thy ryghte harte, that thou goest to possesse theyr lande. * But for the wychednesse of these nacions, the Lorde thy God doth cast them out before the, euen to performe the woide whiche the Lorde thy God swaure vnto thy fathers, Abraham, Isahar, and Jacob.

Gen. xvi. 2.

Gen. xvi. 2.

Understande therfoze, that it is not for thy ryghteousnesse sake, that the Lorde thy God doth geue the this good lande to possesse it, sayinge thou art a synnecke people. Remember, and forget not, howe thou prouokedst the Lorde thy God in the wilderness, sence the daye that thou dydest departe out of the lande of Egypte vntill ye came vnto this place: ye haue rebelled against the Lorde. * Also in Horeb ye angered the Lorde so that the Lorde was wroth with you: euen to haue destroyed you, when I was gone vp in to the mounte, to receaue the tables of stone, the tables of appoyntment, whiche the Lorde made with you. And I abode in the hyll fortye dayes and fortye nyghtes, when I neither dyd eat bread nor drinke water. * And the Lorde deliuered me two tables of stone, wyrtten with the synger of God, and in them was accordyng to all the wordes whiche the Lorde sayde vnto you in the mounte out of the myddest of the fyre in the daye of the gatheringe together.

Exo. xvi. 2.
1. Reg. ii. 2.

Exo. xvi. 2.

And when the forty dayes and forty nyghtes were ended, the Lorde gaue me two tables of stone, the tables of the couenaunt and the Lorde sayde vnto me. * Clip, and get the downe quicklye from hence, for thy people whiche thou hast broughte out of Egypte, haue mared all.

Exo. xvi. 2.

They are touned attonce out of the waye, which I com.

I commaunde them, and haue made them a molten image. Furthermore, the Lord spake vnto me, saying: I haue sene this people, and beholde it is a stiffnecked people, let me alone, that I may destroye them, and put out the name of them fro vnder heauen, and I will make of thee a myghty nation: and greater then they be.

And I turned me, and came downe from the hill (euen from the hill that burneth with fyre, & the two tables of the appoyntment were in my handes). And I looked, and beholde: ye had synned agaynst the Lord your God, and had made you a molten calfe, and had turned assonce out of the waye whiche the Lord had commaunded you. And I toke the two tables and cast them out of my two handes, and brake them before your eyes. And I fell downe flatter before the Lord: euen as at the fyfthe tyme, & forty dayes, and forty nyghtes I dyd neither eate bread nor drinke water, because of all your synnes, which ye synned: in doyng wyckedly in the syghte of the Lord in that ye prouoked hym vnto wrath. For I was afrayd that for the wrath and fearnesse wherewith the Lord was moued agaynst you, he wolde haue destroyed you. But the Lord hearde me at that tyme also.

The Lord was very angry with Aaron also euen to haue destroyed him, & I made intercesse on for Aaron also the same tyme. And I toke your synne: the calfe whiche ye had made, and burnt him with fyre, and stamped him & grounde hym a good, euen vnto small dust. And I caste the dust thereof in to the brooke, that descended out of the mount. Also at the burnynge at the temptacion, and at the sepulchres of luste ye angered the Lord, ykewise when the Lord sente you from Cadis Barne, saying: go vp, and conquer the lande whiche I haue geuen you: ye disobeyed the mouth of the Lord your God, and neyther beleued hym, nor hardenied vnto his voyce. Ye haue bene disobedient vnto the Lord, sence the daye that I knewe you.

And I fell downe flat before the Lord forty dayes and forty nyghtes which I laye there for the Lord sayde, that he wolde destroye you. I made intercesse ontherfore vnto the Lord, & sayde: O Lord God, destroye not thy people and thyne inheritaunce, whiche thou haste beleyned thou wast thy gractelle and whiche thou haste brought out of Egypte thou wast a myghty hand. Remember thy seruantes Abraham, Isaac, and Jacob, and loke not to the stubbornesse of this people, nor to theyr wyckednes and sinne: lest the lande whence thou broughtest the saye: The Lord is not able to byngne them in to the lande whiche he promysed them: and because he hated them, therfore hath he carryed the oute, to slaye them in the wyldernesse. Beholde, they are thy people, & thyne inheritaunce which thou broughtest oute in thy myghty power and in thy stretched oute arme.

¶ The .x. Chapter.

¶ The remynge of the tables. An exhortacion to graue the lawe.

In the same reason the Lord sayd vnto me, & heve the two tables of stone lyke vnto the fyfthe, and come vp vnto me into the mounte, and make the an arke of wood, and I will wyte in the tables, the wordes that were in the fyfthe tables whiche thou brakest, and thou shalt put the in the arke. And I made an arke of sethe wood, and heved two tables of stone & lyke vnto the fyfthe, and went vp into the mountaine, hanting the two tables in myne hande.

And he wrote in the tables: accordyng to the fyfthe wytyng (the ten verses whiche the Lord spake vnto you in the mount out of the myddes of the fyre, in the daye of the gatherynge together) and the Lord gaue them vnto me. And I departed, and came downe from the hill, and put the tables in the arke whiche I had made: & there they be, as the Lord commaunded me.

And the chyldren of Israel toke theyr iourney from Beroth of the chyldren of Jakan to Mosera, where Aaron dyed, and was buried, and Eleazar his sonne became priest in his strade. From thence they departed vnto Gadgad: and from Gadgad to Jashbath a lande whiche hath ryuers of water. The same reason the Lord seprated the tribe of Levi to beare the arke of the appoyntment of the Lord, and to stande before the Lord, and to minystrer vnto hym, & to blesse in his name vnto this daye. Wherfore the Levites haue no parte nor inheritaunce with the other chyldren. But the Lord is theyr inheritaunce as the Lord thy God hath promysed them.

And I taried in the mount, euen as at the fyfthe tyme forty dayes and forty nyghtes, and the Lord herkened vnto me at that tyme also, and the Lord wolde not destroye the. And the Lord sayde vnto me: vp, and go forth in the iourneys before the people, that they maye go in and conquer the lande whiche I swaie vnto theyr fathers, to geue vnto the. And nowe Israel, what doeth the Lord thy God requyre of the: but to feare the Lord thy God, and to walke in all his wayes, to loue hym, and to serue the Lord thy God with all thyne harte and with all thy soule. Namely, that thou kepe the commaundmentes of the Lord, and his ordynaunces whiche I commaunde the this daye, for thy welth.

Beholde, heauen and the heauen of heauens is the Lordes thy God, and the earth with all therein is: Not withstandyng, the Lord had a lust vnto thy fathers to loue them, & chose theyr sede after them, euen you, about all nacpons, as thou seyst this daye.

¶ Circumspice therfore the forshyn of your herte: and be homoge synnecked: For the Lord your God, is God of goddes, and Lord of lordes, a great God a myghty & a terribil: which regardeth no mans personne nor taketh gyfte. He doth ryght vnto the fatherlesse and wydow and loueth the stranger, to geue hym fode and rayment. Loue ye therfore the stranger also: for ye were strangers youre selues in the lande of Egypte. Thou shalt feare the Lord thy God, and hym (only) shalt thou serue, to hym shalt

shalt

Swalle thou cleue, and sweare by hys name: be to thy people and thy God, that hath done for the people great and terrible thynges, whiche thyne eyes haue seene. Thy fathers wente downe into Egypte with lxx. soules, and nowe the Lozde thy God hath made the and multiplied the, as the starres of heauen.

C The. xi. Chapter.

Can a possessor of a house be a slave.

1



herfore, thou shalt loue the Lozde thy God and kepe his obseruances his odyngaunces, his lawes, and hys commaundementes alwaye. Call to your mynde this daie that whiche your chyldren haue neyther knowen nor seene: euen the nurtour of the Lozde your God, his great name, his myghty hande, and hys stretched out arme, his myracles, and his actes whiche he dyd in the myddes of Egypte, euen vnto pharaon the kynge of Egypte and vnto all his lande: what he dyd vnto the hoste of Egypte, vnto theyr houses and charettes: howe he broughte the water of the red see vpon them: as they chased you beynde, and howe the Lozde hath broughte them to noughe vnto this daie, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: and what he dyd vnto Dathan and Abiram the sonnes of Eliab the son of Ruben, howe the earth opened her mouth, & swallowed them with theyr householders and theyr tentes, and all theyr substance that was in theyr possession, in the myddes of Israel.

2

Doutlesse, your eyes haue seene all the great actes of the Lozde whiche he dyd. Therfore shall ye kepe all the commaundementes, whiche I commaunde you this daie, that ye maye be stronge: and go in and conquer the lande whither ye go to possesse it, and ye maye pprolonge your dayes in the lande whiche the Lozde swaue vnto your fathers, to geue vnto them and to theyr seide, a lande that floweth with mylke and honye. For the lande whither thou goest to possesse it, is not as the lande of Egypte that ye came out of, where thou sowdest thy seide: and waterdest it wth thy fete as a garden of hearbes: but the lande whither ye go ouer to possesse it, is a lande that hath hylles and valleyes, and dryneth water of the raine of heauen. This lande doth the Lozde thy God care for, and the eyes of the Lozde thy God are alwayes vpon it, from the begynnyng of the yere, vnto the ende of the yere.

If ye shall hearken therfore vnto my Commaundementes, whiche I commaunde you this daie, that ye loue the Lozde your God and serue hym with all your hart, and with all your soule: I also wyll geue rayne vnto your lande in due season: the firste rayne and the latter, that thou mayest gather in thy corne, thy wyne, and thine oyle. And I wyll sende grasse in thy felde for thy catel: that thou mayest eate, and fyll thy selfe. But beware that your harte deceaue you not: ye returne ashyde, and serue strange goddes, and worship them, and then the Lozde being wroth agaynst you, & wroth wth the heauen, that there be no raine, and that your lande pride not her fruite

and lesse ye perswade yourselues frome of the good lande, whiche the Lozde geueth you.

Therfore shall ye putte vpon these my wordes in your hart and in your soule, and bynd them for a sygne vpon your hande, that they maye be as a warnyng betwene your eyes, and ye shall teach them your chyldren that they maye talke of them, when thou sittest in thine house: & when thou walkest by the waye: when thou lighest downe, and when thou rystest vp: yet, and thou shalt wyte them vpon the doore postes of thine house, and vpon thy gates, that your dayes maye be multiplied, and the dayes of your chyldren in the lande whiche the Lozde swaue vnto your fathers to geue them, as longe as the dayes of heauen laste vpon the earth. For ye kepe all these commaundementes, whiche I commaunde you so that ye do them: Namely, that ye loue the Lozde your God: and walke in all his wayes and cleue vnto hym. Then wyll the Lozde caste out all these nacions before you, and ye shall be the heyres of great nacions and of them that are myghty eren your selues. All the places whereon the soles of your fete shall treade, shall be yours: euen from the wyldernesse and from Libanon, & from the ryuer Euphrates, euen vnto the uttermost see, shall your coste be. There shall no man be able to stande before you: for the Lozde your God shall caste the feare and drede of you vpon all the lande that ye shall tread vpon, as he hath sayde vnto you.

Beholde, I set before you this daie a blessinge and a curse: a blessinge: if ye obey the commaundementes of the Lozde your God whiche I commaunde you this daie. And a curse: if ye wyll not obey the commaundementes of the Lozde your God: but turne out of the waye, whiche I commaunde you this daie, to go after strange goddes, whiche ye haue not knowen. When the Lozde thy God therfore hath broughte the in to the lande, whither thou goest to possesse it, thou shalt put the blessinge vpon mount Garizim, and the curse vpon mount Ebal, whiche mountaynes are on the other syde Jordan on the backe syde of the waye towards the goinge downe of the sunne, in the lande of the Canaanites whiche dwell in the playnes ouer agaynst Gilgal beynde the groue of Moab. For ye shall passe ouer Jordan, to go in, and possesse the lande, whiche the Lozde your God geueth you, & ye shall conquer it, and dwell therein. Take heede therfore that ye doo all the commaundementes and lawes, whiche I sette before you this daie.

C The. xii. Chapter.

Wholtype must the Israelites be to the Lozde, and to the lawe. They must only do that thing whiche the Lozde commaundeth.



These are the odyngaunces and lawes, whiche ye shall obserue and doo in the lande whiche the Lozde God of thy fathers geueth the to possesse it as longe as ye lyue vpon the earth. Ye shall destroye all places wherein the nacions whiche ye shall conquer serued theyr goddes, vpon hye mountayns on hylles, and vnder euerye thicke tree. Ouerthrowe theyr altars, and breake theyr pylers and

De. xii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

De. xii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

De. xii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

and burne they: groues & fyre, and hew downe
p grauen ymages of the goddes that they haue,
and bypyng the names of them to nought out of
that place. Ye shal not so do vnto the Lord your
God, but ye shal seke the place which the Lord
your God shall haue chosen out of all your try-
bes, to put his name there, and there to dwell.
And thither thou shalt come, and thither ye
shal bypyng your burnt sacrifices, your offerin-
ges, your tithes, and beneofferings of your
hande, your vowes, your freewill offerings and
the first gender of your oxen & of your shepe.
And there ye shall eate before the Lord your
God, and ye shall reioyce in all that ye put your
hand vnto both ye and your householdes, wher-
in the Lord thy God hath blessed the.

B Ye shall not do after all these thynges that
we do here this daye, euery man what semeth
hym good in his owne eyes. For ye are not yet
come to rest, & to the inheritaunce which the Lord
your God giveth you. But whē ye go ouer Ior-
dan, and dwell in the lande which the Lord your
God hath giuen you to inheret, & when he hath
giuen you rest from all your enemies round a-
bout, so that ye dwell in safetie, thā vnto a place
which the Lord your God hath chosen, to put his
name there, ye shal bring al that I commaund you:
Namely your burnt sacrifices, your offerings,
your tithes, the beneofferinge of your hande, &
al your special vowes which ye vow vnto the
Lord. And ye shal reioyce before the Lord your
God, ye and your sones & your daughters, your
seruautes, and your maydens, and the Leuite
is within your gates: & forasmuch as he hath no
parte nor inheritaunce with you. Take hede
thou offer not thy burnt offerings in euery place
that thou seest: but in the place which the Lord
shal haue chosen in one of thy tribes, there thou
shalt offer thy burnt offerings, and there thou
shalt do al that I commaund the. Notwithstanding
thou mayst kyll & eat flesh in al thy cities, what
soeuer thy soule lusteth after, accordyng to the
blessyng of the Lord thy God which he hath ge-
ue the. Both the vncleane & the cleane may eate
therof, eue as the roo, or a hart: only ye shal not
eat blood, but poure it vpon the earth as water.

C Thou mayest not eat within thy gates the tythe
of thy corne, of thy wine & of thy oyle, & the first
gender of thyne oxen, & of thy shepe, neither any
of thy vowes which thou vowest, nor thy freewill-
offerings or beneofferinge of thyne hande: but
thou must eate them before the Lord thy God, in
the place which the Lord thy God hath chosen,
thou and thy son, & thy daughter, thy seruaunt,
and thy mayde, & the Leuite that is within thy
gates, & thou shalt reioyce: (and be refreshed) be-
fore the Lord thy God, in all that thou puttest
thyne hande to. Beware, that thou forsake not
the Leuit, as long as thou lyest vpon the earth.

Deut. xvi. 3

Deut. xvi. 3

When the Lord thy God hath enlarged
thy border, as he hath promysed the, thou say,
I wyl eat flesh, because thy soule longeth to eate
flesh: thou mayst eat flesh whatsoeuer thy soule
lusteth. If the place whiche the Lord thy God
hath chose to put his name there, be so far from

the, then thou shalt kyll of thy oxen, and of thy
shepe which the Lord hath giuen the, as I haue
commaunded the, and thou shalt eate in thyne
owne cytye, whatsoeuer thy soule lusteth.

And as the roo and the harte is eaten, euen so
thou shalt eat them: both the cleane and the vn-
cleane shall eate of them. But be stronge & thou
eate not the blood. For the blood, that is lyfe,
& thou mayst not eat the lyfe with the flesh: &
thou shalt not eate it: but poure it vpon the earth as
water. Be thou eat it not, that it maye go well
with the and with thy chyldren after the: But
thou shalt do that which is right in the sight
of the Lord. But thy holy thynges which thou
hast, and thy vowes thou shalt take, and come
vnto the place whiche the Lord hath chose, and
thou shalt offer thy burnt offerings both flesh
and blood vpon the altar of the Lord thy God,
and the blood of thyne offerings shall be pou-
red out vpon the altar of the Lord thy God, &
thou shalt eate the flesh. Take hede and heare al
these wordes which I commaund the, that it maye
go well with the and with thy chyldren after the for-
euer, if thou doest that which is good and right
in the sight of the Lord thy God.

When the Lord thy God hath destroyed the
nacions before the, whither thou goest to con-
quere them, and thou succeedest in their inheritaunce
and dwellest in theyr lande: Beware, that thou
be not taken in a snare after them, after they
be destroyed before the, and thou aske not af-
ter theyr goddes, saying: howe dyd these nacions
serue theyr goddes? I wyl do so lyke wyse. Say
thou shalt not so do vnto the Lord thy God: for
all abhominacions, and that which the Lord
hateth, & same done theyr done vnto theyr god-
des: & they burne both theyr sones and theyr
daughters with fyre before theyr goddes. Ther-
fore whatsoeuer I commaund you, that take hede
you doo (only vnto the Lord): & put thou nought
thereto, nor take ought therfrom.

De. xiii. Chapter.

The false prophete must be put to death. God maunth
his saych by false myracles.

If there arys amonge you a prophet
a dremmer of dremes, & gve the a signe
or wonder, & a signe or wonder which
he hath said come to passe, & the say: let
vs go after strange gods, which we haue not
known, & let vs serue them: herke not thou vnto
wordes of a prophet or dremmer of dremes. For
the Lord thy God proueth you, to wpe whether
ye loue the Lord your god w al your heart, and w al
your soule: Ye shal walke after the Lord your god
& feare hym, hepe his commaundementes, & her-
ke vnto his voyce, serue him, & cleue vnto him.

And if a prophet or dremmer of dremes shal ope
because he hath spokē to turne you a waye from
the Lord your God (which brought you out of the
lande of Egypte, & deliuered you out of the house
of bondage) to thrust the out of a way, which the
Lord thy God commaunded the to walke in: and
therfore thou shalt put the euyl way from the.
If thy brother, the sone of thy mother, or thyne
owne son, or thy daughter, or the wyfe that ly-
eth in

Deut. xviii. 1

Deut. xviii. 2

Deut. xviii. 3

Deut. xviii. 4

Deut. xviii. 5

Deut. xviii. 6

Deut. xviii. 7

Deut. xviii. 8

Deut. xviii. 9

Deut. xviii. 10

Deut. xviii. 11

Deut. xviii. 12

Deut. xviii. 13

Deut. xviii. 14

Deut. xviii. 15

Deut. xviii. 16

Deut. xviii. 17

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Deut. xviii. 19

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Deut. xviii. 23

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Deut. xviii. 25

Deut. xviii. 26

Deut. xviii. 27

Deut. xviii. 28

Deut. xviii. 29

Deut. xviii. 30

Deut. xviii. 31

Deut. xviii. 32

Deut. xviii. 33

Deut. xviii. 34

Deut. xviii. 35

Deut. xviii. 36

Deut. xviii. 37

Deut. xviii. 38

Deut. xviii. 39

Deut. xviii. 40

Deut. xviii. 41

Deut. xviii. 42

Deut. xviii. 43

Deut. xviii. 44

Deut. xviii. 45

Deut. xviii. 46

Deut. xviii. 47

Deut. xviii. 48

eth in thy bosom: as thy frende which is as thyne owne soule vnto the, entyce the secretly, saying let vs go and serue strange goddes, which thou hast not knowen, nor yet thy fathers. And they be of the goddes of the people which are rounde about you, whether they be nye vnto the or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto him, nor herthen vnto hym: thyne eye shall not pitye hym, neither shalt thou haue compassion on him, nor kepe hym secretly, *but cause hym to be slayne.

Deut. 32.1

Thyne harte shall be fyrst vnto hym to kill hym, and then the handes of all the people. And thou shalt stone hym with stones that be nye, because he hath gone aboute to thruste the awaye from the Lorde thy God, which broughte the oute of the lande of Egypt, and from the house of bondage. And al Israel shall heare & feare, and shall do nomaie anye suche wyckednesse as this is amonge you. If thou shalt heare saie in one of thy ctyes which the Lorde thy God hath gyuen the to dwel in, that certayne me beinge the chyldren of Belial are gone out from amonge you, and haue moued the inhabitants of the ctye, saying: let vs go & serue strange goddes, which ye haue not knowen. Then thou must seke, and make searche and enquire diligently. And behold, if it be true, & the thyng of a suretie, that suche abomination is wrought amonge you: then thou shalt smyte the dwellers of that ctye in the edge of the swerde, and destroye it utterly, and al that is therein, and euen the very catell therof with the edge of the swerde. And gather all the spoyle of it into the myddes of the strete therof, & burne with fyre both the ctye & all the spoyle therof euery whyle, for the Lorde thy God. And it shall be an heape for euer, and shall not be buylt agayn. *And ther shall cleaue nought of the damed thyng in thyne hand, that thy Lorde maye turne from the fearenes of his wrath, and shewe the mercy, & haue compassion on the, and multiplye it, as he hath swoyne vnto thy fathers. *Therefore shalt thou heare vnto the voyce of the Lorde thy God, to kepe al his commaundmentes which I commaunde the this day, that thou do it which is ryght in the eyes of the Lorde thy God.

Deut. 32.1

Deut. 32.1

The xxiij. Chapter.

The maners of the Gentyles maye not be folowed. What beastes are cleane to be eaten, and what not.

YE are the children of the Lorde your God. *Ye shall not cut your selues, nor make you any baldnesse betwene your eyes for any deed man. *For thou arte an holpe people vnto the Lorde thy God, & the Lorde hath chosen the to be a seueral people vnto hym selfe, aboue all the nacjons that are vpon the earth.

Leuit. 19.28

Deut. 10.16

Deut. 10.16

Thou shalt *eate no maner of abominaciō. These are the beastes which ye shall eate, oxen, shepe, and gootes, hart, roe & bue, wilde goate, vnicorne, wyld beere, and camelion. And all the beastes that cleaue the hofe, and sitte it in two clawes, and chewe the cud, them ye shall eate. Neuerthelesse, these ye shall not eate: of them that chew cud, and of them that deuide & cleaue the hofe: the camell, the hare, & the cony: whiche

Leuit. 11.4

chewe cud, but deuide not the hofe: therefore are they vncleane vnto you: & also the swyne, though he deuide the hofe, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the flesh of suche, nor touch the deede carcase of them. *These ye shall eate, of all that are in the waters: All that haue fynnes and scales shall ye eat. And whatsoeuer haue no fynne & scales, of ye shall not eate, but let it be vncleane vnto you.

Leuit. 11.10

Of all cleane byrdes ye shall eate: but these are they of which ye shall not eate: the Eagle, the goshawke, the comeraunt, the Trion, the vulture, the hyte, after her kynde, & all kynde of rauens, the estrich, the nyghtrowe, the huchowe and the sparowhawke. after her kynde, the lytle owle, the great owle, the bache, the bistrice, the pye, the stoake, the heron, the iay in his kynd the lapwing, the swallowe. And let all creyng foules be vncleane vnto you, and not be eate of: but of al cleane foules ye maye eate.

Deut. 14.1

Ye shall eate of nothyng that dyeth alone: But thou shalt gyue it vnto the straunger that is in the ctye, that he eate it, as thou mayest sell it vnto an aliaunt. For thou art an holy people vnto the Lorde thy God. Thou shalt not *seeke a hyd in his mothers mylke. Thou shalt eate of al the increase of thy frend, that yeelde bringeth forth yere by yere. And thou shalt eate before the Lorde thy God (in the place which he hath chosen, and where he hath put his name) the fythe of thy corne, of thy wyne, and of thyne oyle, and the first genndes of thyne oren and of thy shepe, & thou mayest learne to feare the Lorde thy God alwaye. *If the waye be to longe for the, so that thou art not able to cary it, and if the place be far from the, which the Lorde thy God hath chosen to set his name there (and the Lorde thy God hath blessed the) thou shalt make it in money, and take the money in thyne hande, and go vnto the place which the Lorde thy God hath chosen, and bestowe the money for whatsoeuer thy soule lusteth after: for ore, and shepe, wyne and strong drynke, and for whatsoeuer thy soule desireth, and eate there before the Lorde thy God, and be merie: both thou & thyne household, and the Leuite that is within thy gates. Shalte thou not forsake, *for he hath neither parte nor inheritance with the. *At the ende of thye yere thou shalt bring forth al the tythes of thyne increase the same yere, and lay it vnto within thyne owne gates: And the Leuite which hath no parte nor inheritance with the, shall come, & the straunger, the fatherlesse, and the wydowe, which are within thy gates, shall eate, and be fylled: that the Lorde thy God maye blesse the in al the wayes of thyne hande which thou doest.

Deut. 15.1

Deut. 15.1

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Deut. 15.1

The xviij. Chapter.

The fugyuent of a deere in the frendly pte.

In the vij. yere thou shalt make a freedom. *And this is the maner of it: freedom. Who soeuer lendeth ought to his hande vnto his neighbour, may not aske agayne (which he hath lent) of his neighbour or of his brother, by cause it is called the Lorde thy fre yere: yet of a strainger (of an aliaunt) thou mayest call it home agayne.

Leuit. 25.1

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Leuit. 25.1

Leuit. 25.1

But be that is thy brother, hym shall thynne hand remyt. Reuert heisse there shall be no begger amonge you. For the Lorde shall blesse the in the lande, whiche the Lorde thy God gyueth the, an inheritaunce to possesse it: so that thou herben vnto the voyce of the Lorde thy God to obserue and do al these commaundementes, whiche I commaunde the this daye. For the Lorde thy God hath blessed the as he hath promysed the, and thou shalt lende vnto many nacions, but thou thy selfe shalt not borrowe: And thou shalt raygne ouer many nacions, & they shall not raygne ouer the. If one of thy brethren amonge you be poore win any of thy gates in thy lande, whiche the Lorde thy God gyueth the: thou shalt not harden thy herte, nor shut thyne hand from thy poore brother: But open thyne hand vnto him and lend hym sufficient for his neede whiche he hath. Beware that there be not a wicked popnt in thyne hert, that thou woldest saye.

The seventh yere, the yere of freedom is at hand, and therefore it greueth the to loke on thy poore brother, and gyuest hym nought, and he then crye vnto the Lorde agaynst the, and it be speme vnto the: But gyue him, & let it not greue thyne hert to gyue vnto hym. Because that for thy thyng, the Lorde thy God shall blesse the in all thy wothes, and in all that thou putteste thyne hande to. The lande shall neuer be with out poore: And therefore I commaunde the, saying: Thou shalt open thyne hande vnto thy brother that is needy and poore in thy lande.

If thy brother an hebrue sell hym selfe to the, or an hebrue, and serue the fyve yeres, in the seventh yere thou shalt let hym go free from the. And when thou sendest hym oute free from the, thou shalt not let hym go away empty, but shalt gyue hym of thy shepe, of thy corne, and of thy wyne, and gyue him of that, wherewith the Lorde thy God hath blessed the. And remember that thou wast a seruaunt in the land of Egypt, and the Lorde thy God deliuered the thence: and therefore I commaunde the this thyng to daye.

And yf he saye vnto the: I wil not go away from the, because he loueth the & thy house and is well at ease wth the. Then shalt thou take a naule, & naye his eare to the doore therewith, and let hym be thy seruaunt for euer: And vnto thy maydeseruaunte thou shalt do lyke wyse. And let it not greue thyne eye, when thou lettest hym go out free from the, for he hath ben wothe a double byed seruaunt to the in bys seruyce fyve yeres. And the Lorde thy God shall blesse the in all that thou doest.

All the fyrste genyred that come of thyne ore, and of thy shepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt do no worke wth the fyrst genyred of thyne oren, nor weare & first genyred of thy shepe. Thou shalt eate it before the Lorde thy God yere by yere, in the place whiche the Lorde hath chosen, both & thyne household. If there be any deformitie therein, as if it be lame or blind, or haue any other euylfauourdynes, thou shalt not offer it vnto the Lorde thy God. But shalt eate it wth thyne

owne & gates, & vnelene, & the cleane indifferet, as the ro & the herte. Only eate not the blood therof, but poure it vpon the ground as water.

The xvi. Chapter.

Of offer, whysompe, and the feast of tabernacles, what offeryngs ought to be offered.



Seven & moneth of newe corne that thou shalt offer: passouer vnto the Lorde thy God. For in & moneth when corne beynneth to ryse, the Lorde thy God broughe the out of Egypt by night. Thou shalt therfore offer passouer vnto the Lorde thy God (and there & oxen) in the place whiche the Lorde shall chose to put his name there. Thou shalt eat no leuened byed wth it: but seven dayes shalt thou eate vnelened byed therewith: euen the byed of tribulatio (for thou camest out of the land of Egypt in haste) & thou mayest remembre the day when thou camest out of the lande of Egypt, al dayes of thy lyfe. And there shall be no leuened byed sene in al thy costes seven dayes long, nei ther shall there remayne any thyng of the fleth whiche thou offeredst the fyrst day at euen, vntill the moynynge. Thou mayest not offer passouer wth in any of thy gates, whiche the Lorde thy God gyueth the: but in the place whiche the Lorde thy God shall chose to set his name in, there shalt thou offer passouer at euen about the goynge downe of the sunne, euen in the season that thou camest out of Egypt. And thou shalt seeth and eate it, in the place whiche the Lorde thy God hath chosen, and depart on the moynow, and get the vnto thy tent. Sixe dayes shalt thou eat swete byed and the seventh day is a gathering together before the Lorde thy God: thou shalt do no worke therein. Seven weekes shalt thou nymbe vnto the and begyn to nymbe the vii. weekes, when thou shalt gynt to put thy shekel to the corne, & hepe the frast of weekes vnto the Lorde thy God, as a free wylofferyng of thyne hande, whiche thou shalt gyue vnto the Lorde thy God, accordyng as the Lorde thy God hath blessed the. And reioyce before the Lorde thy God, & and thy son, thy daughter, thy seruaunt, & thy mayde, and the Leuite & is wth in thy gates, & the straunger, & fatherlesse, & the widow, & are amonge you, in the place whiche the Lorde thy God hath chose to put his name there. And remember that thou wast a seruaunt in Egypt & thou shalt obserue and do these ordinaunces.

Thou shalt also obserue the feast of tabernacles. vii. dayes, after that thou shalt gathered in thy corne and thy wyne. And thou shalt reioyce in thy frast: thou & thy son, thy daughter, thy seruaunt, and thy mayde, the Leuite, the straunger, and fatherlesse, & the wydow, that are wth in thy gates. Seven dayes shalt thou hepe holy day vnto the Lorde thy God, in & place whiche the Lorde shall chose: for the Lorde thy God shall blesse the in all thy frutes, & in al the wothes of thyne handes, therefore shalt thou be glad. These tymes in the yere shall al the males apere before the Lorde thy God in & place whiche he shall chose: in & fraste of swete byed, in the fraste of weekes, and in the fraste of tabernacles. And they shall not appere before the Lorde empty, but every man accordyng

to the

to the gyfte of his hande, and accordyng to the blessinge of the Lorde thy God, whiche he hath gyuen the. Judges and officers shalt thou make the in all thy ctyes, whiche the Lorde thy God gyueth the thowout thy triben: and they shall iudge the people ryghteously. * Wylt thou the lawe, nor knowe anye person, neyther take anye rewarde: for gyftes blynde the wyse, and peruerter the wordes of the ryghteous. That which is iust and ryght, shalt thou folowe, that thou mayest lyue, and enioye the lande whiche the Lorde thy God gyueth the.

Thou shalt plant the no groue, of whatsoeuer trees it be, nre vnto the altar of the Lorde thy God, whiche thou shalt make the. Thou shalt set the vp no pylle, which the Lorde thy God hateth.

The xviii. Chapter.

The punishment for idolatrie. The punishment of a rebell. The institution of a hyng.

Thou shalt offer vnto the Lorde thy God no oxe nor shepe: wherein is blemish or any defoimtie, for that is an abominacion vnto the Lorde thy God. * If there be sold among you win any of thy gates, whiche the Lorde thy God gyueth the, ma or woma: hath wrought wychednes in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued strange goddes, and worshipped them, * the sunne or moone, or anye of the host of heauen, whiche I haue not commaunded, and it is tolde the, and thou haste heard of it: then shalt thou enquire diligently. And if it be true, and the thyng of a suretie, that suche abhominacion is wrought in Israel, then shalt thou hyng forth that man or woman (which haue committed that wicked thyng) vnto the gates, & shalt stone them with stones, tyll they dye. * At the mouth of two or thre wytnesses shall he that is worthy of death, dye: and at the mouth of one wytnes, let no man dye. The handes of the wytnesses shall be fynde vpon hym, to kill hym, and afterwarde the handes of all the people, and thou shalt put the wyched awaye from the. If there ryse a matter to harde for the in iudgement betwene bloode and bloode, bytwene ple and ple, bytwene place and place, & the matters come to styffe within thy gates.

Then shalt thou aryse, and get the vp vnto the place whiche the Lorde thy God hath chosyn, and come vnto the prestes the Leuites, and vnto a iudge that shalbe in those dayes, and aske, and they shall shewe the, the sentence of iudgement, & thou must do accordyng to that whiche they of that place (whiche the Lorde hath chosyn) shewe the, & thou shalt obserue to do, accordyng to all that they enfourme the. Accordyng to the sentence of lawes which they teach the, and accordyng to the iudgement which they tel the shalt thou do, and howe not from that which they shewe the, neyther to the ryght hande, nor to the left. And that man that wyl do presumptuously, & wyl not hearken vnto the prest (that standeth before the Lorde thy God to mynister)

or vnto the iudge, that ma shal dye, & thou shalt put awaye enyll from Israel. And all the people shall heare: they maye feare, and do nomore presume. When thou art come vnto a lande whiche the Lorde thy God gyueth the, & enioyest it, and dwellest therein: and if thou shalt saye: * I wyl set a hyng ouer me: lyke as all the nacyns that are about me, then thou shalt make hym hyng ouer the, whom the Lorde thy God shal chosse, enen one from amonge thy brethren shalt thou make hyng ouer the, and I maye not set a stranger ouer the, whiche is not of thy byrthen. * But he shal not multiply bowes to hym self, nor byng the people agayne to Egypte thowout the multitude of bowes, forasmuch as the Lorde hath sayd vnto you: ye shal benioyered go nomore agayne that way. Also he ought not to multiply wyues to hym self, lest his heart turne awaye, neither shal he gather him syluer & gold to moche. And when he is set vpon the seate of his hyngdome, he shal wyte hym out a copp of this lawe in a booke before the prestes the Leuites. And it shalbe with hym, and he ought to reade therein all dayes of his lyfe, that he maye learne to feare the Lorde his God, & to kepe all the wordes of this lawe, and these ordinaunces, for to do them: and that his heart arise not aboue his brethren, and that he turne not from the commaundement, to the ryght hande or to the left, but that he maye prolong his dayes in his hyngdome: he and his chyldren in Israel.

The xiiii. Chapter.

The Leuites had no possessions. Idolatrie must be fled. The prophet shal be promysed. The false prophet must be slayne, and howe he maye be knowen.

The prestes the Leuites, and all a tribe of Leui: must haue no parte nor inheritaunce with Israel: but shall eate offeringes of the Lorde, and bys inheritaunce: Therfore shall they haue no inheritaunce amonge thy brethren: but the Lorde, he is the inheritaunce, as he hath sayd vnto the. And this is the prestes butte of the people, and of them that offer sacrifice, whether it be oxe or shepe: They must gyue vnto the prest, the shulder, and the two chekes, and the mawe, the fyist frutes also of thy corne, wyne, and oyle, and the fyist of the wolle of thy shepe shalt thou gyue hym: for the Lorde thy God hath chosyn hym out of all thy trybes, to stande and to mynister in the name of the Lorde: he and his sonnes for euer. If a Leuite come out of any of thy ctyes of all Israel, where he is a sojourner, and come with al the lust of his heart vnto the place whiche the Lorde hath chosyn: he shall mynister in the name of the Lorde his God, as his other brethren the Leuites do, which remaine there before the Lorde. And they shal haue lyke porcions to eate besyde that whiche cometh to hym of the patrimonie of his eldres.

* When thou arte come into the lande whiche the Lorde thy God gyueth the, se that I learne not to do after the abhominacions of those nacyns. Let there not be founde amonge you any one that maketh his son or daughter to go thowout a fyre, or that useth witchcraft, or a choicer out

out of dapes: * of that regardeth the flyinge of
soules, of a sojourn, of a charmer, of that coun-
seleth with spirites, of a soothsayer, of that as-
keth * (the truth) at them that be dead.

C For all that do suche thynges, are abhomi-
nation vnto the Lorde, and because of these ab-
hominacions the Lorde thy God doth cast them
out before the. Thou shalt be perfecte therfore
*(and without blemish) in the sight of the Lorde thy
God. For these nacions whych thou shalt con-
quer, herken vnto thosers out of dapes, and vnto
sojourners: But the Lorde thy God hath not
suffered the so to do. The Lorde God wyl * sterc
vp vnto the a prophet amonge you: euen of thy
brethren, lyke vnto me: vnto hym ye shal hear-
ken, accordyng to all that thou desyrest of the
Lorde thy God in hoised, in the day of the gathe-
ryng together, when thou saydest: * Let me
heare the voyce of my Lorde God nomore, no le
this great tye any more, that I dye not.

D And the Lorde sayd vnto me, they haue wel
spoken, I wyl rase them vp a prophete from
amonge they: brethren lyke vnto the, and wyl
put my wordes in his mouth, and he shal speake
vnto the all that I shal commaunde hym. * And
whosoever wyl not hearken vnto the wordes,
whiche he shal speake in my name, I wyl requere
it of hym. * But the prophete whiche shal pre-
sume to speake a worde in my name, whiche I
haue not commaunded hym to speake, of that spe-
ked in the name of strange goddes, the same
prophet shal dye. And yf thou say in thine heart,
how shall we knowe the worde which the Lorde
hath not spoken? * (This token shalt thou haue) Euen
when a prophet speaketh in the name of the Lorde
yf the thyng folowe not, no come to passe, that
is the thyng which the Lorde hath not spoken.
But the prophet hath spokē it presumptuously.
Thou shalt not therfore be afrayed of hym.

De. xix. Chapter.

The feawereded toynes. The punishment of hym
that beareth false wytnesse.

When the Lorde thy God * bathe rooted
out the nacions, whose lande the Lorde
thy God gawe: hebe, and thou succedest
in they: encreptance, and dwellest in they: cy-
ties, and in they: houses: thou shalt appoynt
* thy cyties for the in the myddes of the lande
whych the Lorde thy God gaweth the to possesse
it: thou shalt prepare the waye, and deny the
cookes of the lande, whiche the Lorde thy God
giueth the to inheret, into thre partes, that who
soeuer comyteth murder, make lye thyther.

* For this cause muste the slayer lye thyther,
that he make lye. Whoso killeth his neygh-
bour (knowably, & hated hym not in tyme pas-
sed: As when a man goeth vnto the wood to his
neyghboure to hewe wood, or (thyngs no harme.)

B and as hym hande fethereth a stroke with the axe
to cut downe the tree, the heed slippeth fro the
helme, and smyteth hym neyghbour that he dyeth
the same shall lye vnto one of the same cyties,
and lye. Lest the executer of blood folowe after
the slayer whyle hym herre is doer, and onertake
hym, because the waye is longe: and slay hym,

and yet ther is no cause worthy of death in hym,
inasmuche as he hated hym not in tyme past. d.
Wherfore I commaunde the, saying: thou shalt
appoynt out thre cyties for the.

And yf the Lorde thy God enlarge thy coo-
stes (as he bathe swoyne vnto thy fathers) and
gawe the all the lande whiche he sayde he wolde
gawe vnto thy fathers, thou shalt kepe all these
commandementes to do them, whiche I com-
maunde the this daye, that thou loue the Lorde
thy God: and walke in his wayes euer, & adde
the cyties mo for the vnto those thre, that inno-
cent blood be not shed in thy land, whiche the Lorde
thy God gaweth the to inheret, & so blood come
vpon the. * But and yf a man hate his neygh-
bour, and laye waite for hym, and rase agaynst
him, and smyte him that he dye, and then flyeth
vnto any of these cyties: the elders of his cytye
shal sende and fetch hym thence, & deliuer hym
into the handes of the Iustyce of blood, that he
make dye. Thyne eye shal not spare hym, but
thou shalt put awaye innocent blood from Is-
rael, that it may go well with the. * Thou shalt
not remoue thy neyghbours marke, whiche thre
of olde tyme haue set in thine inheritaunce, that
thou shalt inheret in the lande, whiche the Lorde
thy God gaweth the to enioye it.

* One wytnesse shal not rase agaynst a man
for any maner trespass, of for any maner synne,
of for any maner faute, that he offender in.

* But at the mouth of two wytnesses or of thre
wytnesses shal the matter be stablyshed. Yf
an vnrightheous wytnesse rase vp agaynst a ma-
to accuse hym of trespass: then bothe the men
whiche steyue together, shall stande before the
Lorde, before the prestes and iudges, whiche
shal be in those dayes, and the iudges shal make
diligent inquisition. And yf the wytnes be found
faile, and that he bathe gauen false wytnesse a-
gaynst his brother, then shal ye do vnto hym as
he had thought to doo vnto his brother, & thou
shalt put euill awaye from the. And other shall
heare, and feare: and shall henceforth comyt no
more any suche wychednesse amonge you. And
thyne eye shal haue no compassion, but * lye
for lye, eye for eye, toth for toth, hand for hand
fote for fote, shalt thou requyte.

De. xx. Chapter.

Who ought to go to battayl. The lawe of armes. The
Canaytes must they kill.

When thou goest out to battell agaynst
thyne enemyes, and sette hoyses and
charettes, and people mo then thou,
be not * afrayd of them, for the Lorde
thy God is with the, whiche brought the out of
the lande of Egypt. And when ye are come nye
vnto the battayle, the prest shal come forth to
speake vnto the people, and shal say vnto them
heare O Israel, ye are come vnto batell agaynst
your enemyes: let not your hertes fayne, ney-
ther feare, no be amased nor adzed of them. For
the * Lorde your God goeth with you, to fight
for you agaynst your enemyes, and to saue you.
And let the officers speake vnto the people, say-
ing: Yf any man haue buyt a new house, & haue
not dedicate it, let hym go & returne to his house
l.iii. l.ii.

lest he dye in the battell, and an other man dedicate it. And if any man haue placed a vineyard, and haue not made it comen (and lawfull the surety man to care of) let hym go and returne agayne vnto his house, lest he dye in the battell, and another make it comen. * And if any man be betrothed vnto a wyfe, and haue not taken her, let him go and returne agayne vnto his house, lest he dye in the battell, and an other man take her.

And let the officers speake further vnto the people, and say: * If any man feare and be saynt heretofore, let hym go & returne vnto his house, lest he make his brothers heart saynt as well as his. And when officers haue made an ende of speaking vnto the people, they shall make captaynes of warre ouer them. When thou comest nye vnto a cite to fyghte agaynst it * offre the peace. And if they answer the agayne peaceablye, and open vnto the, then let all the people & is founde therein, be tributaries vnto the, and serue the. And if they wyll make no peace with the, but make warre agaynst the, thou shalt besiege it. And when the Lord thy God hath deliuered it into thyne handes, thou shalt smyte all the males therof with the edge of the sword. But the women and the chyldren, & and the cattell, and all that is in the cite, and al the spoyle therof shalt thou take vnto thy selfe, and eate the spoyle of thyne enemyes whiche the Lord thy God hath gyuen the. Thus shalt thou do vnto all the cyties whiche are a greafe waye of from the, and not of the cyties of these nations.

But of the cyties of these nations, which the Lord thy God shall gyue the to enherite, thou shalt saue alpine northynge that bzyeth. * But shalt destroye them without redemption, nameley the hetyres, the Amozites, the Canaanites, the Hethites, the Hivites, and the Jebusites, as the Lord thy God hath commaunded the, that they teache you not to do after all theyr abominations, which they haue done vnto theyr goddes, and so prouoke synne agaynst the Lord your God. When thou hast besieged a cite longe tyme, and made warre agaynst it to take it, destroye not the trees thereof, that thou woldest thrust an ax vnto them. But eat of the and cut them not downe, for the trees of the feldest are no men, to come agaynst the, & to beseege the. Only those trees whiche thou knowest that they are not frutefull, (but sayde a fyr for other uses) those shalt thou destroye and cut downe, & make bulwokes agaynst the cite that maketh war with the, vntill thou subdue it.

The xxi. Chapter.

Transgression for murder. Punishment for children that disobey father and mother.

If one be founde slayne in the land, which the Lord thy God gyueth to possess it, & lyeth in the felde: and it is not known who hath slayn him, Then thyne elders and thy iudges shall come forth and mete vnto the cities that are rounde about the slayne. And let the elders of that cite whiche is nexte vnto the slayne man, take oute of the dyne, an dyffer that is not laboured with, nor hath dy-

wen in the yoke, and let the elders of that cite byynge the dyffer vnto an harde valley, which is neyther cared nor sowed, and styke of the dyffers necke there in the valley.

* And the priestes the sonnes of Levi whome the Lord thy God hath chosen to minister, and to blesse in the name of the Lord shall come forth and at theyr mouth shall all styke and plage be tryed. And all the elders of the cite that come forth to the slayne man, shall walke theyr handes ouer the dyffer that is beched in the valley, and shall answer and saye: our handes haue not shed this blood, neither haue our eyes sene it. Be mercifull Lord, vnto thy people Israel, whiche thou hast deliuered, & lape no innocent blood vnto thy people of Israels charge: and the blood shall be forgiven the. And so shalt thou put innocent blood from the, when thou shalt haue done that which is right in the sight of the Lord. When thou goest to war agaynst thyne enemyes, and the Lord thy God hath deliuered them into thyne handes, and thou hast taken the captiue, and seest amonge the captiues a beautifull woman, and haste a desyre vnto her, that thou woldest haue her to thy wyfe.

Thou shalt byynge her home to thyne house, & let her haue her heed, & let her nayles growe, and put her raimet that she was taken in from her, and let her remayne in thyne house, and bewepe her father and her mother a moneth long and after that shalt thou go in vnto her, & marrye her, and she shall be thy wyfe. And if thou haue no sauouer vnto her, then let her go whither she lusteth, and sell her not for monye, nor make chevisaunee of her, because thou hast dyblyd her. If a man haue two wyues, one loued and an other hated, & they haue bozne him chyldren, both the loued & also the hated: If the fyrste bozne be the sonne of the hated, then when the tyme cometh, he shall be dealeth hym goodes amonge hym chyldren, he may not make the sonne of the beloued fyrst bozne, before the son of the hated, which is in dede fyrst bozne: But he shall knowe the sonne of the hated for the fyrst bozne, & gyue hym double porcyon of all that he hath. For he is the fyrste of hym strength, and to hym belongeth the ryght of the fyrst bozne.

* If any man haue a sonne that is stubburne and disobedient, that he wyl not hearken vnto the voyce of hym father, & voyce of hym mother, and they haue chastened hym, and he wolde not hearken vnto them: Then shall hym father and hym mother take hym, and byynge hym out vnto the elders of that cite, and vnto the gate of that same place, and say vnto the elders of the cite: This our sonne is stubburne and disobedient, and wyl not hearken vnto our voyce: he is a riotour, and a dyonharde: And all the men of that cite shall stone hym with stones vnto death. And thou shalt put euyl a wape from the, that al Israel maye heare and feare. * If a man haue commytted a trespasse woorthye of death, and is put to death for it, and thou hangeest hym on tre, hym body shall not remayne all nyght vpon the tre, but thou shalt burye hym the same daye.

Calila For the curse of God is on hym that is blyged.
people not thou thy lande, whyche the Lorde
thy God giveth the to enderret.

The xxii. Chapter.

Calila What thou oughtest to do, when thou findest thy neygh-
bour's heade goinge astray. If man shall not weare women's
clothyng, as a woman weares clothyng. He weare a cote of
wool and of flaxe as also fustyan. The punishment of hym
that accuseth a man unrightfully, of an adversary alle, and
of hym that sweareth a mayde.

Calila **T**hou shalt not se thy brothers ore or
syrpe go astray, & withdraw thy selfe
from them: But shalt bynge them a-
gayne unto thy brother. And yf thy
brother be not nere unto the, or if thou know him
not, then bynge it unto thyne owne house, & it
shall remaine to the, until thy brother aske after
them, & then deliver hym them agayne. In lyke
manner shalt thou do with his ass, and so shalt
do with his rayment, and with all lost thynges
of thy brother which he hath lost, and thou hast
found, shalt thou do lyke wyse, for I mayest not
hyde it. * Thou shalt not se thy brothers alle or
ore fal down by the way, and whoso thy selfe
fro them: but shalt helpe hym to heve hym up a-
gayne. * The woman that not weare yf whyche
percepteth unto the ma, neither shall a man put
on woman's rayment. For all that do so, ar abho-
minacion unto the Lorde thy God. Yf I chaunce
upon a byrdes nest in the waye, in whatsover
tree it be, or on y ground, whether they be ponge
or egges, and the dam syting upon y ponge, or
upon the egges: Thou shalt not take the dam w
the pong. But shalt in any wyse let the dam go
and take the ponge to the, that thou mayest pro-
sper and prolonge thy dayes. When I buydest a
newe house: thou shalt make a batelmēt on the
roof, that I lade not blood upon thyne house, yf
any man fall therof. * Thou shalt not sowe thy
bynepard with byners seedes: lest the frute of y
seed which thou hast sown, and the frute of thy
bynepard be defyled. Thou shalt not plowe w
an ore & an ass together. Thou shalt not weare
a garment made of woll and flaxe together.

Calila **T**hou shalt make the gardes
upon the iiii. quarters of thy vesture, wherew
thou courest thy selfe. Yf a man take a wyfe, &
when he hath lye wth her, hate her, and laye
shameful thynges unto her charge, & bringe up
an euil name upon her, & saye: I toke this wyfe,
and whē I came to her I found her not a mayd.
Then shall the father of the dāsell and y mother
bynge forth the tokens of the dāsell's virginite
unto the elders of the cytie in the gate. And the
damselfs father shall say unto the elders: I gaue
my daughter unto this man to wyfe, and he ha-
teth her: and lo: he layeth shameful thynges un-
to her charge, saying: I found not thy daughter
a mayd. And yet these are y tokens of my dought-
ers virginite. And they shall spyde the vesture
before the elders of the cytie. And the elders of y
cytie shall take that man and chastice hym, and
merce hym in an hundred syles of syluer, and
gyue them unto the father of the dāsell, because
he hath brought up an euil name upon a mayd
of Israel. And he shall be his wyfe, and he maye

not put her awaye all his dayes. But and yf the
thing be of a surety, that the damselfe be not found
a virgin, they shall bynge the damselfe to the dore
of her fathers house, & the men of that cytie shall
stone her with stones to death, because she hath
wrought follye in Israel, to playe the whoze in
her fathers house. And so thou shalt put euill a-
way from the.

* Yf a man be found lying with a woman that
hath a wedded husband, they shall dye eynher o. Y
ther of them: dothe the man that laye wth the
wyfe, and also the wyfe: and so thou shalt put a-
waye euill from Israel. Yf a mayde be handfa-
sted unto an husband, and then a man fynde her
in the towne and lye wth her, ye shall bynge the
booth out unto the gates of the same cytie, & shall
stone them with stones to death. The dāsell by-
cause she cryed not, beinge in the cytie. And the
man, because he hath humbled hya neyghbour's
wyfe, and I shall put away euill from the. But
yf a man fynde a betrothed damselfe in the felde, &
force her, and lye w her: Then the man that laye
with her shall dye alone: but unto the damselfe I
shall do no harme: because there is in the damselfe
no cause of death. For as when a man ryseth a-
gaynst his neyghbour and sleeth him, euē so is
this matter. For he sold her in the felde, & the
betrothed damselfe cryed: and there was no man
to succour her. * Yf a man fynde a mayde that is
not betrothed, and take her, and lye wth her, &
they be founde: Then the man that lay wth her
shall gyue unto the damselfs father fyfetye syles
of syluer. And she shall be his wyfe, because he
hath humbled her: and he may not put her awaye
all his dayes. * No man shall take hya fathers
wyfe, nor vnbele hya fathers concyngne.

The xxiii. Chapter.

Calila What manner of men may not be admytted into the church.
Of pollucions that happen in the night. Of the
Ammonites.

Calila **N**one that is gelded or hath his prepuce
members cut of, shall come into the con-
gregation of the Lorde. And he that is
hozne of a comen womā, shall not come
into y congregation of y Lorde, no not in y tynth
generacion he shall not enter into the congrega-
cion of the Lorde. * The Ammonites & the Mo-
abites shall not come into the congregation of y
Lorde, no, not in the tynth generacion, no: they
shall neuer come into y congregation of y Lorde
because they met you not wth byed and water
in the way, when ye came out of Egypt, and be-
cause they byed agaynst the * Balaam the son
of Beor, of Bethor, of Mesopotamia, to curse y
Hebreweleste, the Lorde thy God wold not her-
ken unto Balaam, but the Lorde thy God tur-
ned the curse to a blessing unto the, because the
Lorde thy God loueth the. Thou shalt not lette
the prosperitie or wealth of the al thy dayes for
ever. * Thou shalt not abhoze an Edomite, for
he is thy brother, neither shalt y abhoze an Egi-
ptian, because thou wast a strainger in his land
The children y are begotten of them shall come
into the congregation of the Lorde, in the thyrde
generacion. When thou goest out wth the host
agaynst thyne enemies, kepe y from all wyched
i. iiii. nelle

I n the. If there be among you any man that is uncleane by the craft of unclennes that chaunceth by any way, let hym go out of the doore, & not come in againe into the doore, but as euen let hym wash him selfe with water, and then when the son is downe, let hym come into the doore againe. Thou shalt haue a place also without the doore, whether thou shalt resort to, and thou shalt haue a charge ponit vpon thy weapon, and when thou wilt ease thy selfe, thy wife, and turne and couer thy wife, which is departed from the. For the Lord thy God walketh in the midst of thyne host, to see the, & to see thyne enemies before the. Therefore shall the place of thyne host be pure, that he se no vncleane thing in the, and so turne hym selfe from the. Thou shalt not deliuer vnto his master a seruant which is escaped from his master vnto the. He shall dwell with thee, euen among you in what place he hym selfe liketh best, in one of thy cities where it is good for him, and thou shalt not vex him. There shall be no whose of the daughters of Israel, nor whose deper of the sonnes of Israel. Thou shalt neither bring a byre of an whose, nor the price of a dog into the house of the Lord thy God in any manner of vowe: for euen both of them are abhominable vnto the Lord thy God. Thou shalt not hurt thy brother by vsury of monye, nor by vsury of coine, nor by vsury of any thing that he may be hurt withal. Vnto a stranger thou mayest lend vpon vsury, but not vnto thy brother: for the Lord thy God may blesse the in al that thou doest, in the land whither thou goest to conquer it. When thou hast vowed a vow vnto the Lord thy God, thou shalt not slacke to paye it. For the Lord thy God will surely requyre it of the, and it shall be syn in the. If thou shalt leaue vowing, it shall be no syn in the, but thy wife is ones gone out of thy lippes, thou must hepe and do, according as thou hast vowed vnto the Lord thy God of a freewill: and as thou hast spoken with thy mouth. And thou shalt not commit vnto thy neyghbours vncertaintye, thou mayest eate grapes thy belly full at thyne owne pleasure: but thou shalt put none in thy vessel: euen so when thou comest into thy neyghbours coine, thou mayest plucke the eares with thyne hande, but thou shalt not moue a speckle vnto thy neyghbours coine.

The. xliii. Chapter.

Conuincement is promysed. He that is newly married shall not be compelled to go to warre.

3 When a man hath taken a wife and married her, if she fynde no fauour in his eyes, because he hath chipped some vncleannes in her. The let him write her a vphil of diuorcement, and put it in her hande, & send her out of his house. And when she is departed out of his house, let her go, and be an other mans wyfe. And if the seconde husband hate her, let him write her also a letter of diuorcement, and put it in her hand, & send her out of his house as if the first man dyed which took her to wyfe, her first man which sent her away, may not take her againe to be his wife, after she is defyled. For it is abhominable in the sight of the Lord, And thou shalt not cause the land to syn, whiche

the Lord thy God shall gyue thee to inheret.

* When a man taketh a newe wyfe, he shall not go to warre, neither shall he be charged with any business: but shall be free at home one yere, and reioyce with his wyfe which he hath taken. A man shall take the nether nor the upper millstone to pledge, for then he shall hurt a mans life. If any man be found stealing any of his brethren the chyldren of Israel, & abused hym, or selled hym, the thefe shall dye. And thou shalt put euyl away from the, take heed to thy selfe as concerning the plague of leprosy, that thou observe diligently. And ye shall do according to al the preceptes of the Lewites that teach you. Cut as I commaunded the, so ye shall observe to do. Remember what the Lord thy God dyd vnto: Ouer Iam by the way after ye were come out of Egypt. When thou dost lende thy brother any thing: thou shalt not go into his house to fetch a pledge from thence: but thou shalt stand without, and the man that borrowed it of the, shall bring the pledge out vnto the: If he thermore if it be a poore bodye, thou shalt not sleepe with his pledge: but thou shalt deliver him his pledge againe when the sun goeth downe, & he may sleepe in his owne raiment, and blesse the. And it shall be righteousnesse vnto the, before the Lord thy God.

* Thou shalt not defraude an hyred seruant that is neygh and poore, whether he be of thy bretheren, or of the strangers that are in thy lande within thy gates. But thou shalt gyue him his hire the same day, & let not the sun go downe thereon. For he is neygh, and therewith susteyneth his life, lest he crye agaynst the vnto the Lord, and it be syn vnto the. The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shall dye for his owne syn. Thou shalt not hynder the ryghte of the stranger nor of the fatherles, nor take a widows raiment to pledge. But remember that I was a seruant in Egypt, and how the Lord thy God deliuered the thence. And therefore I commaunde the to do this thing.

* When thou cuttest downe thyne harvest in the feld, and hast forgotten a sheaf in the feld, thou shalt not go againe to get it. But it shall be for the stranger, the fatherlesse, & the wydow, that the Lord thy God maye blesse the in all the wayes of thyne hande. When thou beatest downe thyne olyue tree, thou shalt not turne againe to gather vp that thou leftest behynde the, but it shall be for the stranger, the fatherlesse, and the wydow. When thou gatherest thy vyneyard, thou shalt not gather the grapes cleane after, but leaue them for the stranger, the fatherlesse and the wydow. And remember that thou also wast a seruant in the lande of Egypt: and therefore I commaunde the to do this thing.

The. xlv. Chapter.

The punishment of the offenders. The lawe of sayinge lyes to the brother that is born, and of sayinge lyes.

I f there be stryfe betwene men, they shall come vnto the lawe, & let the iudge sentence betwene them, & iustify the ryghteous, and condemne the vngodly. And if any man be vngodly, and worthy of stripes, the let the iudge cause to take hym downe, & to beat him before his face: according to his trespass, vnto a certayne

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certayn nobles & founteyn stryppes he shal geue hym
and not pass left yf he shoulde excede & deate hym
about that in many stryppes, thy brother shoulde
appeere vngodly before thyne eyes. Thou shalt
not moue the eye & treadeth out the corne. (in y
name). If thy brother dwel together, and one of the
dyce haue no chyldre, the wyfe of the dead shall
not marry without vnto a strainger, but his bro-
ther shal go in vnto her, and take her to wyfe, &
occupye the room of his kynsmā. And the eldest
son whiche the beaerth, shal succede in y name of
his brother which is dead: that his name be not
put out of Israel. And yf the man wyl not take
his brothers wyfe, the let her go vnto the gate
vnto the elders, and say: My husbonds brother
refuseth to fyre vnto his brother a name in
Israel, neither will he marry me. Then y elders of
his cite shal cal hym, and comen w him. And yf
he stand & say: I wyl not take her, then shal his
kynswoman come vnto hym in the ptesence of y
elders, and loke vnto his face, & fyre in his
face, and answer, & saye: So shal it be done vnto
that man, y doth not buyde vnto his brothers
house. And his name shalbe called i Israel, y vn-
to god house. Yf when men stryue together, one w
another, the wyfe of the one son to, soz to rid her
husband out of the hands of hym y buyeth him
and put fourth her hande, and take hym by the se-
crettes: Thou shalt cut of her hand, & let not thine
eye pity her. Thou shalt not haue i thy bag two
maner of weightes, a great and a smal: neither
shalt thou haue in thyne house diuerse measures
a great and a smal. But thou shalt haue a right
and iust weyght, and a perspyre & a iust measure
shalt thou haue, that thy dayes may be lengthe-
ned in the land, whiche the Lord thy God geueth
the. For al that do such thynges, & al that do vn-
ryght, ar abhominacyō vnto the Lord thy God.
Remembre what Amalech dyd vnto the by the
way, when ye were come out of Egypt, how he
met the by the way, & smote the hindmost of you
al that were feble and came behynd, when thou
wast faynted and weep, and he feared not God.
Therefore, when the Lord thy God hath geuen
the rest fro all thyne enemies rounde about in y
land whiche the lord thy god geueth y to enheret
& possesse: le that y put out the remembraunce of
Amalech from vnder heauen, and forget not.

The xxvi. Chapter.

The first frutes and tythes to the Levites, fatherles, wy-
dowes, and straungers.

When y art come into the land whiche
the Lord thy god geueth y to enheret,
and haste entoped it & dwellest therein.
Take of the frute of all the frute of the earthe,
and bryng it out of the lande that the Lord thy
God geueth the, and put it in a maunde, & go vnto
the place whiche y Lord thy God shal chose to
set his name in it. And y shalte come vnto the
preist, that shalbe in those dayes, & say vnto him
I knowlege this day vnto the Lord thy God,
y am come vnto the colletry whiche the Lord
swore vnto our fathers soz to geue vs. And the
preist shal take the maund out of thyne hande, &
let it doune before the altar of y Lord thy God
& thou shalt answer & saye before the Lord thy

God: The Hebrayes went about to destroy my fa-
ther, & he went downe into Egypt, & sojour-
ned there with a fewe folke, & grew there vnto
a nation great, mighty, and ful of people. And
the Egyptians vexed vs, and troubled vs, & la-
ded vs in most cruel bondage. And whē we cry-
ed vnto the Lord God of our fathers, & the Lord
heard our voyce, and lohed on our aduersyte, la-
bour and oppresyō. And the Lord brought vs
out of Egypt in a myghty hande, & stretched
out arme, and in great terriblenesse, and signes
and wonders. And he hath brought vs into
this place, and hath geuen vs this land that flo-
wereth with milke and hony. And now y lo, I
haue brought the frist frutes of the land whiche
thou (O Lord) hast geuen me. And y shal set it
before the Lord thy God, & worship before the
Lord thy God, & receyue in all the good thynges
whiche the Lord thy God hath geuen vnto the
to thyne house, thou and the Leuite, & the stra-
nger that is amonge you. When y haste made an
ende of tithyng all the tythes of thyne increase:
the third yere, whiche is the yere of tithyng: thou
shalt geue it vnto the Leuite, the straungers, the
fatherles and the wydowes, that they may eat
within thy gates, and fynd the felicity. And thou
shalt say before y Lord thy god: y haue brougt
the halowed thynges out of myne house, & haue
geuen the vnto the Levites, the straungers, the
fatherles and the wydowes, according to al thy
comandementes whiche thou hast comaunded
me: I haue not overshypped thy comaunden-
tes, nor soz gotten the. I haue not eaten therof
in my mourning, nor suffered ought to perishe the
roto vncleynesse, nor geuen ought therof for the
dead, but haue berkened vnto y voyce of y Lord
my god, & haue done after al that thou hast co-
maunded me. y. y. Lohe downe therefore fro
thy holy habitation, euen from heuen and blesse
thy people Israel, & the lande whiche the y haue
geuen vs (as thou swarest vnto our fathers) a
lande that flowereth with milke and hony. This
day the Lord thy god hath comaunded the to do
these ordinaunces, and lawes, kepe thou the, &
do the with al thyne heart, & al thy soule. Thou
hast set vp the Lord this day to be thy God, and
to walke in his wayes, & to kepe his ordinaun-
ces, his comaundementes, and his lawes, and to
berken vnto his voyce. And the Lord hath set
the vp this day, to be a sentrall people vnto him
(as he hath promysed the) & that thou kepe his
comandementes, & to make the hygh above al
nacions, whiche he hath made in praisie, in name
and honour: & that thou mayst be an holy peo-
ple vnto the Lord thy God, as he hath sayd. y.

The xxvii. Chapter.

Every man shalde an altar, & the blesynges in the byll Gargyn.
The curies in the byll Gargyn.

Ald Moyses with the elders of Israel com-
maunded the people, saying, kepe al the co-
maundementes, whiche I comaunde you
this daye. And when ye be come ouer Jordan
vnto the lande whiche the Lord thy God geueth
the, thou shalt set the vp great stones, & plaster
them with plaster, and wyte vpon them al the
wordes of this lawe, whē thou art come ouer: be
i y cause

cuse them are come into the land which I sware
by sayinge unto thee: A lande that floweth with
milk & honey. As the Lord god of thy fathers
hath promised thee. Therefore when ye become
over Jordan, ye shall set up these stones, which I
commande you this day in mount Ebal, & thou
shalt plaster them with plaster. And thou shalt
then build vnto the Lord thy God, an altar
of stones, & offer vpon it upon them: Thou
shalt make the altar of the Lord thy God of
whole stones, and offer burnt offerings thereon
vnto the Lord thy God. And thou shalt offer peace
offerings, and shalt eat thereof. Priores before
the Lord thy God. And thou shalt write vpon
the stones all the words of this lawe, manifestly
and well. And Moses and the priests the Leuites
spake vnto all Israel, sayinge: take heede &
heare O Israel! This daye thou arte become the
people of the Lord thy God. Then shalt thou
therefore vnto the word of the Lord thy God, &
do his commandementes, and his ordinances
which I commaund thee this day. And Moses char-
ged the people the same day, saying: These shall
stand vpon a moor Garizim, to disesse people
when ye are come ouer Jordan. Simeon, Levi,
Iuda, Issachar, Joseph, & Benjamin. And these
shall stand vpon mount Ebal to curse: Kanaan,
Gad, Isser, Zabulon, Dan, and Reubrai. And
Josephus shall answerre and saue vnto al the men
of Israel with a loude voyce.

*Cursed be the man that maketh any carved or molten image / an abomination unto the Lord, the work of the handes of / crafteman) and putteth it in a secreet place: and all the people shall aunswey, and saye: Amen.

—Curled he be that curled his father and his mother, and all the people shall say: Amen.

* Cursed be he that removeth his neighbours
marker, and all the people shall saye: Amen.

*Curled be he that maketh the blynd go out of his way, and all the people shall say: Amen.

*Curled be he that buyeth the right of the
stranger, fatherless and widow, and all the
people shall say: Amen.

* Cursed be that Ierth wth d^ys fathers
w^{fe} and vnderleth his fathers cou^{ryng}, and
all the people shall saye Amen.

*Curled be he that lyeth with any manner of
draff, and all the people shall say: Amen.

* Cursed be he that lieth with his sister, the daughter of his father, as the daughter of his mother, and all the people shall say: Amen.

*Curled be he that lyeth such his murder in
lawe, and all the people shall say: Amen.

* Cursed be he that smyleth to his neighbour secretly, and all the people shall say: A man.

Could be he that from us by a neighborly wife, and all
the people shall say, Amen.

* I wish he be that faithful a reward to save
the souls of innocent blood: and all the people
shall say: Amen.

CCPr. 2264 Chapter.

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Ps * thou shalt diligently in-
torke the voyce of the Loide thy God &
obserue & do al his commaundments.
which I commaunde the this daye. The
Loide wyl let the on bough aboute all
the narydes of feare. * And at thes blisshinges
shal come on the, & ouertake the, yf thou shalt heare
vnto the voyce of the Loide thy God. Blessed
shalt thou be in the towne, & blessed in the felde
blessed shal be the frute of thy body, & frute of
thy ground, & the frute of thy catel, the entrecalls
of thyne orne, and the flockes of thy shepe: blessed
shal be thy basket & thy store. Blessed shalt
thou be, when thou goest out, and blessed when
thou comest in. * The Loide shal grue ouer thyne ene-
myes that crye agaynst thee, for they may not be-
face thy face. They shal come out agaynst thee on
way, and dye before the sea waves. The Loide
shal put the dirding vpon the in thy strange houses
and in al that thou leitest thyne hande to, & wyl
bless the in all the lande whiche the Loide thy
God greeeth the. The Loide shal make the an ho-
ly people vnto hym selfe, as he hath sworne vn-
to the: yf thou shalt heare the commaundementes
of the Loide thy God, and walke in his wayes.

And all nacjons of the earth shall see that the name of the Lord, is called upon ouer the, & they shall be afrayde of the. And the Lord shall make the plenteous in goodes, in f fruite of thy body, in the fruite of thy catrell, and in the fruite of thy grounde, in the lande which the Lord swaue vnto thy fathers, to geue the. The Lord shall open vnto the his good treasure, & euery f beate f geue rayne vnto thy land in due season, & so blesse all thy labours of thy hand. * And thou shalt lende vnto many nacjons, but shall not borrowe thy selfe. And the Lord shall set the before & not behynde, and thou shalt be aboue only, and not beneath: yf that I hearken vnto the commaundement of the Lord thy God, which I commaunde the this day, to kepe and to do the. And if that thou * boldest alyde fro any of these wordes, which I commaunde the this day, ether to the right hand or to the left, that thou woldest go after braggie gods to serue them. * But and yf thou wilt not hearken vnto the voyce of the Lord thy God, to kepe and to do all his commaundementes and his ordinaunces which I commaunde I thys day: al these curses shall come vpon the, and ouertake the. Cursed shalt thou be in the towne, & cursed in the felde: cursed shall thy basket be, & thy sowe. Cursed shall be the fruite of thy bodye, & the fruite of thy lande, and the fruite of thyne oxen, and the flocke of thy shep. Cursed shalt thou be when I goest in, and cursed when I goest out. The Lord shall sende vpon the cursyng, destruction, and rebuke, in all that thou settest thy hande to, & that thou doest, vntill I be destroye the, & bring the to noughte quickly: because of the wickednesse of thyne inueryens, and because thou hast forsaken me. The Lord shall make the perfyfece cleue vnto the, vntill he haue consumed the from of the lande, whither I goest to enioy it. * The Lord shall drye I with swell yng, with fevers, heate burning

burning, & with the sword, with withering
and with blasting. And they shall follow the
until thou perishest. * And the heaven that is over
the head shall be waste, and the earth that is un-
der the, yson. The Lord shall turne the rayne of
the land into powder and dust: even from heven
shall they come downe upon the, until thou be
brought to nought. And the Lord shall plague
before thine enemies: Thou shalt come out one
daye agaynst them, and aye sent wayes before
them, and shalt be scattered amonge all the hyng
domes of the earth. And thy carthall shall be
meate unto all maner foules of the ayre, and vn-
to the bestes of the earth, and no man shall fray
them away. * The Lord will smyte the with
borch of Egypt, and the Emmerolde, scalle, and
maungynes, that thou mayst not be healed ther
of. * And the Lord shall smyte with madness, &
blindnes, and dafing of heere. Thou shalt grope
at none dayes, as the bynd gropeth in darlines
and shalt not prosper in thy wayes. Thou shalt
be oppressed with wrong, & be polled enermore
and no man shall succour the. * Thou shalt be de-
trouged unto a wyfe, & another man shall lye
with her. Thou shalt buyde an house, and not
dwell therein. Thou shalt also plant a vineyarde
& shalt not gather the grapes. Thyne ore shall
be layne before thine eyes, & thou shalt not cate
therof. Thyne ass shall be violently take away
even before thy face, and shall not be restored to
the agayne. Thy shepe shall be geue unto thine
enemies, and no man shall rescue them.

D Thy sonnes and thy daughters shall be geuen
unto another nacy, and thine eyes shall se, &
dase upon them al the day longe, and there shall
be no myghte in thine hande. The frute of the
lande and all thy labours shall a nacyon which
thou knowest not, cate, and thou shalt consyn-
ually suffre violence only, & be oppressed alwaye
so that thou shalt be cleane desyre thy selfe, for
the syght of thine eyes whiche thou shalt se.
The Lord shall smyte the in the knees and leg-
ges, with a mischeuous borch that can not be hea-
led: even from the sole of thy fote unto the top of
thy head. * The Lord shall byng the & thy hyng
(which I shall set over the) unto a nacy, which
neither thou nor thy fathers haue knowe, & there
thou shalt serue strange gods: even wood and
stone. And thou shalt be wonderd at, spoken of,
and tested at amonge all nacys, whyther the
Lord shall cary the. * Thou shalt cary much seide
into the seide: and shalt gather but litle in, for
gredhoppers shall destroy it. Thou shalt plant a
vineyard and dresse it, but shalt neither bynke
of the wyne, neither gather grapes, for
wormes shall cate it. Thou shalt haue olyue trees
thowout all thy coltes, but shalt not anoynte
thy selfe with the oyle, for thine olyue trees shall
be roted out. Thou shalt beget sons, and dought-
ers, but shalt not haue them: for they shall be car-
ried away captyue. All thy trees & frute of thy
lande shall be marred with blasting. The straun-
ger that is among yon, shall cline aboute the vp
on hye, and thou shalt come downe beneath alow.
He shall lende the, and thou shalt not lende hym:

he shall be before, and thou behynde. Moreover,
all these curses shall come upon the, and shall fol-
low the and carthake the, until thou be destroyed
because thou herkenest not unto the voyce of
the Lord thy God, to kepe his commandementes, &
his ordinaunces, which he commaunded the, and
they shall be upon the as myracles and wonders
& upon thy seide for cure, because thou seruest
not the Lord thy God with ioyfullnesse & with
a good hert, when thou hadst abundaunce of all
thynges, therfore thou shalt serue thine enemy
which the Lord shall sende upon the: in hunger
and thirst, in nakednes, and in neede of al thyng
and he shall put a poke of yson vpo thy necke un-
till he haue brought the to nought. And the Lord
shall byng a nacyon upon the from far, and fro
the ende of the world as wyffe as an Eagle fly-
eth: a nacyon whose tonge thou shalt not vnder-
stande: a harde fauoured nacyon, which shall not
regarde the person of the olde, nor haue compas-
sion of the yonge. The same shall cate the frute
of thy cattell, and the frute of thy lande until he
haue destroyed the: & shall leane the nether corne,
wyne, nor oyle, neither the increase of thine ore
nor flocks of thy shepe: until he haue brought
the to nought. And he shall kepe the in all thy
cites, until he haue cast downe thy hye walls &
stronge holdes, wherein thou trustest, thowout
all the lande. And he shall besage the in al thy
cites thowout all thy lande, which the Lord
thy God hath geuen the. * And thou shalt eat
frute of thine own body: the flesh of thy sonnes
and of thy daughters, which the Lord thy God
hath geuen the in that straitnes and sege wher-
with thine enemy shall besage the: so that it shall
greue the man (that is tender and exceeding de-
lycate amonge you,) to loke on his brother and v-
pon his wyfe that lyeth in his bosome, and on
remnaunt of his chyldren, which he hath yet left
for feare of geuyng: vnto any of them) of
his chyldren, whiche shall eat, because he hath
nothyng left hym in that strait nesse and sege,
wherewith thine enemy shall besage the in al thy
cites. Yee, and the woman that is so tender and
delicate, she dare not aduenture to set the sole
of her fote vpon the ground, (for softnes and ten-
dernes) shall be greued to loke on her husbnde
lyeth in her bosome, and on her sonne and on her
doughter: and on her after byrth (that is to com-
out from betwene her legges,) and her chyldren
which she shall beare: For whel al thynges lacke
she shall cate them secretly, in the sege and strait-
nes, wherewith thine enemy shall besage the in
thy ctyes. If thou wilt not hepe and do al the
wordes of this lawe (I are wyrtten in this boke)
and feare this glorious and fearful name of the
Lord thy God: the Lord will sende vnto the
and thy seide, great plagis and of longe contin-
aunce, euell synelles and of longe duraunce.

Moreover, he will byng vpon the all the dis-
eases of Egypt, and those which thou wast a-
frayd of, shall cleane vnto the. And al maner syn-
nelles, and al maner plagis which are not wyrt-
ten in the boke of this lawe, will the Lord byng
vpon the, until he byng the to nought. And ye
shall be

III. M. VI.
THE. III. D.
Satur. II. A.
Lxx. xxv. d.

When al these wordes are come vpon the, * I blessing & the curse whiche I haue set before thee, thou shalt turne vnto thine heart, amonge all the nations whither the Lorde thy God hath brought thee, * & come agayne vnto the Lorde thy God, and hearken vnto his voyce in al these thynges that I commaunde the this day: thou and thy chyldren with all thine heart and all thy soule. * And the Lorde thy God wyl turne thy captiuitie, and haue compassyon vpon the, and wyl turne, and set the agayne from all the nations, among which the Lorde thy God hal haue scattered the. Though thou were caste vnto the extreme partes of heauen, euen fro thence wyl the Lorde thy God gather the, and from thence wyl he set the, and the Lorde thy God wyl bringe the into the lande whiche thy fathers possessed, and thou shalt enioye it.

And he wyl shewe the his mercie, and multiplye the aboute thy fathers. * And the Lorde thy God wyl circumsyde thine heart, and the herte of thy seide, that thou mayst loue the Lorde thy God with all thine herte, and all thy soule that thou mayst loue. And the Lorde thy God wyl putte all these curses vpon thine enemyes, and on them that hate the, and that persecute the. But thou shalt turne, and hearken vnto his voyce of the Lorde, and do al his commandementes, which I commaunde the this day. And the Lorde thy God wyl make the plenteous in all the wayes of thine hande, in the frute of thy body, and in the frute of thy cattell, and in the frute of thy lande for thy welth. * For the Lorde wyl turne agayne and reioyce ouer the to do good, as he reioyced ouer thy fathers. If thou hearken onely vnto the voyce of the Lorde thy God to kepe his commandementes and his ordinaunces which are wyrted in the booke of this lawe, & if thou turne vnto the Lorde thy God with al thine heart and all thy soule. * For the commandement which I commaunde the this day, is not seperated from the, neyther faile of.

It is not in heuen, that thou nedest to praye and saye: who shall go vnto heauen, and set it vs, that we maye heare it, and do it? Neether is it beyonde the see, that thou shouldest saye: who shall go ouer the see for vs, and set it vs, that we maye heare it, and doo it? But the worde is very nye vnto the: euen in thy mouth and in thine herte, that thou do it. * Beholde I haue set before thee this day lyfe and good, death and euill: For where as I commaunde the this daye, to loue the Lorde thy God, to walke in his wayes, and to kepe his commandementes, his ordinaunces, and his lawes (if thou so do) thou shalt lyue and multiply, and the Lorde thy God shall blesse the in the lande, whither thou goest to possesse it. But and if thine heart turne away so that thou wylst not heare: but shalt go astray and worshyp strange goddes, and serue them, I pronouce vnto you all this day that ye shall surely perishe, & that ye shall not prolonge your dayes vnto the lande whither thou passest ouer Jordan to possesse it. * I call heauen and earth

to recorde this daye agaynst you, that I haue set before you lyfe and death, blessing and cursynge. Therefore chose lyfe, that both thou & thy seide maye lyue, that thou mayst loue the Lorde thy God, and be obedyent to his voyce, & cleaue vnto hym. For he is thy lyfe, and the lengthe of thy dayes, that thou mayst dwell vnto the earth which the Lorde swaue vnto thy fathers: Abraham, Isaac and Jacob to geue them.

The xxxi. Chapter.

¶ Moses beganne to speake, vnto the people in the synagoge. ¶ Moses beganne Deuteronomie is written and layde in the Tabernacle before the Arke. The Leuites are charged to reade it to the people.

And Moses went & spake these wordes vnto all Israel, and sayde vnto them, I am an hundred and twentie yere olde this daye, and can nomore go out and in. Also the Lorde hath sayde vnto me: thou shalt not go ouer this Jordan. The Lorde thy God he wyl go ouer before the, and he wyl destroy these nations before the, and thou shalt conquer them. * And Joshua, he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto them, as he byd to * Gehon and Og hynges of the Amozites and vnto the lande of them: whome he destroyed. And the Lorde shall geue them ouer before your face that ye maye do vnto them accordynge vnto all the commandementes which I haue commaunded you. Plucke vp your hartes therefore, and be stronge, drede not, nor be afraid of them for the Lorde thy God hym selfe doth go with the. He shall not faile the, nor forsake the.

And Moses called vnto Joshua, and sayd vnto hym in the syght of all Israel. * Be stronge & bolde, for thou must go with this people vnto the lande which the Lorde hath sworne vnto thy fathers, to geue them, and thou shalt geue it the to inheret. And the Lorde he doth go before the: he shall not faile the, neyther forsake the: feare not therefore, nor be dyscomforted: And Moses wrote this lawe, and deliuered it vnto the preistres the sonnes of Leuy (whiche bare the Arke of the testament of the Lorde) and vnto al the elders of Israel, and Moses commaunded them, sayinge: * At the poynt of seuen yeres in the solemnitie of the free yere, euen in the feast of tabernacles, when all Israel is come to appere before the Lorde thy God, in the place whiche he hath chosen: thou shalt reade this lawe before all Israel in theyr eares. Gather the people together: men women, and chyldren, & the straunger that is within thy gates, & they may heare, and learne and feare the Lorde your God, and hepe, and obserue all the wordes of this lawe, and that theyr chyldren which knowe nothyng maye heare, and learne to feare the Lorde your God, as long as ye lyue in the lande: whither ye go ouer Jordan to possesse it.

And the Lorde sayde vnto Moses: Beholde thy dayes are come, that thou must dye. Cal Joshua therefore, and stande ye in the tabernacle of wytnesse that I maye geue hym a charge. And Moses, and Joshua went, and stode in the tabernacle

¶ And the Lorde sayde vnto Moses: Beholde thy dayes are come, that thou must dye. Cal Joshua therefore, and stande ye in the tabernacle of wytnesse that I maye geue hym a charge. And Moses, and Joshua went, and stode in the tabernacle

Josua is chosen Deuteronomium. in Moses steade.

And the Lord appeared in the tabernacle, even in the pillar of the cloud. And the pillar of the cloud stood over the door of the tabernacle. And the Lord sayde unto Moses: behold thou shalt see with thy father, and this people will see thee, and go a whoring after strange gods of the lande (whither they go) * I will forsake me, & breake the appoyntment, whiche I have made with them.

And the my wrath wyl warre agaynst them, and I wyl forsake them, and wyl hyde my face from them, and they shalbe consumed. And muche adversitee and tribulacions shal come upon them, so that then they wyl say: we are not these troubles come upon me, because God is not with me: And I also wyl surely hyde away my face in that daye, for all the evill sake which they shal have wrought, in that they are turned unto strange goddes. Nowe therefore wyte ye this songe for you, & teache it the chyldren of Israel, and put it in theyr mouthes, that this songe may be my wytnes agaynst the chyldren of Israel. For I wyl bring them into the lande whiche I swaie unto theyr fathers that I would give them, a flowery lande with mylke and honye, and they shal eat, and fyll them selves, and waxe fat, & turne unto strange goddes, and serve them, & blaspheme me, and breake my covenante. And the when muche myschefe and tribulacion is come upon them, this songe shal answeere them as a wytnesse. For it shal not be forgotten out of thy mouthes of theyr seed: for I knowe theyr imagination, whych they go aboute even now, because I have brought them into the lande whych I swaie. * Moses therefore wrote this songe & taught it the chyldren of Israel.

And he gaue Josua the sonne of Nun a charge, & sayde: be bolde & stronge, for thou shalt bring the chyldren of Israel into the lande, whych I swaie unto them, and I wyl be with thee. And when Moses had made an ende of wytyng out of the wordes of this lawe in a booke unto the ende of the, Moses commaunded the Levites, whych bare the arke of the testament of the Lord saying: take ye this booke of this lawe, & put it in the syde of thy arke of the testament of the Lord your God, & it may be there for a wytnes agaynst the: For I knowe thy stubbornnes, & thy stiff necke: whyle I am yet alive w you this daye, ye have bene disobedient unto the Lord: and howe muche more after my death.

Gather unto me al the elders of your trybes and your officers, that I may speake these wordes in theyr eares, & cal heaven, & earth to receyve agaynst the. For I am sure that after my death ye wyl utterly be corrupt: & turne fro the way whych I have commaunded you: and tribulacion wyl come upon you in the latter dayes, because ye shal have wrought wyckednesse in the syght of the Lord, to prouoke hym thowhe the wordes of your handes. And Moses spake in the eares of all the congregacion of Israel: the wordes of this songe, untill he had ended them.

The xxxij. Chapter.
The songe of Moses.

For I shall I praye, and lette the earth heare the wordes of my mouthes: My doctrine shal droppe as dothe the raine, and my speache shal flowe as dothe the stream, as the shower upon the herbes, & as the droppe upon the grasse. For I wyl call on the name of the Lord: & scribe ye honour unto our God. * Perfection is the worke of the most myghty God: for all his wayes are iudgemente. He is a God of truthe, without wyckednesse: righteous, and iust is he.

Forwardly have they done agaynst hym the rowe theyr defonities: not his owne chyld, but a wycked and frowarde generacion. Do ye so rewarde the Lord, O foolyshe nacion and unwise: Is not he thy father, and thyne owner? hath he not made the, and ordeyned the? Remember the dayes of the world that is past: consider the yeres fro tyme to tyme. * I sue thy father, and he wyl shewe the: thy elders, & they wyl tell the. * Was he the most hyghest deuyd? nacions, and when he separete the sonnes of Adam, he put the borders of the nations fast by the multitude of the chyldren of Israel.

For the Lordes parte is his folow, and Jacob is the porcion of his encreasance.

He founde hym in a deserte lande, in a voyde grounde, and in a roaring wyldernes. He led hym aboute, he gaue hym vnderstandyng, and kepte hym as the apple of his eye.

As an Eagle that stretcheth up her nest and floreteth ouer her yong, & stretcheth out her wynges, so doth he take them up, and beareth them on his quiderns. The Lord alone was his guide and there was no strange god with hym.

He caried hym vnto an hye lande, that he myght eate the increase of the felde. * And he led hym with honye out of the rocke, and with oyle out of the most harde stone. With butter of hyne, and mylke of the shepe, with fat of the lambs and of fat rammes and he goates, with the fat of most plenteous wheate, and that I mightest drynke the most pure bloode of the grape.

But he that shulde haue bene vpright, when he waxed fatte, spurned with his heile.

Thou art wel fed, thou arte growen thycke, thou art laden with fatnesse.

And he forsoke God his maker, and regarded not the God of his saluacion. They prouoked hym to anger with strange goddes: euen w abhominacions prouoked they hym. * They offered vnto deuils, and not to God, euen to goddes whom they knewe not: to newe goddes that came newly up, whom theyr fathers feared not. Of God that begate the thou arte vnnynful, & hast forgotten God that made the: The Lord therefore lawe it, and was angry, because of the prouokynge of his sonnes and of his daughters.

And he sayd: I wyl hyde my face from them, and wyl se what theyr ende shal be. For they are a verie frowarde generacion, chyldren in whom is no fayth. They haue angered me with that which is no god, & prouoked me with their vanities. * And I also wyl prouoke them with those

Moses songe.

Deuteronomium.

Nol. Ix:ij.

Whose whiche are no people, I will anger them
with a foolyshe nation. * For fyre is kyndled in
my wrath, and burneth vnto the botome of hel.
And hath consumed the earth with her increase,
and set a fyre the doctomes of the mountaynes.
I will heape myscheues vpon them, and will
destroie them with myne arrowes.

They shalbe burnt with hunger, and consu-
med with heate, and with bitter destruction. * I
will also sende the teeth of beastes vpon them,
with the furpousnesse of serpentes in the duste.
Without foote, shall the sword robbe them of
theyr chyldre: and within in the chambre leare,
both yonge men and yonge women, and the suc-
kelinges with the men of graye beades. I haue
sayde: I will scatter them abrode: and make the
remembraunce of them to craze frome amonge
men. Where is not that I feared the wrath of the
enemy, lest theyr aduersaries shulde utterly de-
stroye them selues, and lest they shulde saye: our
eye hande hath done all this and not the Lorde.

For it is a nacyon without foresight, neyther
is there any vnderstandyng in the: O that they
were wyse, & vnderstode thys, that they wolde
consyder theyr latter ende.

Howe shulde one chase a thousand, & two put
ten thousande to flyght: except theyr maker had
solde them, & except the Lord had qut them vp?

For theyr God is not as our God, oure ene-
mies also them selues are Judges.

For theyr wyne is of the vncyarde of Sodo-
me, and of the felde of Somoira: Theyr gra-
pes are grapes of Sal, & theyr clusters be bitter.

Theyr wyne is the poyson of asaggon, and
the cruel gall of aspes. Is not this sayde in store
with me, and sealed vp amonge my treasures?
* Vengeance is myne, & I wyl reward, theyr
fete shal lyde in due tyme: For the dape of theyr
destruction is at hande, and the thynges I shall
come vpon them, make haste.

* For the Lorde shal iudge his people, & haue
compassyon on his seruantes, when he seyth I
theyr power is gone, & that they be in a maner
qut vp, or brought to nought and forsaken.

And he shall saye: where are they? g:ddes?
I theyr God in whom they trusted.

The fat of whole sacrifices they byd eat, and
dranke the wyne of theyr dynke offerynges:
let them rlye vp and helpe pou, and be pour pro-
tection. (in necessitye.)

De nowe howe that I, * I alone am God, &
there is none but I: I wil, & wyl make alpye:
I wounde, and I wyl heale: * neyther is there a
ny that can deliuer oute of my hande,

For I wyl lyfte vp myne hande to heauen,
and wyl saye: I lyue euer.

If I whet the edge of my swerde, and myne
hande take holde to do iustyce, I wyl receyve
vengeaunce on myne enemies, and wyl reward
them that hate me.

I wyl make myne arrowes bronke with
blood, & my swerde shall cate fleete, & that for
the blood of the slayne, and for theyr captiuitie,
sens the begynnyng of the wrath of the enemy.

* Drape yethen hys people, for he wyl a-

venge the blood of hys seruantes, and wyl a-
venge hym of his aduersaries, and wyl be mer-
cyfull vnto hys lande, and to hys people.

And Moses came and spake all the wordes
of this songe in the eares of the people, he & Jo-
sua the sunne of Sun. And Moses spake at these
wordes vnto the ende to all the people of Israel
and sayd vnto them: * Set your hartes vnto all
the wordes which I testifie vnto you this day:
and ye shal commaunde them vnto your chyldre,
that they maye obserue and do al the wordes of
this lawe. And let it not be a vayne worde vnto
you: for in it is your lyfe, & thowowe thys worde
ye shall prolonge your dapes in the lande why-
ther ye go ouer Jordan to conquere it.

And the Lorde spake vnto Moses the selfe
same dape, sayyng, get the vp into thys moun-
tayne Abarim, (that is to saye a passage) vnto the
mounte Rebo, whiche is in the lande of Moab:
ouer agaynst Jericho. And beholde the lande of
Canaan, whiche I geue vnto the chyldren of Is-
rael to possesse: And dye in the mounte whiche
thou goest vp vnto, & thou shalt be gathered
vnto thy people. * As Aaron thy brother dyed
in mount Hor, and was gathered vnto hys peo-
ple, because ye trespassed agaynst me among the
chyldren of Israel, * at the waters of stryfe, at
Cades in the wyldernes of zin: for ye sanctified
me not amonge the chyldren of Israel. Thou
shalt therfore se the lande before the, and shalt
not go thither, vnto the lande whiche I geue the
chyldren of Israel.

The xxxij. Chapter.

Captives bringe blessing all the trybes of Israel.

This is the blessing wherewith Mo-
ses the man of God blessed the chy-
ldre of Israel before his death, & said
* The Lorde came from Sinat, and
bestowed his benemes: fro Sene vnto
them, and appeared from mounte Pharan, and
he came with thousandes of sayntes, and in hys
ryghte hande a lawe of fyre for them. And he lo-
ued the people. * All hys sayntes also are in thy
handes. They were smyttt to go after thy fete,
and to receyue of thy wordes. Moyses gaue vs a
lawe to be an enherytaunce of the congregacyn
of Jacob. And he was in Israel lyng when the
heades of the people, and the trybes of Israel
were gathered together.

Let Ruben lyue, and not dye: and be setwe
in nobyte. Thys same also happen to Juda. And
he sayde: heare Lorde, the voyce of Juda, and
byngre hym vnto hys people: hys handes shal-
be good ynough for hym, yf thou dealpe hym a-
gaynst hys enemies.

And vnto Levi he sayde: Thoum and Arim
shalbe with the, & with euery one that is godly
in the. Thou byddest proue hym also in the ten-
tacion, and stryuedest with hym at the waters
of stryfe. He that hath sayd vnto his father and
to his mother: I haue not sene him. And he that
knewe not hys brethren, nor knewe hys owne
chyldren, those are they that haue obserued thy
worde, and shal hepe thy commaunt. They shal
teache Jacob thy iudgements, and Israel thy
lawe

Deut. 1. 1. 1.
and. c. 1. 1.

Num. 1. 1. 1.
& xxxij. c.

Num. 1. 1. 1.
and. c. 1. 1.

Exod. 1. 1. 1.
& xxxij. c.

Exod. 1. 1. 1.

13

lawe. They shall put cens before thy nose, and the burnt sacrifice upon thyne Altare. Blesse Lozde thy frutes, and accepte the worke of thy handes, vnto the lopnes of the that ryle agaynst hym, and of them that hate hym, that they ryle not agayne.

C And of Ben Jamin he sayde. The Lozde desirng that dwell in safety vpon hym, and the Lozde shall couer hym all the daye longe, and he shall dwell betwene thy shoulders.

And of Joseph he sayde: blessed of the Lozde is thy lande for the frutes of heuen, theowe the dewe and springes that lye beneath, and for the sweete frutes of the encrease of the sunne, & type frutes of the Moone: for the frutes of the principall mountaynes, and for the frutes that the hilles bringe forth for ever and for the frutes of the earth, and fulnesse therof: and for the good wyl of hym that dwelt in the bush, that the blessing come vpon the head of Joseph, and vpon the toppes of the head of hym that was separated from amonge his brethren: thy frutes shall be as the frutes of an Olive tree, and his thornes as the thornes of an Olive tree. And with them he shall trouble the nations together, euen vnto the endes of the world. These are also the many thousandes of Ephraim, and the thousandes of Manasse. And vnto Zabulon he sayde: Reioyce Zabulon in thy goyng oute, and thou Isacker in thy tentes.

They shall call the people vnto the hill, and there they shall offer offeringes of righteousness. For they shall seeke of the abundance of the see, and of treasure hid in the lande.

D And vnto Gad he sayde: blessed be the name maker Gad: he dwelleth as a Lyon, that catcheth the arme with the head. he sawe therfore thy begynnyng, and that there was a porcyon there to hyde the lawe geuer, and he came wth the heades of the people, and executed the righteousnesse of the Lozde, and thy Judgementes wth Israel.

And vnto Dan he sayde: Dan is a Lyons whelp, he shall flowe from Bala.

And vnto Asephali he sayde: Asephali hath abundance of Gods good pleasure, and is fylled with the blessing of the Lozde, and shall haue thy possessions towards the south west.

And vnto Isser he sayde: Isser shall be blessed with chyldren: he shall be acceptable vnto his brethren, and shall byppe his fote in oyle. Thy dwellinge be pson and vasse, and thyne age be as thy youth.

There is none lyke vnto the God of Israel: whiche though he sit vpon the heauen as vpon a horse, yet is he thy helpe, whose gloz is in the celestiall places. The eternal God is thy refuge and vnder the armes of the everlasting God: wait thou lyue. He shall cast out the enemy before the, and saye: destroye. Israel then shall dwell in safety, and alone. And the eye of Jacob shall be vpon a lande of corne and wyne, and his heauens shall droppe the dewe. happy art thou O Israel, who is lyke vnto the people that art laued in the Lozde, whiche is the hyde of

thy helpe, and swarde of thy gloz. Thyne enemies haue lost thy strength to the warde, and thou shalt treade vpon the height of them.

The xxxiii. Chapter.

Moyses spake vnto the people, sayinge thus.

A And Moyses went from the playne of Moab vnto mount Abarim, and vnto the toppe of the hill that is ouer agaynst Jericho. And the Lozde shewed hym all the lande of Gilead, euen vnto Dan, and al Asephali and the lande of Ephraim and Manasse, and all the lande of Iuda: euen vnto the vtmost see, and the South and the region of the playne of Jericho the Citye of palm trees, euen vnto Ior. And Moyses sayde vnto hym. * This is the lande whiche I swore vnto Abraham, Isacar and Jacob sayinge: I wyl geue it vnto thy seide. I haue caused the also to see it with thine eyes, but thou shalt not go ouer thither.

So Moyses the seruante of the Lozde dyed there in the lande of Moab, accordyng to the worde of the Lozde. And he buried hym in a valley in the land of Moab ouer agaynst the house of Deoz, but no man knoweth of his sepulchre vnto this daye. Moyses was an hundred and twentie yere olde when he dyed: his eye was not dimmed, nor his naturall colour abated. And the chyldren of Israel wepte for Moyses in the playne of Moab thretye dayes. And the dayes of wepyng and mourninge for Moyses, were ended.

And Joshua the sonne of Nun was ful of the spyrte of wysdome: for Moyses had put his handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lozde commaunded Moyses. And there arose not a prophet sence in Israel lyke vnto Moyses, whom the **LOZDE**

knewe face to face, accordyng vnto all the myracles and wonders whiche the Lozde sent hym to do in the lande of Egypt, vnto Pharaos and all his seruantes and before all thy lande and accordyng to all that myghty hand and all the greates wysdoms, whiche Moyses shewed in the syght of all Israel.

The ende of the fyfthe

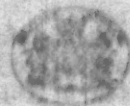
booke of Moyses, called in hebraue: Ellehaddabarim, and in the Latyn: Deuteronomium.



The seconde
parte of the Bible con-
taining these
bookes.

The booke of Iosua.
The booke of the Iudges.
The booke of Ruth.
The fyrst booke of Samuel.
The ii. booke of Samuel.
The iii. booke of the Kynges.
The iiij. booke of the Kynges.
The i. booke of the Chronicles.
The ii. booke of the Chronicles.
The fyrst booke of Esdras.
The ii. booke of Esdras.
The booke of Nehem.
The booke of Iob.





48.
10. 12.
70.

Handwritten text in a cursive script, likely a library or archival note, mentioning "The ... of ...".

OK



The booke of Josua

whome the Hebrewes call Jehosua.

The first Chapter.

The Lord encourgeth Josua to invade the land of promise, and commaundeth hym continually to treade Deuteronomie.



After the death of Moses the
servant of the Lord, it hap-
pened also that the Lord spake
unto Josua the son of Nun,
Moses minister saying: Mo-
ses my servant is dead.

Now therefore up, & go over
Jordan, thou & all this people
unto the lande which I gve unto the chyldren
of Israel. * All the places that f footes of your
feet shall treade upon, have I gyven you, as I
sayd unto Moses. And the wilderness and this
Libanon unto the greete river Euphrates: all
the lande of the Hethites: even unto the greete
see towarde the going downe of the sunne, shal
be your cooste. There shall not a man be able to
withstande the all the dayes of thy lyfe. * For
as I was wth Moses, so wyl I be wth the,
and wyl not faile the, nor forsake the. * Be
stronge therfore and bolde: for unto this people
shalt thou deuyde the lande which I swaie un-
to theyr fathers to gve them. Onely be thou
stronge, and as bolde as thou canst, that thou
mayst observe and do accordyng to all the law,
which Moses my servaunte commaunded the.
* Turne therefrom neyther to the ryght hande,
nor to the left: that thou mayest do wysely in all
that thou takest in hande: * let not the booke of
this lawe departe out of thy mouth. But re-
corde therein daye and nyght, that thou mayest
observe, and do accordyng to all that is wyrt-
ten therein. For then shalt thou make thy waye
prosperous, & then shalt thou do wysely. Have
not I commaunded the, that thou shouldest be
stronge and hardye, and not feare nor be faynte
dertyd? For I the Lord thy God am wth the,
whither soever thou goest.

Then Josua commaunded the officers of the
people, sayinge: So thow we the myddes of the
booke, and commaunde the people, sayinge: pre-
pare you wyttayles: for after thre dayes ye shall
passe over this Jordan, to go in & enioye f lande,
which f Lord your god giueth you for possesse.

And unto the Rubenites, Gadites, and halfe
the trybe of Manasses, spake Josua, sayinge:

* Remembre the worde, whiche Moses the ser-
uaunt of the Lord commaunded you, sayinge:

the Lord your God hath gyven you rest, and
hath gyven you this lande: Your wyues, your
chyldren, and your cattell shall remaine in the
lande which Moses gave you on this syde Jor-
dane: but ye shall go before your brethren, ar-
med al f be men of warre, and helpe them until
the Lord have gyven your brethren rest, as he
hath you, and until they also have obtayned f
lande, which the Lord your God giueth them.
And then shall ye returne unto the lande of your
possession and enioy it, whych lande Moses the
Lords servaunt gave you on this syde Jordan
towards the sunne settinge. And they answered
Josua, sayinge: * All that thou hast commaun-
ded us, we wyl do, and whither soever thou se-
dest us, we wyl go. Accordyng as we obeyed
Moses in all thynges, so wyl we obey the, one-
ly the Lord thy God be wth the as he was w
Moses. And whosoever he be that doth disobey
thy mouth, and wyl not hearken unto thy wor-
des in all that thou commaundest him, let him dye.
Only be stronge and of good courage.

The ii. Chapter.

Josua sendeth spies to Jericho, which were hyd of Rahab.

As Josua the sonne of Nun sent oute of

two men to spy secretly, saying:
go and viewe the lande, and also Jericho.
And they wente, and came into an harlots
house, named Rahab, and lodged there. And it
was tolde the kynge of Jericho, and sayde: Be-
holde, there came men in hyder to nyght, of the
chyldren of Israel, to spy out the countrey.

And the kynge of Jericho sent unto Rahab,
sayinge: bringe forth the men that are come to
the, and whiche are entred into thyne house, for
they be come to seache out all the lande.

And the woman toke the two men, & hyd
them. And sayde thus: indeede there came men
unto me, but I wylte not whence they were. *
And about the tyme of the shutting of the gate
when it was darke, the men went oute, whither
the men went I wote not: folowe ye after them
quychlye, for ye shall overtake them. But she
brought them up to the rofe of the house, & hyd
them with the stalkes of flaxe, whych she hadde
lyinge abroad upon the rofe. And the men of
the cite pursued after the, f way to Jordan, even
unto the ferry, & as sone as they whiche pursued
after them were gone out, they shut the gate.

And as euer they were a slepe, she came up un-
to them upon the rofe, and sayd unto the men:
I knowe f the Lord hath gyven you the lande,
* for the feare of you is fallen upon us, and the
inhabiters of the lande saynte at the presence of
you. For we have heard, how the Lord dyed
up the water of the reed see before you, when you
came out of Egypt, and what you dyd unto the
two kynges of the Amorites, that were on the
other syde Jordan, * Achon & Og, whom ye vt-
terly destroyed. And as soone as we had hearde
these thynges, (the men were fast asayed, &) our hartes
dyd saynte. And there remayned nomore cou-
rage in any man at the presence of you. For the
Lord your God, he is the God in heauen above,
and in earth beneath.

J. ii. Now

Now therefore (I pray you) swear unto me by the Lord, that as I have theed you mercy, ye shall also shewe mercy unto my fathers house, & gyue me a true token. And that ye shall save alive, both my father and my mother, my brethren and my sisters, and all that they have. And ye shall deliuer our soules from death.

And the men answered her: our lues for you to dye, yf ye utter not thys our busynesse. And when the Lord hath gyuen vs the lande: we will deale mercifully and truly wth the. And then she let the downe by a coorde, & thowse a wyndow: for her house was by the towne wall. And she dwelt by the towne wal. And she sayde unto them: get you into the mountayne, leeste the pursuers mete you, and hyde youre selues there thre dayes, vntill the pursuers be retourned, and then shall ye go your owne waye.

And the men sayd vnto her: we wyl be blamelesse of this thynge oth, which thou hast made vs swear. Beholde, when we come into the lande thou shalt hynde this purple coorde in the wyndowe, which thou hast made vs downe by. And thou shalt bring thy father & thy mother, thy brethren & al thy fathers household, euen into thy house.

And then whosoever doeth go out at the dores of thy house, into the streete, his blood shall be vpon his owne heed, and we wyl be gyltlesse. And whosoever shall be wth the in the house, his blood shall be on our heed, yf any mannes hande touche hym: And yf thou vter these our wordes, we wyl be quyte of thy oth which thou hast made vs swear. And she sayde: As ye comynge vnto your wordes, so be it: and she sent them awaye to departe. And she bounde the purple coorde in the wyndowe.

And they departed, and came into the mountayne, and there abode thre dayes, vntill the pursuers were returned. And the pursuers sought them thowowout all the waye, but founde them not. And the two menne returned, and descended from the mountayne, and passed ouer, and came to Josua the sonne of Nun, and tolde hym all that had chaunced them. And they sayde vnto Josua: the Lord trulye hath deliuered into our handes all the lande, and all the inhabitants of the countrey saynte at the presence of vs.

The.iii. Chapter.

Josua with the people passeth ouer Jordan.

And Josua rose earlye: & they removed from Bethun, and came to Jordan, he and all the chyldren of Israel, and lodged there, before they went ouer.

And after thre dayes it fortuned, that the officers wente thowowout the hoolle, and commaunded the people, saying: when ye se the arke of the testament of the Lord your God, and the prestes that are Leuites bearynge it: ye shall depart from your place, and go after it. So yet that there shalbe a space betwene you and it, about a thousand cubites by measure. And ye shall not come nye vnto it, that ye maye knowe the waye, by which ye must go: for ye haue not gone thys waye in tymes paste, and betweene, that ye are

ye are not nye vnto the arke. And Josua sayd vnto the people: Sanctifie your selues, for tomorrow the Lord shall do wonders amonge you.

And Josua spake vnto the prestes, saying: Take vnto the arke of the couenaunte, and go before the people. And they toke vp the arke of the testament, and went before the people.

And the Lord sayde vnto Josua: thys daye wyl I begynne to magnifie the in the syghte of all Israel, that they maye knowe howe that as I was with Moyses, so wyl I be with the. And thou shalt commande the prestes that beare the arke of the couenaunt, sayinge: when ye are come to the edge of the waters of Jordan, ye shall stande still in it.

And Josua sayd vnto the chyldren of Israel: come hyther, and heare the wordes of the Lord your God. And Josua sayde: hereby ye shall knowe that the lypunge God is amonge you, and that he wyl wythout faile cast out before you, the Cananites, and the Hethites, the Hittites, the Iherosolimites, the Gergesites, the Amorites, and the Jebusites: Beholde, the arke of the appoyntment of the Lord of all the worldes goeth before you into Jordan. Nowe therefore take from amonge you twelue men out of the trybes of Israel out of euery trybe a man.

And as soone as the sooles of the feete of the prestes (that beare the arke of the Lord the gouernoure of all the worldes) treade in the waters of Jordan, the waters of Jordan shall be dryed, and the waters that come from above, shall stande still vpon an heape. And it fortuned, that when the people were departed fro their tentes to go ouer Jordan, the prestes bearynge the arke of the appoyntment, went before the people. And as sone as they that bare the arke came vnto Jordan, and the feete of the prestes that bare the arke were dryed in the bym of the water. (For Jordan vseth to fyl all his banks all the tyme of harnesse,) the waters also that came downe from above, dryed vnto vpon an heape, and appeared as great as a mountayne. And departed far from the cytie of Adai, that was besyde Jarchan. And the waters that were beneth towarde the see of the Egiptenes, fel a waye and departed into the salt see, & the people went ryght ouer agaynst Jericho. And the prestes that bare the arke of the appoyntment of the Lord, stode drye within Jordan ready prepared, and all the Israelites went ouer thowowe the drye, vntill all the people were gone cleane ouer thowowe Jordan.

The.iiii. Chapter.

Josua lettereth vnto the stones in Jordan.

And it fortuned, that whil the people were all gone ouer Jordan, the Lord spake vnto Josua, sayinge: Take you twelue men out of the people, out of euery trybe a man. And commande you them, saying: take you stee out of the middes of Jordan (eue out of the place where the prestes stode in a tyme paste) twelue stones, wherby ye shall take a waye vnto you, and leaue them in the place, where you shall lodge thys nyght.

And

And Josua called the xii. men whiche he had prepared of the chyldren of Israel, oute of euery trybe a man. & Josua sayde vnto them: get you before the arke of the Lorde your God, euen thow the myddes of Jordan: and take vp euery man of you a stone vpon his shulder accordyng vnto the nombze of the tribes of the chyldren of Israel, that this maye be a signe amonge you. That when your chyldren aske their fathers in tyme to come, saying: what meane these stones vpon you? ye maye answere them howe the waters of Jordan deuyded at the ptesence of the arke of the appoyntment of the Lorde. For whē it went ouer Jordan, the waters of Jordan deuyded. And these stones are become a memorial vnto the chyldren of Israel for euer.

B And the chyldren of Israel dyd euen so as Josua commaunded, and toke vp xii. stones oute of the myddes of Jordan, as the Lorde sayd vnto Josua, accordyng to the nombze of the tribes of the chyldren of Israel, and carryed them awaye wth them, vnto the place where they lodged, and layed them downe there. And Josua sette vp twelue stones also in the myddes of Jordan, in the place where the feete of the priestes which bare the arke of the testament, stode.

And there haue they continued vnto this day. For the priestes which bare the arke stode in the myddes of Jordan, vntill all was finished that the Lorde commaunded Josua to saye vnto the people, accordyng to al that Moses charged Josua. And the people hastened and went ouer. It fortuned also, that when all the people were cleane ouer, the arke of the Lorde wente ouer also, and the priestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the trybe of Manasse wet before the chyldren of Israel armed, as Moses charged the. Euen fourty thousand prepared for war, went before the Lorde vnto batel, thowse playne of Jericho. That day the Lorde magnified Josua in the syght of al Israel, & they feared hym, as they feared Moses all dayes of his lyfe.

And the Lorde spake vnto Josua, sayinge: commaunde the priestes that bare the arke of wytnesse, to come vp out of Jordan. Josua therfore commaunded the priestes, sayinge: Come ye vp out of Jordan. And whē the priestes that bare the arke of the appoyntment of the Lorde were come vp out of the myddes of Jordan, and as soone as the sooles of the priestes feete were set on the drye lande, the waters of Jordan returned agayne vnto theyr place, and went ouer al theyr bankes as they dyd before. And the people came vp out of Jordan the tenth daye of the first moneth, and pitched in Gilgal, euen in the easie border of the citty Jericho.

And the twelue stones whiche they toke out of Jordan, dyd Josua pytche in Gilgal. And he spake vnto the chyldren of Israel, sayinge: * Ye poure chyldren aske theyr fathers in tyme to come & saye: what meane these stones? & ye shall answer: we poure chyldren, and saye: Israel came ouer this Jordan on drye lande. For the Lorde your God dyed vp the water of Jordan before you, vntill ye were gone ouer, as the Lorde your God dyd the red see: which he dyed vp before vs, tyll we were gone ouer, & al the people of the world may knowe the hand of the Lorde, how mightie it is, & ye maye feare the Lorde your God for euer.

The v. Chapter

The Canaanites are slayed.



And it fortuned that whē al the kinges of the Amorites which are before Jordan west ward, & all the kinges of the Canaanites which were by the see, herde how the Lorde had dyed vp the waters of Jordan before the chyldren of Israel vntill they were gone ouer, & they were dismayed for feare. And ther was no spirit in the any more for the ptesence of the chyldren of Israel. That same tyme the Lorde sayde vnto Josua: * Make the harpe knyues (of stone) & to go agayne & circumsise the chyldren of Israel & the stone.

And Josua made him harpe knyues (of stone) and circumsised the chyldren of Israel in the top of the four saynes. And this is the cause why Josua circumsised al the people that came out of Egypt: namelye such as were males, because all the men of warre dyed in the wyldernes by the waye after they came out of Egypt. For al the people that came out were circumsised. But all the people that were borne in the wyldernes by the waye after they came out of Egypt were not circumsised. For the chyldren of Israel walked fourty yeres in the wyldernes, tyll all the people of the men of warre that came out of Egypt were consumed because they hearened not vnto the voyce of the Lorde.

Wherfore the Lorde sware, that he wolde not shewe them the lande: whiche the Lorde sware vnto theyr fathers, that he wolde geue vs, eue a lande: that floweth wth mylke & honny. And the chyldren whō he set vp in theyr stede, them Josua circumsised: for they were uncircumsised, because they circumsised them not by the waye.

And when they had circumsised al the people they abode stil together in the host tyll they were hole. And the Lorde sayd vnto Josua: this daye I haue take awaye the name of Egypt fro you: wherfore the name of the same place is called Gilgal vnto this day. And the chyldren of Israel abode in Gilgal & held the feast of passeouer the xiiii. daye of the moneth at eue in the playne of Jericho. And they dyd eate of the coine of the lande, on the morow after passeouer sweete cakes & parched coine in the selfe same day. For the Manasse ceased on the morow after they had begone to eate of the coine of the land, neyther had the chyldren of Israel Manna anye more, but dyd eate of the coine of the lande of Canaan that yere.

And it fortuned, that when Josua was nye to Jericho, he lyft vp his eyes and looked: and beholde, there stode a man agaynst hym, havyng a swerde drawen in his hande. And Josua went vnto hym, and sayde vnto hym: art thou on our syde, or on our aduersaries?

And he sayd: Aye, but as a captayne of the host of the Lorde am I now come. And Josua fel on his face to the earth, & dyd reuerence, & sayd: A. iii. vnto

Jericho

Josua.

is destroyed.

prob. iii. 2.
actu. vii. 2.

unto hym, what sayeth my Lorde vnto his seruante: And the captayne of the Lordes hoste sayde vnto Josua: do thy shoo of thy fote, for þ place wher þ shoo is, is holy. And Josua did so

The. vi. Chapter.

The wall of Jericho fall, and it is destroyed.

3 And Jericho was shut vp, & locked, because of the chyldren of Israel, neyther myght any man go out or in. And the Lord sayd vnto Josua: behold, I haue gyven into thy hand Jericho & her kyng, & the strong men of warre.

And ye shall compass the cite, all ye that be men of warre, & go rounde about it ones, and so shall you do syre dayes. And seven prestes shall beare before the arke, seven trompettes of rammes hoines ^(that be used in the Jubyle.) And the seuen dayes, ye shall compass the cite. vii. tymes, & the prestes shall blowe with the trompettes.

And when they make a longe blast with the rammes hoine, & ye heare the sounde of the hoine, all the people shall shoute wyth a great shoute. And when that the wall of the cite shal downe, & the people shal ascende vp, euery man streyght before him. And Josua the son of Nun called the prestes & sayd vnto them: take vp the arke of appoyntment, & let. vii. prestes beare. vii. trompettes of rammes hoines before the arke of the Lorde. And he sayd vnto the people, go and compass the cite: and let him þ is harnessed, go before the arke of the Lorde. And when Josua had spok: n vnto the people, the seven prestes bare the seven trompettes of rammes hoines, & wet forth before the arke of the Lorde, and blew wyth the trompettes, and the arke of the covenant of the Lorde folowed them.

25 And all the men of armes wet before the prestes, that blew wyth the trompettes, and the comen people came after the arke: & the prestes that went blew wyth trompettes. And Josua commaunded the people, saying: Ye shal not shoute, nee make any noyse wyth your voyce, neyther shall anye word proceede oute of your mouth, vntill the daye I byd you shoute, then shall ye shoute. And so the arke of the Lorde compassed the cite, and went about it ones: & they returned into the host, and lodged there.

And Josua rose early in the morning, and the prestes toke the arke of the Lorde, and vii. prestes bare. vii. trompettes of rammes hoines, and went before the arke of the Lorde, and blew wyth the trompettes. And all the men of armes went before them, but the comen people came after the arke of the Lorde, whiche went before wyth the blowing of the trompettes. And the second day they compassed the cite ones, and returned agayne into the host, and so they byd syre dayes.

And whē the seuen day came, they rose early: even to the dawning of the daye, and compassed the cite after the same maner seven tymes: only that daye they compassed the cite seven tymes.

C And at the seuenthytyme, when the prestes blew wyth the trompettes, Josua sayde vnto the people, shoute, for the Lorde hath gyven you the cite. And the cite shalbe damned both it and al

that are therein, vnto the Lord, only Rahab the harlot shall lyue, and al that are with her in the house, because she ^{had} the messengers that we sent. And in any wyse be ye ware of the excommunicate thynges, lest ye make your selues excommunicate, and take of the excommunicate thynges, and make the host of Israel excommunicate and trouble it. But all the syluer, golde, vesselles of brasse, and ydols shal be consecrate vnto the Lorde, and shall come into hye treasure.

And the people shouted, and blew wyth trompettes. And when the people heard the sounde of the trompe, they shouted with a greater shoute: and the wall fel downe, so that the people wet vp into the cite, euery man streyght before him and toke the cite. And they utterly destroyed all that was in the cite, bothe man and womā younge, and olde, ore, shepe, and asse, wyth the edge of the swerde.

Then Josua sayde vnto the two men that had spyed out the countrey: goe into the harlottes house, and bying out thence the woman, and al that she hath, as ye swaie to her. And the yonge men that were spyed, went in, and brought out Rahab, and her father and mother, and her brethren, and all that she had. And they brought out all her kynrede, and put them wythoute the host of Israel.

And they burnt the cite wyth fyre, and all that was therein. Only the syluer and the golde, the vesselles of brasse and yron, they put vnto the treasure of the house of the Lorde. And Josua laud Rahab the harlotte, and her fathers householde, and all that she had, and she dwelt in Israel euen vnto this day, because she had spyed messengers, whiche Josua sent to spy out Jericho.

And Josua swaie at that tyme, saying: cursed be the man before the Lord, that ryseth vp, and buyldeth this cite Jericho: he shal laye the foundation in his eldest sonne, and in his yongest sonne shall he set by the gates of it. And so the Lorde was wyth Josua, and his fame was noyed thowout all landes.

The. vii. Chapter.

That is spyed out. Acan is bound.

But yet the chyldren of Israel trespassed in þ excommunicate thynges. And Acan the sonne of Carmy, the sonne of Zabdi, the sonne of Zareth of þ tribe of Juda toke of the excommunicate thynges. And the wrath of the Lorde waxed wyth agaynst the chyldren of Israel.

And Josua sent men fro Jericho to Hai, whiche is besyde Bethhaie, on the east syde of Bethel, & spake vnto the, saying: get you up, & view þ countrey. And þ me wet vp, & spyed out Hai. And returned to Josua, & sayd vnto hym: let not al the people go vp, but lette as it were a two or thre thousand me go vp, & smyte Hai, & make not al þ people to labour thither, for they are but fewe.

And so there went wythether of the people, about a thre thousande men, & they led before þ men of Hai. And the men of Hai smote of them vpon a thyrte and syre men: for they chased them from before þ gate euen vnto Bebarim, & smote

Josua. ii.

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Josua. ii.

Josua. ii.

ped.

Acan is stoned.

Josua.

Jos. iiii.

B smote them in the going downe. Wherfore the bestes of the people * for feare, melted awaye lyke water. And Josua rente hys clothes, and fell to the earth upon his face before the arke of the Lord, vntyl the euentyde, he and the elders of Israel, and put earth vpon theyr herdes.

And Josua sayde: * Alas, O Lord God, wherfore haste thou broughte this people ouer Jordan, to deliuer vs into y^e hande of the Amorites, and to destroye vs: wolde to God we had bene content, & dwelt on the other syde Jordan. O Lord what shal I saye, when Israel turne theyr backs before theyr enemyes. Surely the Canaanites, and all the inhabitants of the lande shall heare of it, and shall conspyre agaynst vs, and destroye the name of vs out of the worlde. And what wyl I do vnto thy myghty name?

And the Lord sayde vnto Josua: get the vp: wherfore lyest thou thus vpon the face? Israel haue synned, and they haue transgressed myne appoyntmente, whiche I commaunded them: for they haue taken of the excommunicate thinges, & haue stolen, and dissembled, and put them vnto theyr owne stuffe. And wherfore is it that the chyldren of Israel cannot stande before theyr enemyes, but shall tourne theyr backs before their enemyes because they be excommunicate. Fel ther wyl I be with you any more, except ye rote out the excommunicate from amonge you.

C * Up therfore, and sanctifye the people, and saye: sanctifye youre selues agaynst tomorowe for so sayde the Lord God of Israel. There is a damned thyng amonge you (O Israel) & therfore ye cannot stande agaynst your enemyes, vntyl ye haue put the dāned thyng fro amonge you. Tomorowe morynge therfore ye shall be brought accordyng to your trybes. And y^e tribe whych the Lord taketh, shall come accordyng to the kindreds thereof. And the kindred whiche the Lord shall fynde gylty, shall come by householdes. And the household whiche the Lord shall fynde faulty, shall come man by man. And he y^e is founde in y^e excommunication, shalbe burnt wth fyre he & al y^e be hath, because he hath trasgressed y^e couenaunt of y^e Lord & broughte foly in Israel.

And so Josua rose vperly in the morynge and broughte Israel by theyr trybes: & the trybe of Juda was caught. And he broughte y^e kindredes of Juda, and toke the kynrede of the zarchytes. And he broughte the kindred of y^e zarchytes, man by man, and zabdi was caught. And he broughte hys household man by man, and Acan the sonne of Carmy, the sonne of zabdi, the sonne of jareth in the trybe of Juda was caught.

And Josua sayd vnto Acan: my sonne: I beseeche the, gyue gloire to the Lord God of Israel, and gyue hym prayse, and shewe me what thou hast done, hyde is not from me.

D **And** Acan answered Josua, and sayde: of a truthe: I haue synned agaynst the Lord God of Israel, & thus and thus haue I done. I saue amonge the spoyle a goodly Babylonish garment, & two hundred sicles of syluer, & a tonge of golde of fyttie syles wryght, and I couered them, and toke them. And behold they lye hys in

the earth in my tent, & the syluer is there vnder.

And so Josua sent messengers: whych when they ranne vnto hys tent, beholde, they were hys in hys tent, and the syluer ther vnder.

Wherfore they tooke them out of the myddest of his tent, and broughte them vnto Josua, and vnto all the chyldren of Israel, and laped them out before the Lord.

And Josua toke Acan the sonne of jareth and the syluer, and the garment & the tonge of golde and hys sonnes and hys daughters, hys oten, & hys asses, his shepe, and hys tent, and all that he had: and all Israel wryth hym broughte them vnto the valleye of Acoz.

And Josua sayde: In as moche as thou hast troubled vs, the Lord shal trouble the this day. And all Israel stoned hym with stones, and burned them wryth fyre, and ouerwhelmed them wth stones. And they cast vpon hym a greate heape of stones vnto this daye. And so the Lord turned from the wrath of his indignacion. And the name of th^e place is called the valleye of Acoz vnto this daye.

The viii. Chapter.

The siege & burning of Hai. The kynge thereof is hanged. Josua setteth vp an altare. He blesteth the people.

And the Lord sayde vnto Josua: * feare not, neyther be thou saynte derted. Take all the men of warre wryth the and vp, and gette the to Hai. Beholde, I haue gyuen into thynne hande the kynge of Hai, and hys people, hys ctyte, and hys lande.

And thou shalt do to Hai and her kynge, as thou dydest vnto Jericho and her kynge. Reuer thelesse, the spoyle and cartell thereof shal ye take vnto your selues. And laye a watche vnto the towne, on the backsyde thereof.

And so Josua arose, and all the men of warre to go vp agaynst Hai. And Josua chose out. x. thousande stronge men of warre, and sent them awaye by nyght. And he commaunded them sayinge: beholde, ye shall laye a wayte vnto the towne on the backsyde thereof. So not very far from the ctyte, but be all readye.

And I and all the people that are wryth me, wyl appoche vnto the ctyte. And when they come out agaynst vs, as they byd at the fyrtie tyme, then wyl we lye before the. For they wyl come out after vs, and we wyl byynge them out of the ctyte: For they wyl saye: they lye before vs as at y^e fyrtie tyme, & we wyl lye before the. In the meane tyme shal ye rylse vp from lpyng a wayte and destroye the ctyte. For the Lord your God wyl deliuer it into your hande. And whē ye haue taken the ctyte, ye shall set it on fyre.

Accordyng to the commaundement of the Lord shal ye do: beholde, I haue charged you. Josua therfore sent them forth, and they went to lye a wayte, and abode betwene Bethel and Hai, on the west syde of the citty of Hai. But Josua lodged that nyght amonge the people.

And Josua rose vperly in the morning, and nombred the people and went vp. he & the elders of Israel before the people agaynst Hai. And al

A.iii. the men

the men of warre that were with hym went vp and dur nye, and came agaynst the cytie, & pitched on the north syde of Hai. And there was a valley betwene them & Hai. And he toke vpon a fyue thousand men, & put them to lye awayte, betwene Bethel and Hai, on the weste syde of the citie. And they put the people (cut all & hoste that were on the north syde) agaynst the cytye & the lynes awayte on the west. And Josua walhed the same nyght in the myddes of the valley. And it fortuned, that whē the kyng of Hai saw it, they hastid & rose vp early, and the men of & cytye went out agaynst Israel to battaile, he and al his people at a tyme appoynted, euen before the playne, and wythe not that there were lynes awayte on the backsyde of the cytye.

And Josua and all Israel sayned them selues to be put to the worse before them, and fled towarde the wyldernesse. And all the people of the towne were called together, to folowe after them. And they folowed after Josua, and were drawen awaye from the cytye. And there was not a man left in Hai and in Bethel, that went not out after Israel. And they leste the cytie open, and folowed after Israel.

And the Lorde sayd vnto Josua: stretche out the spere & is in thynne hande toward Hai, for I wil geue it vnto thy hand. And Josua stretched out the spere that he had in hys hande, toward the cytie. And the lynes awayte arose quychly out of theyr place, and ran allone as Josua had stretched oute hys hande, and they entered into & cytye, and toke it, and halsted, and let the citie on fyre. And when & men of Hai looked backe after them, they sawe the smoke of the citie ascend vnto heauē. And they had no lye sure to flye, eyther this way or &, & the people & fled to the wyldernesse, turned backe agayne vpon the folowers.

And when Josua and all Israel sawe that the lynes awayte had taken the cytie, and that the smoke of it ascended, they turned agayne & layed on the men of Hai. And the other ensued oute of the citie agaynst them. And so were they in the myddest of Israel: for these were on the one side of them, and the rest on the other syde. And they layed vpon them, so that they let none of them escape, nor remayne. And the kyng of Hai they toke alque, & brought him to Josua. And when Israel had made an ende of slayinge all the inhabitants of Hai in the feilde of the wyldernesse, where they chased them, & when they were all fallen on the edge of the swerde, vntill they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, bothe of men and women, were twelue thousande, euen all the men of Hai.

For Josua plucked not his hande backe agayne which he stretched out vnto & spere, vntill he had betwixte destroyed all the enbaptours of Hai.

De. xxi. 1
Josua. vii.

Onely the cattell & the spoyle of the cytye, Israel toke vnto the selues, accordyng vnto the worde of the Lorde, whiche he commaunded Josua. And Josua let Hai on fyre, and made it an hepe for euer, and a wyldernesse, euen vnto this daye. And the kyng of Hai he hanged on a tree,

vntill eue. And as soon as the sunne was downe, Josua commaunded & that they shoulde take the carcase downe of the tree, & cast it at & entryng of the gate of the citie, and & laye thereon a great heape of stones, that remayneth vnto this day.

Then Josua & built an altare vnto the Lorde God of Israel, in mounte Ebal, as & Moses the seruant of the Lorde commaunded the chyldren of Israel, and as it is written in the & booke of & lawe of Moses: an altare of whole stones, ouer which no man hath lye any tole of yron. And they sacrificed thereon burnt sacrifices vnto the Lorde, & offered peace offerings. And he wrot ther vpon & stones, a rehersal of the lawe of Moses, & wrot it in & presence of the chyldren of Israel.

And all Israel and the elders therof, and theyr officers & Judges stode, parte on this syde the arke, and parte on that syde, before the prestes that were Leuytes, whiche bare the arke of the appoyntment of the Lorde: as well the stranger, as they that were borne amonge them: halfe of them on the forefront of mount Garazin, & halfe of them on & foirthe of mounte Ebal: as & Moses the seruant of the Lorde had commaunded before that they shoulde blesse the people Israel.

Afterwarde, he red all the wordes of the lawe, the blessinges and cursynges, accordyng to all that is writte in & booke of the lawe: And there was not one worde of all & Moses commaunded, which Josua red not before al the congregation of Israel: The women and chyldren (& the strangers that were come) standyng amonge them.

The ix. Chapter

The Gibeonites obayne peace of Josua.

As it fortuned, that when all the kynges that dwell on this syde Jordan, in the hylls and valleyes, and alonge by al the & coastes of the great see once agaynst Libanon. (Namely the Hethites, the Amorites, the Canaanites, the Pherezites, the Hittites, and the Jebusites) hearde therof, they gathered them selues together, to fyght agaynst Josua, & agaynst Israel with one accord.

And the enbaptours of Gibeon herd what Josua had done vnto Jericho, and to Hai. And they dyd wyllyngly, and went, and made them selues embassadours, and toke & (them vnto & sayles, and) olde saches vpon theyr asses and wyne bottles olde, and rent and woyned, and old clouted shoen vpon theyr feete, and theyr raymente was olde, and all theyr prouision of beed was dyed vnto, and boozed. And they came vnto Josua in to the host, to Gilgal, and sayd vnto hym and vnto al the men of Israel: We be come from a farre countrey, and now we make agreement wth vs. And the men of Israel sayde vnto the Hethites: per aduenture thou dwellest among vs, and then howe can I make peace with the?

And they sayde vnto Josua: We are thy seruantes. And Josua sayde vnto them agayne: what are ye, and whence come ye? They answered hym. We be a very farre countrey thy seruantes are come, for the name of the Lorde thy God: for we haue herde the same & (of the power) of him, & all that he dyd in Egypte, & all that he dyd to the two

the two kynges of the Amozites that wer be-
ponde Iordane, Achon kynges of Hebron, and
Og kyng of Basan, whych was at Ashtaroth
Wherfore, oure elders and al the enhabytours
of oure contrey spake to vs, sayinge: take by-
tayles wpyth you to serue by the waie, and goo
mete them, and save vnto them: we are your ser-
uauntes, And now make ye a couenat of peace
wpyth vs, Thyn oure foode of herbe, we toke
wpyth vs oute of oure houses whotte, the daye
we departed to come vnto you, But now be-
holde, it is dryed vp & bared, And these bottels
of wyne which we spyled, were new: and se they
be rent And these oure garmentes & shoes, are
woyne for oldenes, by the reason of the excea-
dyng longe iourney.

C And the men toke of theyr vitayles, and conn-
celled not wpyth the mouth of the Loide. And Iosua
made peace wpyth them, and made couenat
wpyth them, that they shulde be suffered to lyue:
and the Loides of the congregacyon sware vnto
the: And it fortuned, that .iiij. daies after they
had made peace wpyth the, they hearde that they
were theyr neyghbours, & that they dwelt a-
mong the. And the chyldre of Israel toke theyr
iourney, & came vnto theyr cyties the thrid day
& theyr cyties were Gibeon, & Ephraim, Beroth
& Mariath Jarim. And schilde of Israel sawe
the not, because the Loides of schregatid had
sworne vnto them by the Loide God of Israel.
And al schilde murmured agaynst sch Lo-
des. But al sch Loides sayd vnto all the schrega-
cyon: we haue sworne vnto them by the Loide
God of Israel, and therfore we maye not hurte
them. But this we will do to them. We wyl let
them lyue, lest wrath be vpon vs because of the
othe which we sware vnto the. And the Loides
sayde vnto them agayne: Let them lyue, & and
hewe wood, & dya w water vnto al the schrega-
cyon & they dyd as the Loides sayd vnto them.

D And Iosua sent for them, and talhed wpyth
them, and sayde: wherfore haue ye begyled vs
sayinge: We dwell farre from you, wha ye dwell
amonge vs? & now we are percurd, and there shal
not lease to be of you, bondmen and hewers of
wood & dya wers of water for sch house of my god

And they answered Iosua and sayde: it was
tolde thy seruauntes, howe that the Loide thy
God had commaunded his seruaunte Moses to
gyue you all the land, and to destroye all the en-
habitoures therof out of youre syght, and ther-
fore we were excedyng soze afrayde. (& dyd pte
wde) For oure lyues at the presence of you, & haue
done thys thyng: and beholde we are in thyn
hande, as it semeth good and ryght in thyn
eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ryd them
oute of the hande of the chyldren of Israel, and
they sette them not. And Iosua made the that
same daie hewers of wood, & dya wers of water
for the schregacyon & for sch aultar of God vnto
thys daie, in the place which God shulde chole.

¶ The .x. Chapter.

*¶ The Amozites are overcome of Iosua. It sayeth howe.
The sunne standeth still. The fyue kynges are hangd.*

Ad it fortuned, that when Adonise-
dech kyng of Ierusalem had hearde
howe Iosua had taken Hai and had
destroyed it, and howe that: as he
had done to Jericho and her kyng,
euen so he had done to Hai & her kyng, and how
the enhabitoures of Gibeon had made peace
wpyth Israel, and were amonge them, they fea-
red excedynglye, for Gibeon was a greute cy-
tye, as any cytye of that kyngdome, and was
greater then Hai, and all the men therof were
very myghtye.

Wherfore Adonisedech kyng of Ierusalem sent
vnto Hoham kyng of Hebron, and vnto Piria
kyng of Jarmuth, & vnto Japhia kyng of La-
chis, and vnto Dabir kyng of Eglon, sayinge:
Come vp vnto me, & helpe me, for we maye synge
Gibeon: for they haue made peace wpyth Iosua
& with the chyldren of Israel. Therfore the fyue
kynges of the Amozites, the kyng of Ierusalem,
the kyng of Hebron, the kyng of Jarmuth, the
kyng of Lachis, and the kyng of Eglon gather-
ed the felues togpyther: thei with al their hostes
and besieged Gibeon, & made warre agaynst it.

And the men of Gibeon sent vnto Iosua, and
to the hoste of Gilgal, sayinge: wpythdawe not
thy hande from thy seruauntes, come vp to vs,
to saue vs: & to helpe vs. For all the kynges of
the Amozites which dwell in the mountaynes,
are gathered togpyther agaynst vs.

And so Iosua ascended from Gilgal, he and
all the people of warre wpyth hym, and all the
men of myght, and the Loide sayd vnto Iosua:
fearre them not, for I haue deliuered them into
thyne hande. Neptier shall any of them stande
agaynst the. Iosua therfore came vnto them
sodeynly, and went vp from Gilgal all nyghte.
And the Loide troubled the before Israel, and
sette them wpyth a greute slaughter at Gibeon,
and chased them alonge the way that goeth vp
to Bethozon, and smote them to Elah & Wa-
heda. And it fortuned, that as they fled from Is-
rael, and were in the goynge downe to Berho-
ron, the Loide caste downe greute stones from
heuen vpon them, vntyl Elah. And ther were
more dead with the hayle stones, then they were
whom the chyldre of Israel slew w the swerde

Then spake Iosua before the Loide, in the
daye when the Loide deliuered the Amozites
before the chyldren of Israel, and he sayde in
the syght of Israel. & Sunne stand thou stil vnto
Gibeon, and thou Moone, in Aialon. And the
Sunne abode, and the Moone stode still, vntyl
sch people auaged them felues vnto theyr enemies
Is not this wyrtten in sch boke of the ryghteous
The sunne (I say) abode in the meddel of hea-
uen, and halted not to go downe by the space of
an hole daie. And there was no daie lyke that
before it, or after it, that the Loide hearde the
voyce of a man. For the Loide fought for Israel.

And Iosua retourned, and al Israel with him
vnto the host of Gilgal: but sch fyue kynges fled
and were dyd in a caue at Waheda. And it was
told Iosua of one, sayinge: the fyue kynges are
foude dyd in a caue which is at Waheda. And

I v Iosua

The.v. Kynges whom Josua. Josua destroyed

Josua sayde: roule great stones vpon the mouth of the cane, and let men by it, for to hepe them.

And stande ye not still, but folowe after your enemyes, and smyte all the hyndemost: And suffer them not to entre into theyr cities for the Lord your God hath deliuered them into your hand. And it fortuned when Josua and the chyldren of Israel had made an ende of slepyng them wyth an exceeding great slaughter tyll they were wasted, the residue that remayned of them, entred into walled cyties.

And all the people returned to the hoste, to Josua at Wakeba in peace, neyther byd any man more bys tonge agaynst the chyldren of Israel. Then sayd Josua: open the mouth of the cane, and byngte out these fyue kynges vnto me out of the cane. And they byd so, and broughte those fyue kynges vnto hym out of the cane, euen the kyng of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachys, and the kyng of Egion.

And it fortuned, that when they broughte out those kynges vnto Josua: Josua called for all the men of Israel, and sayde vnto the chefe of the men of warre, whyche went wyth hym: come nere, and put youre fete vpon the neckes of these kynges. And they came nere and putte theyr fete vpon the neckes of them. And Josua sayde vnto them: Ye shall not feare nor be saynt hereto: But be stronge and pluche vp your betters, for thus shall the Lord do to all your enemyes agaynst whom ye fyghte.

And then Josua smote them, and slewe them, and hanged them on fyue trees. And they hanged still vpon the trees vntill the eueninge. And at the going downe of the sunne, it fortuned that Josua gaue commaundement, and they toke them downe of the trees, and caste them into the cane, (where in they had bene byd) and layed stones in the canes mouth, whyche remayne vntill this daye.

And that same day Josua toke Wakeba and smote it wyth the edge of the swearde, and the kyng thereof also: destroyed he vterly, wyth all the soules that were therein, and let noughte remayne. And he byd to the kyng of Wakeba: as he byd vnto the kyng of Jericho.

Then Josua went from Wakeba, and all Israel wyth hym vnto Libna, and foughte agaynst Libna. And the Lord deliuered it and the kyng thereof into the bande of Israel: and he smote it wyth the edge of the swearde, and all the soules that were therein. He let noughte remayne in it, but byd vnto the kyng thereof as he byd vnto the kyng of Jericho.

And Josua departed from Libna, and all Israel wyth hym vnto Lachys, and besieged it, & assaulted it. And the Lord deliuered Lachys into the bande of Israel, which toke it the seconde daye, and smote it wyth the edge of the swearde, and all the soules that were therein, doyng accordyng to al, as he had done to the cite of Libna. Then the kyng of Gether came vp to helpe Lachys: And Josua smote hym and his people, vntill noughte remayned of hym.

And fro Lachys Josua departed, vnto Egion, and all Israel wyth hym, and they besieged it, and assaulted it, and toke it the same daye, and smote it wyth the edge of the swearde, and all the soules that were therein he vterly destroyed the same daye, accordyng to all that he had done to Lachys.

And Josua departed by from Egion and all Israel wyth hym, vnto Hebron. And they foughte agaynst it, and when they had taken it, they smote it wyth the edge of the swearde, and the kyng thereof, and all the towncs that perteyned to it, and all the soules that were therein, and he lette noughte remayne: but byd accordyng to all as he had done to Egion, and destroyed it vterly, and all the soules that were therein.

And Josua returned, and all Israel wyth hym to Dabir, and foughte agaynst it. And when he had taken it, and the kyng thereof, and all the towncs that perteyned thereto, they smote them wyth the edge of the swearde, and vterly destroyed all the soules that were therein, neyther lette he oughte remayne. Euen as he byd to Hebron, so he byd to Dabir and the kyng thereof, as he had done also to Libna and her kyng.

Josua therfore smote all the hyll countreys, and the southe countreys, and the valleyes, and the hyll sydes, & al theyr kynges, and let noughte remayne of them, but vterly destroyed all that was left, as the Lord God of Israel commaunded. And Josua smote them from Cades barne vnto Ashdod, and all the countreys of Gossan, euen vnto Gibeon. And those kynges and their lande byd Josua take at one tyme: because the Lord God of Israel foughte for Israel. And Josua and all Israel returned vnto the hoste that was in Sugai.

The xi. Chapter.

The battayle of Josua wyth syue kynges.



And it fortuned, that when Jabin kyng of Hazor had herde those thynges: he sent to Jobab kyng of Gadd, & to the kyng of Shimron, & to the kyng of Achish, & vnto the kynges of the south in the mountaynes, & playnes toward the south syde of Cencroth, & in the lowe countreys: & in the borders of Dor westwarde, & vnto the Cananites, both by east and west and vnto the Amorites, Hetites, Hivites, & Jebusites in the mountaynes: & vnto the Hittites & were vnder Hermon in the lande of Byssa. And they came out & all theyr hostes with them, a multitude of folke, eue as the lande that is on the see wythe in a greete nombre wyth hostes & charettes exceeding many. And al these kynges met together, and came and pyched together at the waters of Meron, for to fyghte agaynst Israel.

And the Lord sayd vnto Josua: be not afrayde at the presence of these: for to morowe about this tyme will I deliuer them all slayne before thee: thou shalt hough theyr hostes, and burne their charettes with fyre. And so Josua came, and all the men of warre wyth hym agaynst them by the waters of Meron, and sodenly fell vpon

upon them. And the Lorde deliuered them into the bande of Israel: and they smote them, and chased them vnto greete Sidon, and vnto the whot waters, and vnto the valeye of Euphrate whiche is Eastwarde: and smote them vntill they had none remaining of the. And Josua did vnto the, as the Lorde had him: he houghed their horses, and burnt they charrettes with fyre.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng therof with the swerde. And Hazor before tyme was the head of al those kyngdomes. And they smote all the soules that were therein with the edge of the swerde, vnterly destroyeng all: & nothyng that breatheth, was let remain. And he burnt Hazor with fyre. And all the cityes of those kynges, and all the kynges of the dyd Josua take, & smote the with the edge of the swerde, & vnterly destroyed the: as Moses the seruaut of the Lorde commaunded.

But Israel burnt none of the cyties that stode by in their strength, save Hazor only that Josua burnt. And all the spople of the sayd cyties and the catel, the chyldren of Israel caught vnto them selues. But the men onely they smote with the edge of the swerde vntill they had destroyed the, neyther left they ought that had breath. As the Lorde commaunded Moses his seruaut, so dyd Moses commaunde Josua, and euen so dyd Josua so that he mynyshed no word of all that the Lorde commaunded Moses.

And so Josua toke all the lande, the hylls and all the south countrey, and all the lande of Goshan, and the lowe countrey, and the playne, & the mountayne of Israel, and the lowe countrey of the same, euen from the mounte of partynge, that goeth vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mount Hermon. And al the kynges of the same he toke, and smote them. And he dwelt there.

Josua made warre longe tyme with those kynges: neyther was there any cite that made peace with the chyldren of Israel, save those heathenes that inhabited Gibeon, and therfore all other they toke with battayle, for it came of the Lorde, whych dyd harden theyr hartes that they shulde come agaynst Israel in battayle: & that they shulde destroye them vnterly, & leue them no merce, but to byngne them to nought: as the Lorde commaunded Moses.

And that same season came Josua, and destroyed the Enakites out of the mountaynes: namely out of Hebron, Dabir, Anab, and out of al the mountaynes of Iuda, and out of al the mountaynes of Israel. And Josua destroyed them vnterly, with their cyties. There was not one Enakite left in the lande of the chyldren of Israel, onely in Asab, & Seth, and Aloth, there remayned of them.

And Josua toke the hole lande, accordyng to all that the Lorde sayde vnto Moses, & Josua gaue it for a posselsion vnto Israel: accordyng to theyr partes & tribes: & the lande rested from warre.

The. xij. Chapter.

What kynges Josua and the chyldren of Israel hylls, whiche were in nombe. xxxi.

These are the kynges of the lande, whiche the chyldren of Israel smote and possesed theyr lande, on the other syde Jordan Eastwarde from the ryuer Arnon, vnto mount Hermon, and all the playne eastwarde. & Hebron kyng of the Amorites, that dwelt in Hebron, and ruled from Aror, whiche is besyde the ryuer of Arnon, and from the myddle of the ryuer, and from halfe Gilrad vnto the ryuer Jabbok, whiche is in the bordre of the chyldren of Ammon. And from the playne vnto the see of Ceneroth eastwarde, and vnto the see in the playne: euen the salt see eastwarde, the way to Beth Jeshimoth, and from the south vnder the springes of the byll.

And the coaste of Og kyng of Basan which was of the remnaunte of the Gargantues, and dwelt at Ashtaroth, and Edrai, and reigned in mount Hermon, and in Balcab: and in all Basan, vnto the bordre of the Gargantues, & the Gargantues, & halfe mount Gilrad, vnto the bordres of Hebron kyng of Hebron. Moses the seruaut of the Lorde, & the chyldren of Israel smote them, & Moses the seruaut of the Lorde, gaue theyr lande for a posselsion vnto the Rubenites, Gaddites, & halfe the tribe of Manasse.

These are the kynges of the countrey which Josua and the chyldren of Israel smote on this syde Jordan, eastwarde, from the playne of Gad, whiche is in the valeye of Libanon: euen vnto the partynge mounte that goeth vp to Seir. Whiche lande Josua gaue vnto the tribes of Israel to possesse, to euery man his parte: in the vpper lande, and nether lande, in playnes and bylls, in the wyldernesse, and southe countrey: the Hebraytes, the Amorites, the Cananites, & Pherezeites, & Heuites, & Jebusites.

The kyng of Jericho: was one. The kyng of Hai which is besyde Bethel: one. The kyng of Ierusalem: one. The kyng of Hebron: one. The kyng of Jarmuth: one. The kyng of Lachys: one. The kyng of Eglon: one. The kyng of Gazer: one. The kyng of Debir: one. The kyng of Seder: one. The kyng of Hazza: one. The kyng of Irad: one. The kyng of Libna: one. The kyng of Idullam: one. The kyng of Wakeba: one. The kyng of Bethel: one. The kyng of Chapuah: one. The kyng of Hepter: one. The kyng of Ipeh: one. The kyng of Lazaron: one. The kyng of Madon: one. The kyng of Habor: one. The kyng of Simronime: one. The kyng of Achaph: one. The kyng of Charnach: one. The kyng of Megiddo: one. The kyng of Kades: one. The kyng of Jothel of Charnel: one. The kyng of Dor, in the countrey of Dor: one. The kyng of the nacyos of Gilgal: one. The kyng of Churza: one. Al the kynges together: thyrty and one.

The. xij. Chapter.

Josua commaunded to occupy the lande to the chyldren of Israel.

Josua was old, & stryke in peres, & the Lorde sayd vnto hym thou art olde & stryke in peres, & there remayneth yet ercedyng much lande to be posselsed. This is the lande & yet remayneth: al the regions of the

Num. xxi. 2
Deut. i. 1, 2
iii. 2

Num. xxi. 2
Deut. i. 1, 2
Deut. iii. 2

Josua. i. 4, 5
Josua. ii. 1, 2

of the Philistynes: and all Geshur: from Asilus which is on the outwarde parte of Egypte: vnto the borders of Achron northwarde, whiche lande is counted vnto Canaan, euen hye lozde: Myppes of the Philistines, & Asathites, Moosrites, Ascalonites, Gethites, & Aaronites, & the Euytes. And from the south: all the lande of the Canaanites, and the caue that is belyde the Hydonianes, euen vnto Ippheh and to the borders of the Amoytes. And the lande of Sibyltes, and al Libanon, towarde the sunne rysyng from the playne of Gad vnder mounte Hermon, vntyl a ma come to Hemath: al Penhabitours of the hyll countrey from Libanon vnto & whot waters: and al the Hydonianes, wpl I cast out from before the chyldren of Israel: only se that thou in any wyse deuide it by lot vnto & Israelites, to inherite, as I haue commaunded the. Howe therfore deuyde thys lande to inherite, vnto the nyne trybes and the halfe tribe of Manasses. For wyth the other halfe the Rubenites and the Gadites haue receyued theyr inheritance, * which Moles gaue the beyonde Jordan eastwarde: eue as Moles the seruant of & Lozde gaue them, from Aroer that lyeth on the bym of the ryuer Arnon, & from the cite that is in the myddest of the ryuer. And all the playn of Medeba vnto Dibon, and all the ctytes of Sehon kynge of the Amoytes, whiche raygned in Helbon, euen vnto the border of the chyldren of Ammon: and Gilead, and the border of Geshur and Machati, and all mounte Hermon, wyth all Balan vnto Balcah: eue al the kyngdome of Og in Balan, which reigned in Aithareth and Edrai: whiche same remayned yet of the reste of the Gyauntes. These dyd Moles synre, and caste them out.

Euerthelesse, the chyldren of Israel expelled not the Geshurites and the Machathites: But & Geshurites and the Machathites dwel amonge the Israelites euen vntyl this daye. Only vnto the trybe of Lewi, he gaue none inheritance: * But the offsprynge of the Lozde God of Israel is theyr inheritance, as he sayde vnto them.

Moles gaue vnto the trybe of the chyldre of Ruben inheritance, accordynge to theyr kynredes. And their coast was fro Aroer that lyeth on the banche of the ryuer Arnon, and from the cite that is in the myddest of the ryuer, and all the playne whiche is by Medeba, Helbon, with all theyr townes that lye in the playne: Dibon and the hyll places of Baal, and the house of Baalmeon: and Jahazah, and Kedemoth and Mephah Kiriathaim, Gabamath, & Jarath zabar in the mounte of the valleye, the house of Deoz, and the sprynges of the hylls: and Beth pheoz, and the sprynges of Bhalgrah: and Bethelmorh: and al the ctytes of the playne. And all the kyngdome of Sehon kynge of the Amoytes, which reigned in Helbon, whiche Moles smote * wyth the Lozdes of Moabian, Eui, Rechem, zur and Hur and Reba, the which were dukes of Sehon, dwellinge in the countrey. And Balaam also the sonne of Beoz the soothsayer, dyd the chyldren of Israel slaye wyth the

sworde, amonge other of the that were slayne. And the border of the chyldren of Ruben was Jordan wyth the countrey that lyeth thereon. Thys was the inheritance of the chyldren of Ruben after theyr kynredes, ctytes and byllages percyppynge thereto.

And Moles gaue inheritance vnto the trybe of Gad, euen vnto the chyldren of Gad he gaue by theyr kynredes. And theyr coastes were Jazer: and all the ctytes of Gilead and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth before Rabba. And from Helbon vnto Ramoth, Hazpab, and Betonim: and fro Mahanaim vnto the borders of Libbir. And in the valeye they had Betharam Bethnura, Socoth, and Japhon, the rest of & kyngdome of Sehon kynge of Helbon, vnto Jordan and the coastes that lye thereon euen vnto the edge of the see of Ceneroth, on & other syde Jordan eastward. Thys is the inheritance of the chyldren of Gad, after theyr kynredes, theyr ctytes and byllages.

And Moles gaue inheritance vnto the halfe trybe of Manasses. And thys was the possession of the halfe trybe of Manasses by theyr kynredes. Theyr coast was from Mahanaim, euen all Balan, and all the kyngdome of Og kynge of Balan, and all the townes of Jair whiche lye in Balan, euen the scole ctytes, and halfe Gilead, Asaroth, and Edrai, ctytes of the kyngdome of Og in Balan * whiche percyppynge vnto the chyldren of Machir the sonne of Manasses, euen the halfe porcion of the chyldre of Machir by theyr kynredes.

These are the thynge which Moles dyd distribute, in the felde of Moab on the other syde Jordan ouer agaynst Jericho eastwarde. * But vnto the trybe of Lewi, Moles gaue none inheritance: for the Lozde God of Israel is theyr inheritance, * as he sayde vnto them.

¶ The xliij. Chapter.

¶ Caue requyeth the heritage that was promysed hym and Helbon was gryn bym.

And these are the countreys whiche the chyldren of Israel inherited in the lande of Canaan, * which Eleazer the pryest, and Josua the sonne of Nun and the aunyent brades of the trybes of the chyldren of Israel, distributed to them.

* By lotte they receyued theyr possessions, as the Lozde commaunded, by the hande of Moles, to gyue vnto the nyne trybes, and vnto the halfe trybe. For Moles had gyue inheritance vnto two trybes and an halfe, on the other syde Jordan. But vnto the Lewites he gaue none inheritance amonge them. * For the chyldren of Joseph were two trybes. Manasses and Ephraim. And therfore they gaue no parte vnto the Lewytes in the lande, saue ctytes to dwell in, with the suburbs of the same, for theyr bestes and cattell. * As the Lozde commaunded Moles: euen so the chyldren of Israel dyd whiche they deuoyded the land.

And the chyldren of Iuda came vnto Josua in Gilgal.

in Sigal. * And caled the sonne of Iephune the Benesite sayde vnto hym: thou wottest what s^t Loide sayd vnto Moses the ma^t of God, about my matter & thine in Cades Barne. * Fourtye yere olde was I when Moses the seruau^t of s^t Loide sent me from Cades barne to spy out the lande: And I brought hym word agayne cut as it was in myne herte. Neuerthelesse my bzethen that went vp with me, dyscourage^d the herte of the people. And I folowed the Loide God.

And Moses warr the same day: saying * the lande wheron thy fete haue trode, shal be thine enheritaunce & thy chyldrens for euer, by cause thou hast folowed the Loide God. And beholde, the Loide hath kepte me alpye (as he sayd): this fourtye & fyue yeres euen syns the Loide spake thys woide vnto Moses, while the chyldren of Israel wandred in the wyldernesse. And nowe lo I am thys daye fourtye and fyue yere olde: and yet am as stronge at thys tyme, as I was when Moses sent me: loke howe strong I was then, so stronge am I nowe, whether to go to warre, or to come agayne.

Now therfore gyue me this mo^taine wherof the Loide spake in that day, for thou hardest in that daie, howe the Enahims are there, and the cityes great and walled. Peradventure s^t Loide wyll be wyth me, & I shall be able to dyspue them out, as the Loide sayde. And Josua blessed him, and gaue vnto Caleb the sonne of Iephune, Hebzon to inherit: And Hebzon therfore became s^t enheritaunce of Caleb the sonne of Iephune the Benesite, vnto this day: by cause he folowed the Loide God of Israel. And the name of * Hebzon was called in old tyme, Kariath Arbe. For the same was a great man amonge the Enahims. And the lande ceased from warre.

The. xv. Chaptre.

The lotte of the chyldren of Iuda, and the names of the cytyes and vyllages of the same.

Thys was the lotte of the trybe of the chyldren of Iuda by theyr kynredes. Namely, toward the border of Edom in the wyldernesse of zin, southward, runn from the vtmost parte of the southe coaste. * And theyr south coaste was from the byrke of s^t salt see, fro a rocke that leaneth southward. And it wente out to the south syde towarde the cryng vp to Acrabim & went a long to zinna, and ascended vp on the south syde vnto Cades barne: and went along to hebron, and went vp to Adar, and fer a copasse to Karea. Fro thence went it a longe to zymon, and reached vnto the ryuer of Egypte and the ende of that coaste was on the weste syde. And this is theyr south coaste.

Theyr east coaste is the salt see, euen vnto the edge of Iordan. And theyr border in the north quarter was from the rocke of the see and from the edge of Iordan. And the same border went vp to Bethbagla, and went a long by the north syde of Betharabah, and vp from thence to the stene of Bohen the sonne of Rubi. And agayn, the same border went vp to Dabir from the valepe of Jez, and sonorthwarde, turnynge towarde Sigall, that lyeth befoze the goyng vp

to Adonim, whiche is of the southe syde of the ryuer. And the same border went vp to the waters of the fountayne of the Sunne, and ended at the well of Rogel. And then went vp to the valepe of the sonne of Benni, euen vnto s^t south syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hyll that lyeth befoze the valepe of Hennon westwarde, and by the edge of the valepe of the Giannes northwarde: And then it compasseth from the toppe of the hyll vnto the fountayne of the water of Nephtoiab, & goth out at the cityes of mounte Ephraim: and draweth to Baala, whiche is Kiriathbarm, (that is a cytye of woodes,) and then it compasseth fro Balah westward vnto mounte Seir, and then goeth a longe vnto the syde of mount Jarim, whiche is Chelalon on the north syde. And cometh down to Bethflames, & goth to Chamnah, and goth out agayne vnto s^t syde of Ihard northward: And the draweth to Beerton & goth a longe to mount Balah, and goeth out at Jabael: & the endes of the coastes leaue at the west see. And the west border was the great see, & the same coaste was the coaste of the chyldren of Iuda rounde about in theyr kynredes.

And vnto Caleb the sonne of Iephune byd Josua gawe a parte amonge the chyldren of Iuda, accordynge to the mowth of the Loide, euen Kiriatharbe of the father of Enach, whiche cytye is hebron. And Caleb dyone there the thre sonnes of Enach, Serai, and Armai, and Chelamai, whiche were, the sonnes of Enach. And he went vp thence, to the inhabitaunces of Dabir. And the name of Dabir in s^t olde tyme was Kariathsephar. (That is a cytye of letters.) And Caleb sayde: * he that smyteth Kariathsephar, and taketh it: to hym wyll I gawe Asah my donghter to wyfe. And Othniel, the sonne of Henes, the brotper of Calid toke it. And he gaue hym Asah his donghter to wife: And as he wet in vnto him, he was moned of hi, to ask of her father a fride. And she a lyghted of her ass. And Caleb sayde vnto her, what ayleth the? Who answered: gyue me a bledynge: for thou hast geuen me a south (and drye) lande: geue me also spynges of water. And he gaue her spynges of water, both aboue & beneth. This is s^t enheritaunce of the trybe of s^t chyldren of Iuda by thei kynredes.

And the vtmost cities of the trybe of the chyldren of Iuda, toward s^t coastes of Edom southwarde were: Rahel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedesh, Hazor, and Iephnan: zeph, Telem & Baloth, Hazor, Hadarvay, Kariath hebron (whiche is Hazor) Eman, Sami, and Moladah: Hazargadah, Hasmon and Bethphreth: Hasar suai, Berseba, and Bazothab: Baalah, Jim, and Izen: Etcholah, Ecail, & Horma: zethlag Gede menah and Benfenah: Labaoth, Belhum, Ain and Rimou: al these cytyes are twentye and nyne with theyr vyllages. And in s^t lowe co^trye they had Ethpaol, Zartab & Atnah: zoneah, Engani, Thaphuah & Eni: Jarimuth, Adula, Bocoh, and Izhah: Daarem, Adithaim, Gederah, and Gederohaim: Fourtene cytyes wyth theyr vyllages.

zer an,

zenam, Hadajah, and Magdalgab: Delcam
Qizpa, and Ichheel: Lachis, Bazakah, Eglis:
Cabon, Lahaman, & Cethlis Cadroch, Beth-
dagon, Gaamah and Wakedah: Syxtene cy-
ties wyth theyr byllages.

I Lebnah, Echer, & Alan: Iepthah, Alnah, and
Arib, Keilah, Naphezir, & Warclab: nyne cy-
ties wyth theyr byllages. Thron is her towne
& byllages. From Thron and from the west, all
that lyeth aboute Adod is theyr byllages. Ad-
dod with her towne and byllages. Azah with
her towne and byllages, euen vnto the ryuer
of Egypte and the grate see was theyr coaste.

And in the mountaynes, they had Hamur Ja-
thir, and Docob, Danah: and Mariath senathe,
whych is Dabir: Anab, Elthemorh, and Anim,
Gozen, Holon, and Giloh, a leuen cyties wyth
theyr byllages. Arab, Dumah, and Escam: Ja-
min. Bethaphuah, and Apprah, humatah, and
Mariath arde, whych is hebron and yoz: nyne
cyties wyth theyr byllages. Gaon, Carmel,
Diph, and Jutah: Israel, Juhadan, and Sa-
noch: Cain, Gabaah, and Chamnah: ten cyties
wyth theyr byllages. Halhull, Bethsur, & Se-
dor: Aaarath, Bethanath, and Elshec: Syre
cities wyth their byllages. Mariath Baal which
is Mariath Jarim: (the cite of woodes) and Harab
ba: two cyties wyth theyr byllages.

In the wyldernesse they had Betharabah,
Meddin and Macacah: Kibsan, the cite of salt,
and Engabdi: Syre cyties wyth theyr bylla-
ges. Neuertheles, the Jebusites that were the
inhabiters of Ierusalem, could not the chyldre of
Juda cast out. But the Jebusites dwell wyth
chyldren of Juda at Ierusalem vnto this daye.

C The .xvi. Chapter.

C The lotte of parte of Ephraim.

And the lotte of the chyldren of Jo-
seph selle from Jordan by Jericho,
vnto the water of Jericho Enke-
warde, and to the wyldernesse that
goeth vp from Jericho thowowe out
mounthe Bethel: and goeth out from Bethel to
Lus, and runneth a longe vnto the borders of
Arcimataroth: and goeth downe agayne west-
warde euen to the coaste of Japhlethi, and vnto
the coaste of Bethozon the nether, and to Sa-
loj, and the endes of theyr coastes leaue at the
west see. And so the chyldren of Joseph Wanal-
les and Ephraim toke theyr inheritaunce.

And the border of the chyldren of Ephraim
was by theyr kynred. Theyr border on the east
syde, was: Ataroth, Idor, euen vnto Bethhoz
the vpper, and went out westwarde to Wach-
mathah on the Northsyde, and returneth east-
warde vnto Chaanath Selo, and pass it on the
Eastsyde vnto Jonoah, & went downe from Jo-
noah to Atharoth and Aaarath, & came to Je-
richo, & went oute at Jordan. And theyr border
went from Thaphuah westwarde vnto the ry-
uer hanah, & the endes were of west see. Thys is
the inheritaunce of the trybe of the chyldren of
Ephraim by theyr kynredes. And the separate
cyties for the chyldren of Ephraim, were among
D of inheritaunce of the chyldren of Wanalles: eue

the cyties wyth theyr byllages. And they haue
not out the Cananites that dwell in Saloj: but
the Cananites dwell among the Ephraimites vnto
this daye, and serue vnder tribute.

C The .xvii. Chapter.

**C The lotte of portyon of the halfe trybe of Manasses. The Ca-
nanites are become tributaries to the Israelites. Manasses
and Ephraim requyre a greater portyon of heritage.**

And the lotte of the halfe trybe of Manas-
ses, whych was the eldest sonne of Jo-
seph. And Nachir the eldest sonne of Ma-
nasses whych was the father of Gilead, who
was a man of warre had Gilead and Basan.
Thys was the possession of the rest of the chy-
ldren of Manasses by theyr kynredes: Namely,
of the chyldren of Abiezzer: the chyldre of Helck
the chyldren of Azriel: the chyldren of Sichem,
the chyldren of Hepher: the chyldre of Semida:
for these were the male chyldren of Manasses,
the sonnes of Joseph by theyr kynredes. * But
Zelaphead the sonne of Hepher, the sonne of Gi-
lead: sonne of Nachir, the sonne of Manasses,
had no sonnes but daughters whose names are
these: Ophela, Noa, Hagla, Melcha & Thirza:
whych came befoze Eleazar the prest and be-
foze Josua the sonne of Nun, and befoze the Lo-
des saying: * the Lorde commaunded Moses to
geue vs an inheritaunce amonge our byethren.
And therfore accordyng to the commaundement
of the Lorde, he gaue the an inheritaunce among
the byethren of theyr father. And there selle ten
portions to Manasses, besyde the lande of Gi-
lead and Basan, which is on the other syde Jo-
dan, because the daughters of Manasses dyd en-
heret among his sonnes. And Manasses other
sonnes, had the lande of Gilead.

And the coaste of Manasses was from Aser
to Wachmathah that lyeth befoze Sichem &
went a longe on the ryght hande, euen vnto the
enhabiters of Entaphuah, & the lande of Tha-
phuah beloged to Manasses, which Thaphuah
is besyde the border of Manasses, & besyde the bo-
der of the chyldre of Ephraim. And the coast de-
scended fro thence vnto the ryuer Canah southward
eue to the ryuer of the cyties of Ephraim, & be-
twene the cyties of Manasses. The coaste of
Manasses went also on the northsyde to the ry-
uer, and the endes of it go out at the see, so that
the south pertayned to Ephraim, and the north
to Manasses, and the see is his border. And they
mette together in Aser northwarde, and in Ila-
car eastwarde. And Manasses had in Ilacar
and in Aser, Bethsean, and her towne: Jibela,
and hyr towne: and the inhabitours of Dor,
wyth the towne pertaynyng to the same: and
the inhabitours of Endor wyth the towne of
the same: and the inhabitours of Chaanath
wyth her towne: and the inhabitours of Wa-
gedo wyth the towne of the same, euen the cy-
ties. Yet the chyldren of Manasses coulde not
ouercome those cyties. But the Cananites pre-
sumed to dwell in the same lande. Neuertheles,
as lone as the chyldren of Israel were wared
stronge, they put the Cananites vnder tribute,
but expelled them not.

And the chyldre of Joseph spake vnto Josua
sayinge:

layinge: why hast thou giuen me but one lotte and one porcyon to inherite, seing I am a great people, and for as moche as the Loyde hath blessed me by thyng. And Josua answered them: yf thou be moche people, then get the vp to the wood countrie, and prepare for thy selfe there in the lande of the phereyses and of the gyauntes, yf mount Ephraim be to narrowe for the. And the chyldre of Joseph sayd: The hill is not ynough for vs: and all the Cananites that dwell in the lower countrie haue charettes of yron, & so haue they that inhabite Bethlean, and the townes of the same, and they also that dwell in the valley of Jezrael. And Josua sayde vnto the house of Joseph, Ephraim, and Manasses: ye be moche people, and haue great power, and shall not therfore haue one lot. Therfore the hyl shall be yours and ye shall cut downe the wood that is in it: and the endes of it shall be yours, yf ye cast out the Cananites which haue yron charettes, and are very stronge.

The. viii. Chapter.

Certayne are sent to deuysen the lande to the other twen tybes. The lot of the chyldren of Ben Jamin.

AD the whole congregacyon of the chyldren of Israel came together at Silo and set vp the tabernacle of wytnesse there, & the lande was in subiection before them. And there remayned amonge the chyldren of Israel seuen tybes, which had not yet receyued theyr inheritaunce. And Josua sayde vnto the chyldren of Israel: howe longe are ye so slacke to come & possesse the land which the Loyde God of your fathers hath giuen you? Spur out fro among you for euery tybe the men, that I maye send them And that they maye ryle and walke thowre the lande, and distribute it accordyng to the inheritaunce thereof, and come agayne to me.

B And let them deuysen it, vnto them into seuen partes. And Juda shall abyde in theyr coost on the south, and the house of Joseph shall stande in theyr coostes on the north. Describe ye the lande therfore into seuen partes, and byngye ye the description hyther to me & I shall cast lottes for you here before the Loyde our God. * But the Levites haue no part among you, for the priesthod of the Loyde is their inheritaunce. * And Gad & Ruben & halfe the tribe of Manasses haue receyued theyr inheritaunce beyonde Jordan eastwarde, which Moses the seruauit of the Loyde gaue them.

And the men arose, and went theyr waye. And Josua charged them & went to describe the land saying: departe, and go thowre the lande, and describe it, and come agayne to me, that I may here cast lottes for you before the Loyde in Silo.

And the men departed, & walked thowre the lande, and described it by cyties into seuen partes in a booke, and returned to Josua into the host at Silo. And Josua caste lottes for them in Silo before the Loyde, and there Josua deuysed the lande vnto the chyldren of Israel, to eche theyr porcyon: And the lotte of the tybe of the chyldren of Ben Jamin came vp accordyng to theyr kynredes. And the coost of theyr lotte came betwene the chyldren of Juda and the chyldren

of Joseph. And theyr north coost was from Jordan, and went vp to the syde of Jericho on the northsyde, and went by thowre the mountaynes westwarde, and they ended at the wyldernesse of Bethauen: and went thence: toward Lus, euen to the south syde of Lus (the same is Bethel) and descended agayne to Artorbabar, vnto the hyl that lyeth on the south syde of the nether Bethozon. And the coost turneth thence and compasseth the corner of the see southward, euen from the hyl that lyeth before Bethozon southwarde, & goeth out at Kiriatbaal which is Kiriat Jarim a cite of the chyldren of Juda, this is the least quarter: and the south coost goeth from the edge of Kiriat Jarim, and goeth out westwarde, and thence it turneth to the water well of Sephedoah, and cometh downe agayne to the edge of the hyl, that lyeth before the valley of the sonne of Heunou, euen in the valley of the gyauntes northwarde and descended into the valley of Heunon besyde Jebus southwarde, and goeth downe to the well of Rogel, and compasseth from the Rogel, and goeth to the well of the sonne, and departed thence to the places of Gethse, which are toward the goinge vp vnto Adomin: and goeth downe to the stone of Bohan the sonne of Reuben: and then goeth alonge toward the syde of the playne northwarde: and goeth downe into the feldes: and goeth alonge to the syde of Bethbaglah northwarde, and endureth at the popnt of the salt see north therefrom, euen at the south ende of Jordan. This is the south coost.

And Jordan hepereth in this coost on the eastsyde, and this is the inheritaunce of the chyldren of Ben Jamin by theyr coostes rounde aboute thowout the kynredes. These were the cyties of the tybes of the chyldren of Ben Jamin thowout theyr kynredes: Jericho, Bethbaglah, and the playne of Hazzi: Betharabah, zamartin, & Bethel: Tim, Ibarah, and Ophrah: Chepar, Annuma, Ophni and Gabai, twelue cyties with theyr villages. Sibeon, Ramah, & Beeroth. Gazyphah, Caphtairah, & Hozah, Rehen, Jarephel, and Tharlah, zila, Eleph, and Jebus, which is Jerusalem, Gibeath, and Kiriat fourtene cyties with theyr villages. This is the inheritaunce of the chyldren of Ben Jamin thowout theyr kynredes.

The. xix. Chapter.

The lottes of partes of Zabulon, Issachar and Aser, Naphtali, Dan, and Josua.



AD the seconde lot came out for the tribe of the chyldre of Simeon by theyr kynredes. And theyr inheritaunce was in the middes of the inheritaunce of the chyldre of Juda. And they had in their inheritaunce, Bersabee, Beber, Holoah, Hazorhual, Balah & Izem, Eltholad, Bethul & Hozma, zikelag, Bethmaraboth & Hattulnah, Berthebooth, and Haruden. xiii. cyties with theyr villages. Tim, Remon, Ether, and Alan, foure cyties with theyr villages, and then to all the villages that were rounde aboute these cyties, euen vnto Balaath, Beoz, and Ramath southward.

southward. This is the inheritance of the tribe of the children of Simeon who went out they hundred. Out of the lot of the children of Simeon, came the inheritance of the children of Simeon. For the parts of the children of Simeon was to much for them: therefore the children of Simeon had their inheritance in the inheritance of them.

15 And the eighth lot came out for the children of Zabulon who went out they hundred. And the coast of their inheritance came to Warid, and went up westward, and to Marialah, and reached to Dabath, and came thence to the river that lyeth before Johnen: and turned from Warid eastward towards the sunne rising into the border of a hill called Chabor: and then goeth out to Dabath, and goeth up to Japhia: and from thence goeth along eastward, to Bethab, Jepper, Jthab and Jasin, and goeth to Remo, Westward, and Neob. And compasseth it on the north side to Harthan, and endeth in the valley of Jephthabel. And Jorash, Rahol, Hermon, Jedalah, and Berheh: twelve cities with they villages. This is the inheritance of the children of Zabulon who went out they hundred, and these are the cities with they villages.

And the fourth lot came out for the children of Issachar by they hundred. And their coast was Jezarab, Caluloch, and Muen. Hapharaim, Hion, and Anaparath: Harabith Hylon, and Abey: Rameth, Euganim, Enbadah, and Bethphaz. And his coast reacheth to Chabor, and Sabazimah and Bethlames, and endeth at Jordan: twelve cities with they villages. This is the inheritance of the tribe of the children of Issachar by they hundred. And these are the cities with they villages.

And the fifth lot came out for the tribe of the children of Aser by they hundred. And their coast was: Helath, Hali, Beten, and Achlap: Hamelach, Amad and Hiseal: and came to Carmel westward, and to Shihoy, Labanath, and turned towards the sunne rising to Bethdagon, and cometh to zabulon and to the vale of Jephthabel, toward the north side of Berhemeh and Segel, and goeth out on the fifth side of Gabul: and to Hebron, Rohob, Ramon, and Hanah, even unto great Sidon. And then the coast turneth to Ramah and to the stronge citie of Joz, and turneth to Hozab, and endeth at the sea, by the possession of Achizab: A mah also and Aphel and Rohob: Twenty and two cities with they villages. This is the inheritance of the children of Aser by they hundred: These are the cities with they villages.

And the sixth lot came out for the children of Reuben by they hundred. And their coast was from Heleph and from Elom to Jaanaim: Idami, Beheb and Jabner, even to Lahum, and doth go out at Jordan. And then the coast turneth westward to Manoth Chabor, and then goeth out from thence to Hukohab, and reacheth to zabulon on the south side, and goeth to Aser on the west side, and to Juda upon Jordan towards the sunne rising. And their stronge cities are Zibin, zer, Hamath, Karah and Cenereth,

Idamab, Hermah and Hazor, Kedesh, Edrai, and Endazor: Jeron, Magdel, Beorn, Bethanah and Bethlames, twelve cities with they villages. This is the inheritance of the tribe of the children of Reuben by they hundred: these also are the cities and they villages.

And the seventh lot came out for the tribe of the children of Dan by they hundred. And the coast of their inheritance was: sarah, Esdai, and Israhel, and Bethlabin, Aial, Jethlah, Egion, and Chénathab, and Aharon, Eltharab, Gibeth, and Baalath, Jethub, Banebarah, and Sathermon, Weiricon and Tarcon, to the border that lyeth before Japho. And the coast of the children of Dan went out from thence. And the children of Dan went up to fight against Leshan, and took it, and smote it with the edge of the sword, and conquered it, and dwelt therein, and called it *Dan after the name of Dan they father.

This is the inheritance of the tribe of the children of Dan in their hundred: these also are the cities with they villages. When they had made an end of drudging land by her coast the children of Israel gave an inheritance unto Iosua the son of Nun among them, according to the worde of the Lord they gave him the citie which he asked, and *Chénah Serah in mount Ephraim. And he buile the citie and dwelt therein. These are the inheritances whiche Eleazar the priest, and Iosua the sonne of Nun, and the auncient fathers of the tribes of the children of Israel drugged by lot in Siloh before the Lord in the doze of the tabernacle of testimony, and so they made an end of drudging the countrey.

Chapter xx.

The cities of refuge as Iosua sayeth.

1 The Lord also spake unto Iosua, saying: speake to the children of Israel, and saye: Appoynt out from among you cities of refuge, wherof I spake unto you by the hande of Moses, that the hear that killeth any person unwares and unwytingly, maye flye thither. And those cities shal be your refuge from the auenger of bloude. And he shal flye unto one of those cities. And he shal stand at the entryng of the gate of the citie, and shall shewe his cause in the eares of the elders of the citie. And they shal take hym into the citie unto them, and geue hym a place, that he maye dwell amonge them.

And if the auenger of bloude followe after him, they shal not deliuer the hear into his hand because he smote his frende ignorantly, and hated hym not before tyme.

And he shal dwell in the sayde citie vntill he stande before the congregacion in iudgement, and vntill the death of the dyer. And he shal be in those dayes: for then shal the hear retouerne, and come vnto his owne cuntry, and vnto his owne house, and vnto the citie from whence he fled. And they sanctified Kedesh in Galile in mounte Reuben, and Sichem in mount Ephraim, and Hebron in Iuda. And on the other side Jordan ouer against Jericho eastward, they appointed

Bozoz in the wyldernesse vpon the playne, oute of the trybe of Ruben: and Ramoth in Gilead, oute of the trybe of Gad: and Solan in Basan, oute of the trybe of Manasses. These were f cyties appoynted for al the chyldre of Israel, and for the straungers that sojourned amonge them, that whosoeuer kyled any person ignorantly, the same myght slye thither, and shidenot dye by the hande of the auenger of blood, vntill he rode before the congregacion.

The xxi Chapter.

The cyties gauen to the Leuites, in number, cyties.

And then came the principall fathers of f Leuites vnto Eleazar the prest and vnto Josua the son of Nun, and vnto the auenger of blood, and they spake vnto them at Shiloh the land of Canaan, saying: the Lord commaunded by Moses, to geue vs cyties to dwell in, with suburbs therof, for our cattell. And the chyldre of Israel gaue vnto the Leuites, oute of theyr inheritaunce at the byddyng of the Lorde these cyties folowynge with theyr suburbs.

And the lotte came out for f hyndred of the Cabathites: and the chyldren of Aaron the prest, which were of the Leuites, had gauen them by lotte, oute of the trybe of Juda, oute of the tribe of Simeon, and oute of f tribe of Ben Jamin. xii. cyties. And the rest of the chyldren of Cabath had by lot, oute of f hyndredes of f trybe of Ephraim oute of the trybe of Dan, and oute of the halfe trybe of Manasses: ten cyties. And f chyldre of Gerson had by lotte oute of the hyndredes of the trybe of Machar, and oute of the trybe of Aser, oute of the tribe of Asephthal, and oute of the other halfe tribe of Manasses in Basan: thretyene cyties. And the chyldren of Merari theyr hyndredes, had oute of the trybe of Ruben, and oute of the trybe of Gad and oute of the trybe of Zabulon, twelue cyties. And the chyldren of Israel gaue by lotte vnto the Leuites these cyties with theyr suburbs, as the Lorde commaunded by Moses.

And they gaue oute of the tribe of the chyldren of Juda, and oute of the trybe of the chyldren of Simeon, these cyties by name whiche the chyldren of Aaron being of the hyndredes of the Cabathites, and of the chyldren of Levi, obteyned for theyr was the first lotte.

And they gaue them Kariatih Arbe of f father of Enah (which is Hebzon) in the hyl countrey of Juda, with the suburbs of the same rounde aboute it. But the lande that pertayned to the cite, and the byllages therof, gaue they to Caleb the sonne of Jephune to be his possession.

And thus they gaue to the chyldren of Aaron the prest, a cytie to the wyche the slayer myght slye: euen Hebzon with her suburbs: Libna with her suburbs, and Jathir with her suburbs, and Estimon and her suburbs, Holon with her suburbs, Dabir with her suburbs, Am with her suburbs: Iudah with her suburbs: Bethsamah with her suburbs, nyne cyties oute of those two trybes. And oute of the trybe of Ben Jamin they gaue Gibeon with her suburbs: Gaba with her suburbs, Anathoth with her suburbs: Al-

mon with her suburbs: fourte cyties. All these cyties of the chyldren of Aaron prestes, were thretyene cyties with theyr suburbs. And the hyndredes of the chyldren of Cabath that were Leuites: that is to saye, the other chyldren of Cabath, had cyties gauen for theyr lotte, oute of the trybe of Ephraim. For they gaue them the cytie that the slayer myght slye vnto: Sichem with her suburbs, in mount Ephraim: and Gazer with her suburbs: and Kithaim with her suburbs: and Bethoron with her suburbs: fourte cyties.

And oute of the trybe of Dan, Elebe with her suburbs: Sibthion with her suburbs: and Aialon with her suburbs, Gathrimon with her suburbs: fourte cyties. And oute of the halfe trybe of Manasses, Thamar with her suburbs: and Gathrimon with her suburbs: two cyties. All the cyties for the other hyndredes of the chyldren of Cabath, were ten with their suburbs.

And vnto the chyldren of Gerson which were of f hyndredes of the Leuites, they gaue oute of f other halfe tribe of Manasses, f cytie of refuge for the slayer: Solan in Basan with her suburbs, and Beitherah with her suburbs: two cyties. And oute of the trybe of Machar, Kysyon with her suburbs: and Daberah with her suburbs, and Jarimoth with her suburbs: Engannim with her suburbs, fourte cyties. And oute of the trybe of Aser, Qisai with her suburbs, Abob with her suburbs, Holahash with her suburbs, and Robob with her suburbs, fourte cyties. And oute of the trybe of Asephthal, the cytie for the slayer to slye vnto: Kedesh in Galile with her suburbs: and Hamothdoy with her suburbs: and Carthan with her suburbs: thre cyties. All the cyties of the Gersonites thretye without their hyndredes, were. xiii. cyties with theyr suburbs.

And vnto the other hyndredes of the chyldren of Merari, the rest of the Leuites, they gaue oute of the trybe of Zabulon: Iecnam with her suburbs: and Carthah with her suburbs: Danna with her suburbs, and Mahalal with her suburbs: fourte cyties. And oute of the trybe of Dan, Bozoz with her suburbs, and Jabelah with her suburbs: Iedimoth with her suburbs, and Napthaath with her suburbs: fourte cyties.

And oute of the trybe of Gad they gaue the cytie for the slayer to slye vnto: Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, Hesbon with her suburbs: and Jaser with her suburbs, fourte cyties in all, so that all the cyties of the chyldren of Merari thretye without their hyndredes (whiche were the rest of the hyndredes of the Leuites) were by theyr lotte, twelue cyties. And all the cyties that the Leuites had amonge the possession of the chyldren of Israel were. xlviii. with theyr suburbs. And these cyties laye euery one severallye, haunginge theyr suburbs rounde about them thretye without all the sayde cyties. And the Lorde gaue vnto Israel al the lande which he swore to geue vnto theyr fathers. And they conquered it, and dwelt therein. And the Lorde gaue them rest rounde about accordynge to all that he swore vnto theyr fa-

thers: and there stode not a man of all they: en-
mies before them. The Lorde also deliuered al
they: enemyes into they: handes. * There sca-
ped nothyng of all the good chynges, whiche
the Lorde had sayde vnto the house of Israel.
But all came to passe.

The xxii. Chapter.

Ruben, Gad, and the halfe tribe of Manasse are
sent agayne to they: possessions. They buyde an
aulter for a memoriall.

3 Then Josua called vnto the Ruben-
ites, the Gaddites, and to y^e halfe
tribe of Manasses, and sayd vnto
them: * ye haue kept alle that Mo-
ses the seruaunt of the Lorde com-
maunded you, & haue obeyed my voyce in al that
I commaunded you, ye haue not left your brethren
of a longe season vnto this daye, but haue kept
the commaundment of the Lorde your God.

And now that the Lorde hath gyuen rest vnto
your brethren as he p^romysed them, therfore
returne ye and go to youre tentes, and vnto the
land of your possession, which Moses & seruaunt
of the Lorde gaue you on the other syde Jordan.

But in anye wyse take diligent heed, and do
the commaundment and lawe, whiche Moses
the seruaunt of the Lorde charged you: * that
ye loue the Lorde your God, and walke in al his
wayes, and kepe his commaundementes, and
cleaue vnto hym, and serue hym with all youre
vertes and all your soules. And so Josua blessed
them and sent them awaye. And they went vnto
they: tentes.

25 Vnto the one halfe of the tribe of Manasses
Moses gaue the possession in Basan: and vnto
the other halfe therof gaue Josua amonge their
brethren on this syde Jordan westwarde. And
Josua sent them a waye also vnto they: tentes,
and blessed them, and sayde vnto them: returne
with moche riches vnto your tentes, and wyth
a greate multitude of cattell, with syluer and
golde, with brasse and yron, and with moch rap-
ment, and * deuyde the spoyle of your enemyes,
wyth your brethren.

And the chyldren of Ruben, the chyldren of
Gad, and halfe the tribe of Manasses, returned
and departed from the chyldren of Israel out of
Siloh: whych is in the lande of Canaan) to go
vnto the countrie of Gilead to the lande of they:
possession whych they had obteyned, accordyng
to the word of the Lord by the hande of Moses.
And whē they came vnto the place of Geliloth
besyde Jordan (that is in the lande of Canaan)
there the chyldren of Ruben, the chyldren of Gad,
and the halfe tribe of Manasses, buyde an aul-
tare fast by Jordane, and that a great altare to
se to. Whiche whē the chyldren of Israel hearde
of, they sayde: beholde, the chyldren of Ruben,
the chyldren of Gad, and the halfe tribe of Ma-
nasses haue buyde an aulter in the forefront of
y^e lande of Canaan euē in Geliloth besyde Jor-
dan on the syde of y^e chyldren of Israel. And whē
the chyldren of Israel hearde of it, the whole co-
gregacyon of the chyldren of Israel gathered
them togyther at Siloh to make battell agaynst

them. And the chyldren of Israel sent vnto the
chyldren of Ruben and to the chyldren of Gad,
and to the halfe tribe of Manasses into the land
of Gilead, whiche the sonne of Elazar the
prieist, and wyth hym ten laydes, of euery chiefe
house a layde, they rownt all the trybes of Isra-
el, which were heedes of they: fathers househol-
des amonge the thousandes of Israel. And they
wente vnto the chyldren of Ruben, and to the
chyldren of Gad, and to the chyldren of the halfe
tribe of Manasses, vnto the lande of Gilead,
and they spake wyth them, sayinge.

Thus sape the hole congregacyon of the Lorde
* what transgression is this that ye haue trans-
gressed agaynst y^e God of Israel, to turne away
this daye from the Lorde, in that ye haue buy-
de an aulter for to rebel this daye agaynst
the Lorde. Is the * wyched dede of Deor to ly-
tle for vs, whereof we are not yet cleansed vnto
this daye, and for the whych there was in the
congregacyon of the people a plague of the Lorde
ye also are touned awaye this daye from the
Lorde. And seinge ye rebel todaye agaynst the
Lorde, it wyll come to passe, that tomorrow he
shalbe wyth wyth alle the congregacyon of Is-
rael. Notwithstandyng if ye thynke, that the
lande of your possession is vncleane, then come
ouer vnto the lande of the possession of the Lord
wherē the Lordes Tabernacle dwelleth, and
take possession amonge vs. But transgresse
not agaynst the Lord, nor prouche vs to buyde
you any other aulter, save the aulter of the Lord
oure God. * Wd not Acan the sonne of Zareth
trespasse in the excommunicate thyng, & watsh
fell on all the congregacyon of Israel, whych
notwithstandyng that he was but one man,
yet he alone perished not for his wychednesse.

Then the chyldren of Ruben and the chyld-
ren of Gad, and halfe the tribe of Manasses answe-
red, and sayd vnto the heedes ouer the thousan-
des of Israel: The God of goddes, the Lorde
God of Goddes, euen the Lord he knoweth, and
also shal Israel knowe. If it be to rebell, or to
transgresse agaynst the Lorde, that thou Lorde
saue vs not this daye. Or els yf we haue buyde
vs an aulter to returne fro solowynge y^e Lorde,
or to offere thereon burnt offerynges, or meate offe-
rynges, or to offere peace offerynges thereon: let the
Lorde requyre it, & (and iudge). And yf we haue
not rather done it of a carelesnesse & of a sure oc-
casyn, sayinge: In tyme to come your chyldren
myght sape vnto oures: what haue ye to doo
wyth the Lorde God of Israel: the Lorde hath
made Jordan a baryere betwene vs and you (ye
chyldren of Ruben and of Gad) ye haue no part
therfore in the Lorde: and so shal your chyldren
make oure chyldren reasse from fearyng the
Lorde.

Therefore we & (take better aduysment and) sayde:
We wyll make vs an aulter, not for burnt offe-
rynges, nor for sacrificies, but for a * wytnesse be-
twene us & you, & oure generacions after vs, &
we shoulde serue the Lorde, wyth our offeryn-
ges, sacrificies and peace offerynges before hym:
& that your chyldren shoulde not sape to oures in
tyme

time to come: ye haue no parte in the Loyde.

Therefore sayde we, that ye shoulde so saye to vs: as to ouer generacions in time to come, y we wolde saye agayne: Beholde the falspon of the aulter of the Loyde, which our fathers made not for burnt offerings, but for a witness betwene vs and you, God forsyd, that we shoulde rebell agaynst the Loyde, and turne this daye from after hym, and buyde any other aulter for burnt offerings, oblations, or sacrifices, save the aulter of the Loyde our God, that is before vs tabernacle.

And when Phinehes the priest, and the lordes of the congregacyon & herdes ouer the thousandes of Israel which were with hym, heard these wordes that the chyldren of Ruben, and the chyldren of Gad and the chyldren of Manasses spake, they were wel content. And Phinehes the sonne of Eleazar the priest sayde vnto the chyldren of Ruben and to the chyldren of Gad, and to the chyldren of Manasses, this daye we perceyue, that the Loyde is amonge vs, because ye haue not done this trespass agaynst the Loyde: Howe ye haue rydde the chyldren of Israel out of the hande of the Loyde.

And Phinehes the sonne of Eleazar the priest with the lordes returned from the chyldren of Ruben, and from the chyldren of Gad out of the lande of Gilead, vnto the lande of Canaan, to the chyldren of Israel, and brought them this word agayne. And the saying pleased the chyldren of Israel, and they blessed God, & yd not entende to go agaynst them in battell, and to destroy the lande whiche the chyldren of Ruben and Gad dwelt in. And the chyldren of Ruben and the chyldren of Gad called the aulter: Our witness that the Loyde is God.

The xxiii. Chapter.

Josua exhorteth the people, that they shoulde not turne from the Lawe.

After that the Loyde had gyuen rest vnto Israel from all theyr enemies rounde aboute, that Josua waxed olde, and was strycken in age. And Josua called for al Israel, and for theyr elders, theyr herdes, theyr iudges and officers, & sayde vnto them: I am olde and strycken in age.

And ye haue seene all that the Loyd your God hath done vnto all these nacjons before you, howe the Loyde your God hath fought for you. Beholde, I haue subdued vnto you these nacjons that remaine, to be an inheritaunce for your tribes: euen from Jordan, & from the lande of all the nacjons that I haue destroyed, euen vnto the great see westwarde. (And there remaine yet many nacjons.) And the Loyde your God shall expel them before you, and cast the from out of your syde, and ye shall conquere theyr lande, as the Loyde your God hath sayd vnto you.

So to therfore as strongly as ye may, that ye take hede & do all that is wyrtten in the booke of the lawe of Moyses, & that ye do not aspyde therefrom, to the ryght hande or to the left: and lest that when ye come amonge these nacjons,

(euen among these that are left to you) ye make mencion or sweare by the names of theyr goddes: & that ye neither letue them nor bowe your selues vnto them. But that ye stycke fast vnto the Loyde your God, as ye haue done vnto this daye. So shall the Loyde caste out before you greute nacjons and myghtye, as no man hath bene able to stande before you hitherto.

* One man of you shal chase a thousand: for the Loyd your God be syghthe for you, as he hath promysed you. Take good hede therfore vnto your selues, that ye loue the Loyde your God.

Elis, if ye go backe and cleaue vnto the rest of these nacjons that remaine with you, and shal make maryages with the, and go vnto them, and they to you: be ye sure, that the Loyde your God wyl nomore caste out all these nacjons from before you. * But they shal be snares and trappes vnto you, and scourges in youre sydes, and thornes in youre eyes, vntill ye persythe from of this good lande, whiche the Loyd your God hath gyuen you.

And beholde, this day do I enter into the way of all the world, and ye knowe in all your herites and in all your soules, that nothynge hath sayled of all the good thynges which the Loyde your God promysed you: But all are come to passe, and nothynge hath sayled therof. Therefore as all good thynges are come vpon you, whiche the Loyde your God promysed you, so shall the Loyde hyng vpon you all euyl, vntill he haue destroyed you fro of this good lande, whiche the Loyde your God hath gyuen you, when ye haue transgressed the appoyntment of the Loyde your God, whiche he commaunded you: & haue gone, & serued straunge goddes, and bowed your selues to them. Then shal the wrath of the Loyd waxe whore vpon you, and ye shall persythe quike liue from of the good land which he hath gyuen you.

The xxiiii. Chapter.

Josua exhorteth the people to the keeping of the lawe. He dyeth. The bones of Joseph are buryed.



And Josua gathered all the tribes of Israel to Sichem, and called for the elders of Israel, and for theyr herdes, iudges and officers, & they presented them selues before God.

And Josua sayd vnto all the people: thus sayeth the Loyde God of Israel: * your fathers dwelt on the other syde of the floude in olde tyme: euen Thareth the father of Abrahams, and of Nachor, and serued straunge goddes.

And I toke your father Abrahams from the other syde of the floude, and brought hym thoroughout all the lande of Canaan, and multiplied his seed, and gaue hym Isaac.

And I gaue vnto Isaac, Jacob & Esau: And I gaue vnto Esau mounte Seir, to possesse it. But Jacob & his chyldren went down into Egypt.

I sent Moyses also & Aaron. And I plagued Egypt: & when I had so done amonge them, I brought you out, & I brought your fathers out of Egypt. And as they came vnto the see, the Egyptians folowed after your fathers with charrettes & horsemen vnto the Red see. * And when they

cried

erped vnto f Lozbe, the Lozbe put darkness be-
tweene you and the Egyprians, and broughte the
set vnto them, and covered them. And your eyes
haue seene what I haue done to the Egyprians.
And ye dwelt in the wilderness a longe season.
And I broughte you into f land of the Amoi-
tes, which dwelt on f other syde Jordan. And
they fought with you: I gaue them into your
hand, that ye might requere they couerite. And
I destroyed them from out of your syght.

SUM. 11. 1. 2.

PS. 111. 2.
DEUT. 1. 1.

* Then Balak the sonne of Zipho: kynge of
Moab arose and warred agaynst Israel, & sent
and called Balak the sonne of Beor: for to curse
you. But I wolde not hearken vnto Balak, and
therfore he rather blessed you: And so I deliuer-
red you out of his hand. And ye went ouer Jor-
dane, and came vnto Jericho, and the men of Je-
richo fought agaynst you: the Amozites, where
sires, Cananites, hethtes, Girsomites, Henites
and Jebusites, and I deliuered them into your
hande. And I sent x hoynettes before you, which
cast them out of your syght: euen the two kyn-
ges of the Amozites: but not with your owne
swearde or with your owne bowe. And I haue
gyuen you a lande, in whiche ye dyd not labour,
and cyties whiche ye buylte not, and whiche ye
dwel in: vineyardes also and oliue trees which
ye planted not, and wherof ye do eate.

DEUT. 1. 1.

LEU. 11. 1.
DEUT. 1. 1.

* Now therfore feare the Lozbe, and serue him
in perfectnesse and truthe: And put awaye the
goddess, which your fathers serued on the other
syde of the floude, and in Egypte, and serue ye f
Lozbe. And yf it seme euyl vnto you to serue the
Lozbe, then chofe you this daye whome ye wyl
serue, whether the goddess whiche your fathers
serued (that were on the other syde of the floude)
eyther the goddess of the Amozites, in whose
lande ye dwell. As for me and my house, we wyl
serue the Lozbe.

D

The people answered and sayde: God forsyd,
that we shulde forsake the Lozbe, & serue strange
goddess. For f Lozbe our God, he it is f brought
vs and our fathers out of the lande of Egypte,
and from the house of bandage, and whiche dyd
those greete myracles in our syght, & preserued
vs in all the waye that we went, and among al
the nacjons whiche we came thowre. And the
Lozbe dyd caste oute before vs all the nacjons,
specially the Amozites which dwelt in the land.
And therfore wyl we also serue the Lozbe, for
he is our God.

E

And Josua sayde vnto the people. Ye can not
serue f Lozbe: for he is an holpe God, & a gelous
God, & can not beare your iniquitie & synne. Yf
ye forsake the Lozbe & serue strange goddess, * he

JOS. 24. 1.

wyl turne & do you euyl, & consume you, after
that he hath done you good. And f people sayde
vnto Josua: naye, but we wyl serue the Lozbe:

And Josua sayde vnto the people: ye are wyt-
nesses your selues, that ye haue chosen you the
Lozbe, to serue him: and they sayde: we are wyt-
nesses. Then put a waye (sayd he) the strange
goddess which are amonge you, and bowe your
bettes vnto the Lozbe God of Israel. The peo-
ple sayde vnto Josua: the Lozbe oure God wyl
we serue, and his voyce wyl we obeye. And so
Josua * made a couenaunte with the people the
same daye, and set an ozydynaunce and lawe be-
foze them in Sichem.

11. 1. 1. 1.

And Josua wrote these wordes in the booke f
of the lawe of God, and toke a great stone, and
pyched it on ende in the sayde place, euen vnder
an oke that was in the sanctuarie of the Lozbe.
And Josua sayd vnto the people: behold: * this
stone shalbe a wytnesse vnto vs, for it hath herd
all the wordes of the Lozbe which he spake with
vs. It shalbe therfore a wytnesse vnto you, lest
ye deny: * (and dytchable word) your God. And so Jo-
sua let the people departe, euerye man vnto hys
enherytance.

1. 1. 1. 1.

GEN. 22. 1.
JOS. 24. 1.

And after these thynges it came to passe, that
Josua the sonne of Nun, the seruaunt of f Lozbe
dyed, being an hundred and ten yeres olde. And
they buried him in f cousterp of his * enherytance
euen in Chamnah Bareth, whiche is in mount
Ephraim, on the northsyde of the byll of Saas.

JOS. 24. 1.

And Israel serued the Lozbe * all the dayes of
Josua, and all the dayes of the elders that ouer-
lyued Josua, and which had knowen al f wo-
kes of the Lozbe that he had done for Israel. And
the * bones of Joseph, which the chyldren of Is-
rael brought out of Egypt buried they in Sichem
in a parcell of grounde whiche Jacob bought
of the sonnes of Hemoz f father of Sichem, for
an hundred pces of syluer, and it became

II. 1. 1. 1.

GEN. 13.
DEUT. 34. 1.

GEN. 22. 1.

the enherytance of the chyldren of
Joseph. And Eleazar the
sonne of Aaron dyed,
whome they bu-
ryed in an
byll
that pertayned to Phinehes his
sonne, whiche (byll) was
gyuen him in mount
Ephraim.

The ende of the booke of Josua,
whom the Hebrues call,
Jehosua.

The booke of Judges

called in the Hebrew Shophim, and in the Latine Iudicum.

The first Chapter.

After Joshua was dead, Juda was conditute layde ouer the armye.



After the death of Joshua, it came to passe, that the chyldren of Israel asked of the Lorde saying: who shall go vp for vs agaynst the Cananites, and who shall fyght agaynst them? And the Lorde sayd: Juda shall go vp, & be-

hold. I haue deliuered the land into his handes. And Juda sayd vnto Simeon his brother: come vp with me in my lot, & we may fyght agaynst the Cananites: And I wyll go with you into thy lotte. And so Simeon went with him.

And Juda went vp, and the Lorde deliuered the Cananites and Hiriites into their handes. And they slew of them in Bezek ten thousand men. And they founde Adonibezek in Bezek. And they fought agaynst him, and slew the Cananites, and Hiriites. But Adonibezek fled, and they folowed after hym, & caught him, & cut of his thymbes and his greate toes. And Adonibezek sayd: the thorne and ten hynges haueynge they thymbes and greate toes cut of, gathered they meat vnder my table: & as I haue done, so God hath done to me agayne. And they brought hym to Ierusalem, and there he dyed.

The chyldren of Juda fought agaynst Ierusalem, and toke it: and smote it with the edge of the swerde, and set the cytie on fyre. Afterwarde the chyldren of Juda went to fyght agaynst the Cananites, that dwelt in the mountayne, & towarde the south, & in the lowe countrey. And Juda went agaynst the Cananites that dwelt in Hebron, whiche before tyme was called Cariath Arbe. And slewe Safai. Thiman & Chalmat. And from thence they went to the inhabitants of Dabie, whose name in old tyme was called Cariathsepher, (that is a cytie of letters.)

And Caleb sayde: he that smyth Cariathsepher, and taketh it, to hym wyll I gyue Asaph my daughter to wyfe. And Orhomiel the sonne of Kenes Calebs yonger brother toke it, to whome he gave Asaph his daughter to wyfe, & as they

went, he counseled hym to aske of her father a feide. And then he lyghted of her asse: and Caleb sayde vnto her: What ayleth thee? she answered vnto hym, gyue me a blessing: for thou hast gyuen me a southwarde (or dyne) land: gyue me also springes of water. And Caleb gave her springes both aboue and beneth. And the chyldren of the Beniamite, Moses father in lawe went vp out of the cytie of palmertrees, with the chyldren of Juda into the wyldernesse of Juda, that lyeth in the south of Ierad, and they went and dwelt amonge the people.

And Juda went with Simeon his brother, and they slewe the Cananites that inhabited Zephath, and vnto the d: dropedit, & called the name of the cytie Hoima. And at the laste Juda toke Ierad with the coostes therof, and Ierhalon with the coostes therof. And Ierhalon with the coostes therof. And the Lorde was w Juda, & he conquered the mountaynes, but coulde not dryue out the inhabitants of the valeys, because they had charettres of yb. And they gave Hebron vnto Caleb, as Moses sayd. And he expelled thence the thre sonnes of Enak.

And the chyldren of Beniamin dyd not cast out the Jebusites, that inhabited Ierusalem, but the Jebusites dwell with the chyldren of Beniamin in Ierusalem vnto this daye.

And in lyke maner they that were of the house of Joseph went vp to Bethel, & the Lorde was with the, & the house of Joseph searched out Bethel which before tyme was called Lus. And the spyessawe a man come out of the cytie, and they sayd vnto hym: the we vs the way into the cytie, & we wyll shewe the mercepe. And wher he had shewed them the waye into the citie, they smote it with the edge of the swerde, but let the man and all his household go free. And the man went into the landes of the Hethites, and buyt a cytie, and called the name therof Lus, whych is the name therof vnto this daye.

Reppher dyd Danasse expell Bethseam with her townes. Chaanach with her townes, the inhabitants of Doi with her townes, the inhabitants of Iebalaam with her townes, neppher the inhabitants of Mazedo with her townes: but the Cananites were bolde to dwell in the lande. But it came to passe, that assoone as Israel was waxed myghtye, they put the Cananites to tribute, and expelled them not.

In lyke maner Ephraim expelled not the Cananites that dwelt in Gazer, but the Cananites dwelt still in Gazer amonge them.

Reppher dyd Zabulon expell the inhabitants of Ictron, neppher the inhabitants of Rabalol: But the Cananites dwelt amonge them, and became tributaries.

Reppher dyd Isser cast out the inhabitants of Icho, neppher the inhabitants of Zidon, and Ihalab, Iezib, and Halbah, Aphek, Aze of Robob, but the Herytes dwelt amonge the Cananites the inhabitants of the lande, for they myght not dryue them out.

Reppher dyd Repphalim dryue out the inhabitants of Bethseam, not the inhabitants of Bethseam.

Josh. iii. a. dca. ccc. lxx. a.

Josh. xii. a.

Josh. xiii. b.

Josh. xiii. c.

Josh. xv. a.

Josh. xv. b.

Josh. xv. c.

Josh. xvi. a.

Josh. xvi. b.

Josh. xvi. c.

Josh. xvi. d.

B. iii. Berpanath

Bethanath, but dwelt amongst the Canaanites the enbaptours of the lande. Neuerthelesse the enbaptours of Bethanath and of Bethanath became tributaries vnto them.

And the Amozites troubled the chyldren of Dan in the mountayne, and suffered them not to come downe to the vallepe. And the Amozites were content to dwell in mount heres ^(which is by interpretyng, a byrmyng) in hailon and in Dalabim. And the bande of Joseph persuaded, so that they became tributaries: and the cooste of the Amozites was from the goinge up to Arahim, and from the rocke ywarde.

The .ii. Chapter.

The angell rebuketh the people, because they had made peace with the Canaanites, yea: as they are punished.

Ad the angell of the Lorde came up from Sugil to Bochim, & sayd: I made you to go out of Egypte: & have brought you vnto the lande which I swate vnto your fathers.

* And I sayd: I wyl not breake myne appoyntment that I made vnto you. And ye also shal make no couenaunt wth the enbaptours of this land, but shal breake downe their altiers. Neuerthelesse, ye haue not hearkened vnto my voyce, why haue ye this done? Wherefore, I haue yher wyse determined, that I wyl not cast the out before you: but they shal be thornes vnto you, and their goddes shal be a snare vnto you. And when the angell of the Lorde spake these wordes vnto al the chyldren of Israel, the people cryed oute, and wepte: And called the name of the place place:

In a place of faste as Iuda.

* Bochim, and offered sacrifices vnto the Lorde.

And when Josua had sene the people at wape, the chyldren of Israel went euery man into his enperisaunce to possesse the lande. * And the people serued the Lorde all the dayes of Josua, and all the dayes of the eldres that outliued Josua, and had sene all the great workes of the Lorde that he dyd for Israel. And Josua the sonne of Nun the seruante of the Lorde & dyed, when he was an hundred and ten yeres olde: whome they buryed in the coostes of his enperisaunce: euen in Chamath hares in mounte Ephraim on the northsyde of the hill Gaas. And euen so at that generacyon were put vnto they fathers, and there arose an other generacio after them which neyther knewe the Lorde, nor yet the workes, whiche he had done for Israel.

And then the chyldren of Israel dyd wychehly in the syght of the Lorde, and serued Baalim, and forsoke the Lorde God of they fathers, which brought them out of the land of Egypt, and folowed straunge goddes, euen of the goddes of the nacyons that were rounde about the, and bowed them selues vnto them, and angered the Lorde. They forsoke the Lorde, and serued Baal and Astaroth, and the wyath of the Lorde waxed whor agaynst Israel, and he deliuered them into the handes of raueners: that spoyled them, and solde them into the handes of they enemyes rounde aboute them, so that they had

no power any longer to stande before they enemyes. But whither soeuer they wente oute, the bande of the Lorde was agaynst them with euyl lucke, euen as the Lorde promysed them, & as he swate vnto them. And he punished them soze.

Neuerthelesse, the Lorde raised up Judges, whiche deliuered them out of the handes of they oppressers, & yet for all that they wolde not herken vnto their Judges: But rather tolt a whozyng after straunge goddes, and bowed them selues vnto them, and turned quychly out of the wape which their fathers walked in, obeying the commaundementes of the Lorde: But they did not so.

And when the Lorde raised them up Judges, he was with the Judge, and deliuered them out of the bande of they enemyes all the dayes of the Judge: for the Lorde had compassion ouer they sorrownges, whiche they had, by the reason of them that oppressed them and deryed the: yet for all that as lone as the iudge was deed, they turned, & dyd worse then they fathers, in folowynge straunge goddes, and in scrupnge them, and creald not from they owne inuencyons, nor from they malicious wape.

And the wyath of the Lorde was moued agaynst Israel, and he sayd: because this people harthe transgressed myne appoyntment which I commaunded they fathers, and haue not hearkened vnto my voyce, I wyl henceforth not cast oute before the one man of the nacyons, whiche Josua leste when he dyed, that thoughte them I wape * proue Israel, whether they wyl hepe the wape of the Lorde, and walke therein, as they fathers dyd or not. And so the Lorde leste those nacyons, and dyone them not oute immediately, neyther deliuered them into the bande of Josua.

The .iii. Chapter.

Othniel deliuereth Israel. Alhud syneth byngs agayn. Samgar syneth the Philistines.

These are the nacyons which the Lorde left, that he myght proue Israel by the: euen as many of Israel as had not knowen all the warres of Canaan. Onely for the lernynge of the generacion of the chyldren of Israel: that he also myght teache them warre, in asmoche as they that were before them, knewe nothing thereof. Of those whom he left, there were syue lordes of the Philistines, and all the Canaanites, and the Sodomites, and the heuites & dwelt in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israel by, & to wete, whether they wolde hearken vnto the commaundementes of the Lorde, whiche he commaunded they fathers by the bande of Moses.

And the chyldren of Israel dwelt among the Canaanites, hebytes, Amozites, wherehytes, heuites, & Jebusites, & toke the daughters of the tobe their wyues, & gaue they owne daughters to they sonnes, & serued they goddes. And the chyldren of Israel dyd wickedly in the syght of the Lorde, & forgoat the Lorde they God, and serued Baalim and Astaroth. Therefore the Lorde was angrey wth Israel, and deliuered the into the handes of Chusan Rishathaim kynge of Mesopotamia.

of Mesopotamia, and the children of Israel learned Chusan Rishaim. viii. peres.

And when the child of Israel cried vnto the Lord, the Lord stirred up a saviour, to the child of Israel, & saved them: one Othniel the sonne of Kenes, Gileads younger brother. And the spirit of the Lord came vpon hym. And he iudged Israel & went out to war. And the Lord deliuered Chusan Rishaim kynge of Mesopotamia into his hand, & his hand preuailed agaynst Chusan Rishaim. And the lande had rest forty peres, & Othniel the sonne of Kenes dyed. And the children of Israel went to agayne, and committed wickednes in the sight of the Lord. And the Lord strengthened Eglon the kynge of the Moabites, agaynst the children of Israel, because they had committed wickednes before the Lord. And this Eglon gathered vnto the him children of Ammon, and the Amalechites, and went and smote Israel, and conquered the cite of palmestrees. And so the children of Israel serued Eglon the kynge of Moab egypten peres. But whē they cried vnto the Lord, the Lord stirred them up a saviour. I had the sonne of Gera the sonne of Serim, a man that coulde do nothyng handsomly with his right hande.

And by him the children of Israel sent a present vnto Eglon the kynge of Moab: but Ihud made hym a dagger wth two edges, of a cubyte length, and he dyd gyde it vnto disarayment vpon his right thigh, and caried the present vnto Eglon the kynge of Moab. And Eglon was a deepe fatte man. And it fortuned that whē he had presented the present, he sent the people that bare it awaye, but he hym selfe turned agayne from the place of grauen ymages, that was by Gulgul, and sayde: I haue a secret errande vnto the, O kynge. Whiche sayde hepe sylene. And all that stood before hym, went out from hym.

And Ihud came vnto hym, & in a somer parler, whiche he had, sat he hym selfe alone, & Ihud sayde: I haue a message vnto the from God: he arose oute of his seate. And Ihud put forth his left hande, & toke the dagger fro his right thigh, and thrust it into his bely, and the harte wet in after the blade. And the harte closed the harte, so that he myght not drawe the dagger out of his bely, but the dyr came out. Ihud gat hym oute at a posterne doore, and shut the doores of the parlour about hym, and locked them.

When he was gone out, his seruantes came, and when they sawe that the doores of the parlour were locked, they sayd: peradventure he covered his feet in his somer chambr. And they caried tyll they were ashamed, & beholde: seinge he opened not the doores of the parlour, they toke a keye, and opened them. And beholde, they: lo, he was fallen downe dead on the earth. And Ihud escaped (whyle they caried) & was gone beyonde, to the place of the grauen ymages, and escaped vnto Beerath.

And when he was come, he blew a trompet in mount Ephraim. And the children of Israel went downe with him from the hyl, and he wnt before them. And he sayd vnto them: follow me:

for the Lord hath deliuered your enemyes the Moabites into your hand. And they descended after hym, and toke the passages of Jordan, towarde Moab, & suffered not a man to passe ouer. And they slew of the Moabites the same tyme, vpon a ten thousande men, which were all fatte and me of war, and they escaped not a ma. Moab was subdued that daye, vnder the hande of Israel, and the lande had rest lxxx. peres.

After hym was Samgar the sonne of Anath, whiche slew of the Philistines, v. hundred men with an ore goode, and deliuered Israel also.

The. iiii. Chapter.

Deborah and Barak deliuer Israel. Deborah is called of Iud.

And the children of Israel began agayne to do wychedly in the sight of the Lord when Ihud was dead. And the Lord solde them into the hande of Jabin kynge of Canaan, that ragned in Hazor, whose captayne of warre was called Sisara, whiche dwelt in haroloth of the Gentiles. And the children of Israel cried vnto the Lord: for he hadde nyne hundred charrettes of yron, and twenty peres he troubled the children of Israel very sore.

And Deborah a prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and the same Deborah dwelt vnder a paulme tree, betwene Ramath and Bethel, in mount Ephraim.

And the children of Israel came vp to her for iudgement. And she sent and called Barak the sonne of Abinoam, oute of Kedesh Nephtalim, and sayd vnto hym: hath not the Lord God of Israel commaunded the, to leade wyth thy wyfe, men to mount Thabor, and take wyth the ten thousande men, of the children of Reubyn and of the child of Zabulon? And I wyl lye vnto the to the ryuer Kison, Sisara, the captayne of warre vnto Jabin, wyth his charrettes, and his people, and wyl deliuer hym into thyne handes. And Barak sayd vnto her: if thou wilt go wyth me, I wyl go: But if thou wilt not come with me, I wyl not go. She sayde: I wyl surely go wyth the, but thy iouney that thou takest, shall not be for thyne honour, for the Lord shall sell Sisara into the hande of a woman. Deborah went with Barak to Kedesh. And Barak called Zabulon & Nephtalim to Kedesh, & led after hym ten thousande men: and Deborah went wyth hym.

But Haber the Kenite (which was of the child of Hobab the father in law of Moyses) removed from the other Kenites, and pitched his tent vntyl the playne of Aanaim, whiche is by Kedesh.

And they shewd Sisara, that Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara gathered together all his charrettes euen ix. hundred charrettes of yron, and all the people that were wth hym from of haroloth of the Gentiles, vnto the ryuer of Kison. And Deborah sayd vnto Barak: vp, for this is the day in which the Lord hath deliuered Sisara into thyne hand: is not the Lord gone oute before the? And so Barak went downe from mount Thabor, and tenthousande men after hym.

But the Lord destroyed Sisara and all his charrettes,

charrettes, and al his booste with the edge of the swerde, before Barak: so that Sisara lighted downe of his charret, and fled away on his feet. But Barak folowed after the charrettes & after the host, even vnto Harosheth of Gittiles. And all the host of Sisara fell vpon the edge of the swerde, and there was not a man left. Howbeit, Sisara fled away on hys feet to the tente of Jael the wyfe of Haber the Kenyete: for there was peace betwene Jabin the kynge of Hazor, and the household of Haber the Kenyete.

And Jael wente out to mete Sisara, and said vnto him: turne in my lorde, turne into me, feare not. And when he had turned in vnto her into her tent, she couered hym with a mantell.

And he sayde vnto her: gyue me a lytle water to drynke, for I am thyrstye. And she opened a bottle of mylke, and gaue hym drynke, and couered hym. And agayne, he sayd vnto her: stide in the doore of the tent, and when any man doeth come and enquire of the, whether there be anye man here, thou shalt saye naye.

Then Jael Habers wyfe toke a naye of the tent, & an hamer in her hand, and went softly vnto hym, and smote the naye into the temples of his heed, and fastened it into the grounde, for he slombred soze, and was werye. And so he dyed.

And beholde, as Barak folowed after Sisara, Jael came out to mete hym, and sayde vnto him: come, and I wil shewe the the man, whom thou sekest. And when he came into her tente: Beholde, Sisara laye dead, and the naye was in hys temples. And so God brought Jabin the kynge of Canaan into subiection that daye before the children of Israel. And the bande of the children of Israel prospered, and prenapled agaynst Jabin the kynge of Canaan, vntyl they had brought hym to nought.

The. v. Chapter.

The songe and thanksgyving of Deboza and Barak after the victorye.

In the dayes of Deboza and Barak the sonne of Abinoam sang the same day, saying: Praise ye the Lorde, for the quengnyng of Israel, & for the people that became lowlyng. Heare O ye kynghes, heathen O ye prynces: I, even I, will synge vnto the Lorde. I will praise the Lorde God of Israel.

Lorde, * when thou wentest out of Seir, when thou departest oute of the felde of Edom, the earth trembled, and the heauens rayned: the cloudes also dropped water. * The moystaynes melted before the Lorde, euen as dyd Dynal, before the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath, in the dayes of Jael the hye wayes wer vnuccupped: And the runners of the pathes walhed & howe by wayes.

The inhabytours of the townes were gone, they were gone in Israel, vntyl J Deboza came vp, which came vp a mother in Israel.

They chose newe goddes, and then had they (the enemy) in gates, though there were wyld and spere. There was not a wyld or spere sene amonge fourtye thousande of Israel.

My heart longeth the gouernours of Israel, and them that are wplyng amonge the people. O praise ye the Lorde.

Speake ye that ryde on saye asses, & that syt bypermost in iudgement, & walke by wayes.

At the cryng of the archers amonge the drawers of water, there shal they speake of the ryghteousnesse of the Lorde, his ryghteousnesse in the vnfenced places of Israel: then shal the people of the Lorde go downe to the gates.

Up Deboza vp, get the vp, and synge a songe * I pray Barak, and leade the captiue captiue thou sonne of Abinoam.

Then shal they that remaine, haue dominion of the proudest of the people (of Jabin): The Lorde shal for my sake haue dominion ouer the mightie. Out of Ephraim was there a rote of them agaynst Amalek, and after the Ben Jamin amonge the people. Oute of Gachir came rulers, and out of Zabul they that gouerne the penne of the wynter.

And of Issachar, there were prynces in Deboza, Issachar also & Barak were sent on their feet in to the valley, when in the departing awaye of Ruben there were great men, and wyse of heart.

Why abodest thou amonge the shepfoldes, to heare & bleatynge of flockes, & to separate thy selfe awaye with great men & wyse of heart?

Gilead also obode beyonde Jordan: and why doth Dan remaine in byppes?

And continued on the seer hoze, and tarped in hys decaped places.

But the people of Zabulon haue leoparde they: lyues euen vnto the deathe, lyke as dyd Asycholim in the hye places of the felde.

The kynghes came and fought, then fought the kynghes of Canaan in Thannab, by the waters of Hagiddo, and wanne no moneye.

They fought from heauen, euen the starres in they; courtes fought agaynst Sisara.

The ryuer of Euphrat remoued them, that asscient ryuer, the ryuer Euphrat: My soule shal tread (hym) downe myghtely.

Then were the doore houses smytten asondze by the means of the prauynghes that they; myghtye men made.

Curse ye the cytie of Meros (sayd the aungell of the Lorde) curse the inhabytours thereof, because they came not to helpe the Lorde, to helpe the Lorde with the myghtye.

Jael the wyfe of Haber the Kenyete shal be blessed aboute other women, blessed shal she be aboute other women in the tent.

* He asked water, and she gaue hym mylke, she brought forth butter in a lordly wyse.

* She put her hande to a naye, and her ryght hande to the smythes hammer: with the hammer smote she Sisara, & smote hys heed, wounded hym, and pearced hys temples.

He bowed hym downe at her feet, he fell downe: and laye styll: At her feet he bowed hym downe, & fell. And when he hand sonke downe, he laye styll desolate.

The mother of Sisara looked out at a window, & cryed howe the latter! Why is his charret so longe

so longe a comynge / Why tary the wheles of
hys carters?

At the wyse labres answered her. yea. & her
owne wordes answered her selfe.

Surelye they haue founde, they deuyde the
spoyles: euerie man hath a damsell or two: Wi-
sers hath a praye of dyuers coloured garnytes
euen a praye of rayment dyed woth sundrye co-
lours, and that are made of noble wothe: ray-
ment of dyuers colours & of noble wothe which
is mete for hym that is chiefe in distributyng of
the spoyles. And perswade all thynne enemyes: O
Lorde: but they that loue hym, let them be as
the sunne when he is set in hys myght.
And the lande had rest fortye yeres.

¶ The vi. Chapter.

¶ Israel is oppressed of the Madianites: Geddon is sent
of God to be thery deliuerer.

And the chyldren of Israhel * comytted
wickednes in the syght of the Lorde.

And the Lord deliuered them into the ha-
des of Madian yere after yere. And the bande
of Madian preyed agaynst Israhel, and by-
cause of the Madianites, the chyldren of Israhel
made them denmes in the mountaynes and ca-
ues and strong holdes. And when Israhel hadde
sowen, the Madianites, the Amalechites, and
they of y east cōstrey came vp together agaynst
them: and pched they: tentes agaynst them,
and destroyed the increase of the earth, euentyl
thou come vnto Azah: and leste no sustynance
for Israhel, neyther shepe, or ox, or asse: for they
went vp, they and they: cattel, and came woth
they: tentes as a multitude of grechoppers: so
that both they and also they: camels were with
out nombre. And they entered into the lande to
destroye it. And so was Israhel exceedingly impo-
uerished in the syght of the Madianites, & cryed
vnto the Lorde. And wote the chyldren of Is-
rahel cryed vnto the Lorde because of the Madi-
anites, the Lorde sente vnto them a prophete,
whych sayd vnto them: Thus sayeth the Lord
God of Israhel: I set you fro Egypt & brought
you out of y house of bondage, and I ryd you out
of the bande of the Egyptians, and oute of the
bande of all that oppressed you and cast the oute
before you, and gaur you they: lande. And I
sayd vnto you: I am y Lorde your God, & feare
not the goddes of the Amoytes in whose lande
you dwell. But you haue not obeyed my voyce
And the angell of the Lorde came, and late vn-
der an Oke whych was in Ephrah, that pertay-
ned vnto Joas the father of the Eserites. And
his sonne Geddon pressed out wheate out of the
eares in a presse, to hyde it from the Madiani-
tes: and the Angell of the Lorde appeared vnto
hym, & sayd: the Lorde is with the, thou myght-
tye man of warre. And Geddon answered hym:
O my lorde, yf the Lorde be woth vs, whye is
all this come vpon vs? yea, and where be al his
myracles whych our fathers tolde vs of, & sayd
vnto the Lorde hyng vs out of Egypte?

¶ But now the Lorde hath forsaken vs, and de-
liuered vs into the bandes of the Madianites.
And the Lorde looked vpon hym, and sayd: So

hence in thys thy myght, and thou shalt deliuer
Israhel out of the bandes of the madianites:

haue not I sent the? And he answered hym: O
Lorde, wher woth that I saue Israhel? Beholde,
my hyndred is pooze in Canalles, & I am lytle
in my fathers house. The Lorde sayd vnto hym
I will be woth the: and thou shalt smyte the
Madianites, as they were but one man. And he
answered hym: O, yf I haue founde grace in
thy syght, & en thewe me a signe, that it is thou
that talkest woth me. Depart not hence, vntyl
I come agayne vnto the, & tyl I hyng myne
offryng, and haue set it before the.

And he sayd: I will tarye vntyl thou come
agayne. And Geddon went in, and made ready
a kyd, and swete cakes of an Ephra of flour, &
putte it woth the flethe in a basket, and put the
broth in a pot, and brought it out vnto hym vn-
der the Oke, and presented it. And the angell of
God sayd vnto hym: take the flethe & the swete
cakes, and laye them vpon thys roche, & poure
out the broth. And he dyd so. Then the angell of
the Lorde put forth the ende of the staffe that he
helde in his hande, and touched the flethe and the
swete cakes. And there arose vp fire out of the
roche, and consumed the flethe and the swete ca-
kes. But the angell of the Lorde vanysht out
of his syght. And when Geddon perceyued that
it was an angell of the Lorde, he sayd: Alas, O
Lorde God, & haue I therfore sente an angell of
the Lorde face to face, that I shoulde dye? And
the Lorde sayde vnto hym: praebe vnto the,
feare not, thou shalt not dye. The Geddon made
an autare there vnto the Lorde, and called it:

The Lorde of peace. And vnto thys daye it is
yet in Ephrah, that pertayneth vnto y father
of the Eserites. And it fortuneth that the same
nyght the Lorde sayd vnto hym: take a ponge
bulloche out of thy fathers house, and another
of vii. yeres olde, and destroye the autare of
Baal that thy father hath, and cutte downe the
groue that is by it, and make an autare vnto
the Lorde thy God vpon the top of thys roche,
in a conuenient place. And take the seconde bul-
loche, and offre burnte sacrifice vpon the wood
of the groue, whych thou shalt cut downe. The
Geddon toke ten men of hys seruautes, and dyd
as the Lorde had hym. But because he durst not
do it by daye for feare of hys fathers householde
and of the men of the cytie, he dyd it by nyght.

And when the men of the cytie were by eyle
in the moynynge: Beholde, the autare of Baal
was broken, and the groue cut downe that was
by it, and the seconde bulloche offered vpon the
autare that was made. And they sayde one to
another: who hath done thys thyng? & when
they enquired and asked, they sayd: Geddon the
sonne of Joas hath done thys thyng. The men
of the cytie sayde vnto Joas: hyng oute
thy sonne, that he may dye, because he hath de-
stroyed the autare of Baal, and cut downe the
groue that was by it. And Joas sayd vnto all
that stode by hym: Wyl ye piraide Baals cause?
or wyl ye be hys defenders? he that hath med-
led agaynst hym, let hym dye of the moynynge.

¶ B. v. ¶ The

Yf he be a God let hym be auenged of hym that cast doth his aulter. And from that day was Gedeon called Jerobaal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe his aulter.

¶ All the Madianites therefore and the Amalekites and they of the east, were gathered togother, and went and pitched in the valey of Israel: but the spirit of the Lorde came vpon Gedeon. * And he blew a trompet, & called: This yet to solow him, & sent messengers thowout al Manassers, & called the, which also byd solow hym. And he sent messengers vnto Herabul and Arphadulim, and they came to mete him.

Num. 13.
Jud. 11.

And Gedeon sayde vnto God: wyle thou save Israel in my hande, as thou hast sayd? Behold I wil put a fleece of wolle in f chyrching place. And yf the dew come on the fleece onely, and it be drye vpon all the earth besyde, then shall I be sure, that thou wyle save Israel by my hande, as thou saydest. And it came so to passe. For he rose up early on the morow, and thrust the fleece together, and wong the dew thereout, & filled a bosome of water: and Gedeon sayd againe vnto God: be not angry wth me, that I speake ones more. For I wyl proue ones agayn by the fleece. Let it be drye only vpd the fleece, and be drye vpon all f grounde. And God byd so that same nyght: For it was drye vpon the fleece only and there was dewe on all the grounde.

Gen. 22.

¶ The vii. Chapter.

Gedeon wth. 30. hundred men ouercometh the Madianites. Gedeon and 300 are slayne.

3
Jud. viii.

¶ Then Jerobaal (otherwise called Gedeon) & all the people that were wth him rose up early, and pitched beside the wel of Harab, so that the hoste of f Madianites were on f f northsyde of f Ro. he sayd howebeit towarde the valley. And the Lorde sayde vnto Gedeon: the people that are wth f are to many for me to gve the Madianites into thes handes, lest Israel make thes vanite agaynst me and saye: myne owne hande hath slayned me. Howe therefore make a proclamation in the eares of f people, & saye: * yf any ma be afeard, let him retorne. And f people arose earlye. And there departed and returned of the people whiche were at mounte Silead twenty and two. M. and there abode ten thousande.

Deut. 32.
1. Cor. 13. 11.

¶ And the Lorde sayde vnto Gedeon: the people are yet to many, bying them downe vnto f water, and I wil tepe them vnto the three. And of whom I saye vnto the, thus shall go wth the, f same shall go wth the. And of whom soeuer I saye vnto the, thus shall not go wth the, f same shall not go. So he brought downe f people vnto the water, and the Lorde sayd vnto Gedeon: as many as lappe the water wth thes tonges as a dogge doth, them put by the selues, and so do them that knel downe vpon thes knees to drynke. And the nombre of them that put thes handes to thes mowthes and lapped, were. 300. hundred men. But al the remnaie of the people knel downe vpon their knees to drynke water. And the Lorde sayd vnto Gedeon: By thes

the 300 men I flapped water, wil I save you: & deliuer f Madianites into thine hande. And let al f other people go euery ma vnto his place.

They therfore of the people toke vitayles to them, and theys trompetes. And he sent all the rest of Israel, euery ma vnto his tene, & comforted those that handes wth him. And f host of Madian was beneath him in a valeye. And it fortuned that the same nyght the Lorde sayde vnto hym: Arise, get the downe vnto the hoste for I haue deliuered the into thine hande. But yf thou feare to go downe, then go thou & pharaph thy ladde downe to the host, and thou shalt bracken what they saye, and so shall thine handes be stronge, to go downe vnto the hoste.

Then went he downe and pharaph his ladde, euen harde vnto the men of armes that were in the host. And the Madianites, the Amalekites and all they of the East, lay along in the valey, lyke a multitude of gra hoppers, and thes camellen were without nombre, euen as the lande by the see syde in multitude. And when Gedeon was come: Behold, there was a man that tolde a dreame vnto his neyghbour, and sayde: Behold, I dreamed a dreame, & me thought that a losse of barley bryde, tumbled into the booke of Madian, and came vnto a tente, and smote it f it fell, and ouertourned it, that the tente laye alonge. And his felowe answered and sayde: this is nothing elles save the sword of Gedeon the sonne of Ioas a man of Israel: for into his hande hath God deliuered Madian and all the hoste.

When Gedeon herde the telling of f dreame, and the interpretation of the same, he was wppressed, and returned vnto the host of Israel: & said vp, for the Lorde hath deliuered into your hand the hoste of Madian. And he deuyded f the 300. hundred men into thre companies, and gaue euery ma a trompet in his hand, & an empty pytcher, & lampes therein, & sayde vnto the: loke on me, & do like wyle, that wyl I come to the syde of the hoste, euen as I do, so do you: When I blowe w a trompet and all that are w me, blowe ye wth trompettes also on euery syde of the hoste, & saye: Is the sword of the Lorde & of Gedeon.

And so Gedeon and the thre hundred men that were wth hym, came vnto the syde of the hoste in the begynnyng of the myddle watche, & raysed up the watchmen. And they blew w thes trompettes, and brake the pytchers that wer in their handes. And al the thre companies blew: wth trompettes & brake the pytchers, & held f lampes in thes lefte handes, & the trompettes in thes righte to blowe wthal. And they cryed the sword of the Lorde & of Gedeon. And they rode styl, euery man in his place rounde about the hoste: And they wth in the hoste came, and cryed and fled. And f thre hundred blew wth trompettes, & the Lorde let euery manes sword vpon his neyghbour, thowout our all the hoste. And the host fled to Bethitah, to zerath, and to the edge of the playne of Gholah vnto Cabath. And the men of Israel beyng gathered together out of the trybe of Arphadulim, of Isser & of al Manassers followed after f Madianites.

L. 13. 11.
11. 10. 11.

And

And Sedeon sente messengers vnto all mount Ephraim, saying: come down agaynst the Madianites, and take before the waters vnto Bethbarath and to Jordan. Then all the men of Ephraim gathered together & took the waters vnto Bethbarath, and to Jordan. And they took two captaynes of the Madianites, Oreb, and Zeb, and slew Oreb vpon the rocke Oreb, and Zeb at the presse Zeb, and folowed after Madian. And brought the heades of Oreb and Zeb to Sedeon on the other syde Jordan.

¶ The viii. Chapter.

Ephraim maketh insurrection agaynst Sedeon, but is lome payed.

And the men of Ephraim sayde vnto him: why hast thou serued vs thus, & thou calledst vs not, when thou wentest to fight with the Madianites: and they chose with hym a good. ¶ And he sayde vnto them: What dede haue I done lyke vnto yours: is not a cluster of Ephraim better, then the wyne harvest of Abiezer? God hath deliuered into your handes & lordes of Madia, Oreb & Zeb. And what was I able to do lyke as you haue done? And the thep's spirit was abated from of hym, when he had sayde that. And Sedeon came to Jordan to passe ouer, & he and & thir hundred men that were with him, very saynte, and yet folowed the chace. And he sayde vnto the me of Socoth: geue I pray you cakes of bread vnto the people that folow me: for they be sayntie, that I maye folowe after Zebath, and Zalmona kinges of Madian. And the lordes of Socoth, sayd: are the handes of Zebath & Zalmona now in thyne handes, that we shulde geue bread vnto thyne armye? Sedeon sayd, therefore when I Lord hath deliuered Zebath and Zalmona into myne hande, I wil teare the fleshe of you with the thornes of the wyldernes and with breeers. And he wente vnto the men of Phaneel, and spake vnto them lyke wyse. And the men of Phaneel answered him, as did the men of Socoth. And he sayde also vnto the men of Phaneel: when I come agayne in peace, I wil bryake downe this towre. Zebath & Zalmona were in Carhar, and they holtes with them, vpon a xv. thousand men, which were all & were leste of all & holtes of the of & East: for there was layne a hundred & twenty thousand me, that drew swerdes.

And Sedeon went thowre the & dwelt in tabernacles on & East syde of Aobah & Jebabab, & smote the host: for & hoste dyd cast no perilles. And when Zebath, & Zalmona fled, he folowed after them, & took & two kynges of Madia, Zebath and Zalmona, & discomforted all the hoste.

And Sedeon the sonne of Joas returned fro battell, afore the sunne was downe, and caught a ladde of the men of Socoth, & enquired of him. And he wote of hym, the lordes and elders, of Socoth, lxxvii. men. And he came vnto the men of Socoth, and sayde: Beholde, here I haue Zebath & Zalmona, with whiche ye dyd calte me in the treth, saying: are the handes of Zebath and Zalmona alredye in thyne hande, that we shulde

geue breade vnto thy sayntie men? And he took the elders of the ctyte, and thornes of the wyldernes and breeers, and made the men of Socoth to fele the. And he bryake downe the towre of Phaneel, and slew the men of the ctyte.

And then sayde he vnto Zebath and Zalmona, what maner of me were they whom ye slew at Chabor? and they answered: the lykenesse of the and them is all one, euen after the fashyon of the chyldren of a hyngre. And he sayd: they were my brethren, euen my mothers chyldren. As truly as I Lord lyue, if ye had saued they lyues, I wolde not slep you. And he sayde vnto Jether his eldest sonne: vp and slep them: But he had doted on his swerde, for he feared, because he was per pong. Then Zebath & Zalmona sayde: Wylle thou, and saile vpon vs: for as the man is, so is his strength. And Sedeon arose and slew Zebath and Zalmona, and took awaye the ornaments, that were on their camels neckes.

Then the men of Israel sayde vnto Sedeon: Regne thou ouer vs, bothe & thy sonne & thy sonnes sonne, for thou hast deliuered vs out of & hande of Madia. And Sedeon sayd vnto the: I will not raygne ouer you, neither shall my chyldre regne ouer you, but the Lorde shall regne ouer you.

And agayne Sedeon sayd vnto them: I wolde desyre a certayne request of you, and & you wolde geue me euery man the & earpynges of his praye. For they had golde earpynges because they were Ismaelites: and they answered: We wyl geue the. And they spred a mantel, and did cast there in euery man the earpynges of his praye: and the weyght of the golde earpynges that he required was a thousande & seuen hundred cycles of gold, besyde cheynes, pommanders & a purple raiment that was on the kynges of Madian, & besyde the cheynes, that were about they camels neckes. And Sedeon made an Ephod therof, & put it in his ctyte Ephraim. And all Israel went a whoyng after it, in the same place, whiche thinge became a ruyne vnto Sedeon and to his house. Thus was Madian brought low before the chyldre of Israel, so that they lyfte vp they heades nomore. And & countrey was in quietnes forty yeres in the dayes of Sedeon.

And Jerabaal & sonne of Joas went, & dwelt in his owne house. And Sedeon had & lxx. sonnes of his body begotten, for he had in my wyues. And his concubine that was in Sich, bare him a sonne also, whose name he called Abimelech. And Sedeon the sonne of Joas dyed, in a good age, & was buryed in the sepulchre of Joas his father, euen in Ephraim, that pertaineth vnto the father of the Ezytes.

But it fortuneth, that as sone as Sedeon was dead, the chyldren of Israel turned adaye and wente a whoyng after Baalim, and made a coneuant with Baal to be they god, and the chyldren of Israel thought not on the Lorde they god, whiche had deliuered them out of the handes of all they enemyes on euery syde. And ther thewed they mercy on & house of Jerabaal, other wyse called Sedeon, accordyng to all the goodnes whiche he had shewed vnto Israel.

The

The. ix. Chapter.

Abimelech is made kynge.

Abimelech the sonne Jerobaal wente to Sychem: vnto hys mothers bryethen, & comuned wryth them & wryth al his mothers fathers hired, sayig say I praye you, in the eares of all the enbaptoured of Sychem: whether is better for you, & all the sonnes of Jerobaal (whiche are lxx. personnes) reigne ouer you, eyther that one reigne ouer you: Remembrye, that I am of your bone, and of your flesh. And hys mothers bryethen spake of hym in the audience of the men of Sychem all these wordes, & they: heretes were moued to folowe Abimelech. For they sayd, he is our brother. And they gaue him lxx. peces of siluer out of y^e temple of Baal Berith, wherewith Abimelech byed vayne & lyght personns which went wryth hym. And he went vnto his fathers house at Ephrah: and slew all his bryethen, the sonnes of Jerobaal: euen lxx. personns wryth one stone. Notwithstanding, yet Joathā s^{on} of Joathā s^{on} of Jerobaal escaped, for he byd hym leife. And all y^e mē of Syche gathered togyther, & al y^e house of Wello, & came & made Abimelech king in y^e playne, where y^e great stone was by Syche.

u. m. l. l. l.

And when they tolde it to Joatham, he went and stode in the toppre of mount Garizim, & spake by hys voyce, and cryed, and sayde vnto them: Herken vnto me you men of Sychem, that god make herken vnto you. * The trees went forth to anoynte a kynge ouer them, & sayde vnto the Olive tree: raigne thou ouer vs. But the olive tree sayde vnto the: Shoulde I leaue my fatnesse, whych bothe goddes and men prayse in me, & go to be promoted ouer y^e trees? And y^e trees sayde to the figge tree: come thou and be kynge ouer vs. The figge tree answered the: Shoulde I forsake my swetnes, and my good frute, & go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kynge ouer vs. The vyne sayde vnto them: Shoulde I leaue my wyne wherby I cheare both goddes and men, & go to be promoted ouer the trees? Then sayd al the trees vnto y^e fyxe bushe: come y^e and reigne ouer vs. And y^e fyxe bushe said vnto the trees: yf it be true that ye wyll anoynt me kynge ouer you, then come, and put your trust vnder my shadowe. Yf no, the fyxe come oute of the fyxe bushe, and waste the Cedre trees of Libanon.

u. m. l. l. l.

Nowe therefore, yf ye do truly & vncorruptly to make Abimelech kynge: and yf ye haue deale well wryth Jerobaal and hys house, & haue done vnto hym accordyng to the destruyng of hys handes, iudge ye. For eue he (my father) sought for you, and aduynured hys lyfe, and rydde you out of the hand of Gadian. And ye are rylen vp agaynst my fathers house thys daye, and haue slayne hys chyldren, euen lxx. personnes wryth one stone, & haue made Abimelech s^{on} of his mayde seruante, kynge ouer the men of Sychem because he is your brother: yf ye then haue deale truly & purely wryth Jerobaal & wryth his house thys daye then reioyce ye wryth Abimelech, & let hym reioyce wryth you. But yf you haue not

dealt truly, then I praye God a fyxe may come out of Abimelech, and consume the men of Sychem & the house of Wello. And that there may come a fyxe frome amonge the men of Sychem, and oute of y^e house of Wello, and consume Abimelech. And Joatham canne away, and fledde, and went to Beer and dwelte there, for feare of Abimelech hys brother. When Abimelech had raigned thre yere, God sent a spirite of hate betwene Abimelech, and the mē of Sychem. And the citizens of Sychem rayled vpon Abimelech, and wrythed that the wrychadnes done to y^e lxx. sonnes of Jerobaal myght come on hym, & that God wolde lay the blood of them vnto Abimelech they: brother whych slewe them, and vpon the other men of Sychem whych ayded him in y^e kylling of hys bryethen. And the citizens of Sychem let mē to lay a wayte for hym in the toppre of the mountaynes: whych men (whych they taryed for hys comyng) robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed came wryth hys bryethen, and they gat them to Syche. And the men of Sychem put their confidence in him. And they went out into y^e felde, & gathered in they: grapes and trode them, and made mery: & went into the house of they: goddes, and did rate and drinke, & cursed Abimelech. And Gaal the son of Abed sayd: what is Abimelech, and what is Sychem, that we shoulde serue hym? Is he not y^e sonne of Jerobaal? & zebul is his officer: Serue such as come of * Hemo: the father of Sychem, for what reason is it that we shoulde serue hym? wolde God thys people were vnder my hande, thā wolde I take Abimelech oute of the waye, And he spake agaynst Abimelech: make thynne hoste greater: and go once. And when zebul the ruler of the cite hadde y^e wordes of Gaal s^{on} of Abed, he was wrothe, & sent messengers vnto Abimelech pryncipally, sayng: Behold, Gaal y^e sonne of Abed and hys bryethen be come to Sychem: and beholde, they set the cite agaynst the. Now therfore vp by nyght, thou & al the people that is wryth y^e, and lye in wayte in y^e felde. And ryse early in the moynyng as soone as the sonne is vp, and fall vpon the cite. And yf he and the people that is wryth hym, come out agaynst the, do to hym what thynne handes shalbe able. And Abimelech rose vp, and all the people that were wryth hym by nyght. And they layd a wayte agaynst Sychem in foure companies. And Gaal s^{on} of Abed went oute, and stode in the entryngre of the gate of the cite. And Abimelech rose vp, & the folke y^e were wryth him, from luyng a wayte. And when Gaal sawe the people, he sayde to zebul beholde they come people downe from y^e top of the mountaynes. And zebul sayde vnto hym: the shadowe of y^e hylls seme men vnto y^e. (y^e cryed out y^e distance.) & Gaal answered agayne, and sayd: se, they come folke downe by the myddel of the land, & an other company come a long by the playne of the charmers. Then sayd zebul vnto hym: where is now thy mouth that sayde what folowe is Abimelech, that we shoulde serue him? Is not this the people that y^e haue despised

Go out

Go out now & fight wth the. And Gaal went out before & cithins of Becht, & fought wth Abimelech. And Abimelech chased him, & he fled before hym. (so he drove hym into the citty) and many were overthrowen & wounded, even unto entering of the gate. And Abimelech dwelt at Arumah.

And Jehul thrust out Gaal and his brethren & they wold not dwell in Sichem. (so he drove them out to tarry there.) And on the morrow, it happened & the people wth out into the feld. And they told Abimelech. And he took & people, & beset the into the copanies & layd awayt in the feldes & lohed, & he holde, the people were come out of the citty, and he rann upon them, and smote them.

And Abimelech, & the copanies & were wth hym, reached further, & stode in the enterpyng of the gate of the citty. And & two other copanies, ranne upon all the people that were in the feldes & slue them. And when Abimelech had foughte agaynst the citty all that daye, he toke it, & slue the people that was therein, & destroyed the citty and lowed fait thowow it. And when all the me of the towne of Sichem heard that, they entered into a strong hold of the house of the god Baal Berith. (where they made a bonde wth hym; therof the place take the name, whiche place was exceeding strong.)

And it was tolde Abimelech, that all the me of the tower of Sichem were gathered togyther, and Abimelech gat hym to mounte zelmo, betwixt he and all the people that were wth him, & toke axes wth him & cut downe bowes of trees and toke the and bare them on his shulder, & sayd vnto the folke that were wth hym: what ye haue sent me do, speke your selues, and do lyer wyle as I haue done. And all the men & were among the people, cut downe bowes, & folowed Abimelech, & put them into the holde, and set the holde a fyre by the: so that (wth smoke and fyre) al the me of the tower of Sichem were flayne, vpon a thousande men and women.

Then went Abimelech to Thebez, and beset it, & toke it. But there was a stronge towne wthin the citty, & they ther rann all the me and womē & all the chefe that were in the citty, and wth it to the, & got them vnto (by the bulwarkes) to the toppe of the towne. And Abimelech cam vnto the towne and foughte agaynst it, & went hard vnto the doze of the towne to set it on fyre. And a certayne woman & caste a peece of a mylstone vpon his heade, and all to brast his harnesse. Then Abimelech called hastelye vnto a young man that bare his harnesse, and sayd vnto hym: drawe thy swerde & slay me, that men say not of me: a woman slewe hym. And his lad thrust hym thowowe, and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed euery ma vnto his owne house. And thus & the wyckednesse of Abimelech whiche he dyde vnto his father, in sleynge his seuentye brethren and therof al the wyckednesse of the men of Sichem, didde God byynge vnto their heades. And vpon them came the curse of Joathan the sonne of Isebaal.

The .x. Chapter.

Edola and Jait are Judges of Israel.

After Abimelech there arose, to defend Israel, one Thola (the sonne of Phuah) his vnticē sonne, a ma of Ashkar which dwelt in Samir in mounte Ephraim. And he iudged Israel .xxii. yere and dyed, and was buried in Samir. And after hym arose Jait a Gileadite, and iudged Israel .xii. yere. And he had thyrtye sonnes that & rode on thyrtye Asses coltes, & they had thyrtye cities, which are called the townes of Jait vnto this daye, & are the land of Gilead. And Jait dyed & was buried in Ramon.

And the children of Israel brought wyckednesse yet agayne, in the sight of the Lorde, & serued Baalim & Ishtaroth, and the goddesses of Siria, the goddesses of Sidon, & the goddesses of Moab, the goddesses of the children of Ammon, & the goddesses of the Philistynes, and forsoke the Lorde & serued not him. And the Lorde was wroth wth Israel, & sold them into the handes of the Philistines, & into the handes of the children of Ammon: which sed that yere forth, vnto the children of Israel .xviii. yere, all that were on the other syde Jordan: in the landes of the Amorites whiche is in Gilead. Mozeouer & children of Ammon went ouer Jordan to fight agaynst

Juda, Ben Jamin, & the house of Ephraim: so Israel was sore cōbyed. And the children of Israel cryed vnto the Lorde, saying: we haue synned against the: for we haue forsaken our owne God, & haue serued Baalim. And the Lorde said vnto the children of Israel: dyd not Egyptias the Amorites, the children of Ammon, the Philistines, the Sidonites, the Amalekites, and the Moabites oppresse you: And ye cryed to me & I deliuered you out of theyr handes. And for all ye haue forsaken me, & serued strange goddesses wherfore I wyl helpe you no more. So and crye vnto the goddesses whiche ye haue cholen, and let them saue you in the tyme of your tribulacion. And the children of Israel sayd vnto the Lorde: we haue sinned: do p vnto vs whatsoeuer please, & deliuer vs onely this day. And they put away strange goddesses from them & serued the Lorde. And his soule had pitie on the myserye of Israel.

Then the children of Ammon gathered togyther, and pyched in Gilead. And the children of Israel gathered them togyther, and pyched in Mizpa. And the lordes of Gilead sayde eche to other: whosoever wyl begynne the battayl agaynst the children of Ammon, the same shal be heade ouer all the inhabyters of Gilead.

The .xi. Chapter.

Jephthah deliuereth Israel from the Ammonites.

And ther was one Jephthah a Gileadite, a stronge man, the sonne of an harlot: & Gilead begate Jephthah. And Gileads wyfe bare him sonnes, whiche when they were come to age thrust out Jephthah, and sayde vnto hym, thou shalt not inherite in our fathers house for thou art the sonne of a straunge woman. Then Jephthah fled from his brethren, and dwelt in the land of Tob. And there gathered vnto him (and thowow) men to Jephthah, and went out wth him. And it chanced in proceesse of tyme that the children of Ammon

Jud. .x. d.

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of Ammon made warre agaynst Israel. And when the child of Ammon fought thus agaynst Israel, the elders of Gilead went to see Jephthah out of the lande of Tob (to see him) and sayd vnto him: come & be our capteyn, & we maye fight wth the chyldren of Ammon. Jephthah answered the elders of Gilead: yd not ye hate me & expel me out of my fathers house? howe happeneth it then, that you come vnto me nowe in tyme of your tribulacyon? And the elders of Gilead sayd vnto Jephthah: Therefore we turne agayne to the nowre, that thou mayest go with vs, & fight agaynst the chyldren of Ammon and be our head ouer all the inhabitants of Gilead. And Jephthah sayd vnto the elders of Gilead: If ye hyng me home agayne to fight wth the child of Ammon, then if the Lorde deliuer them before me, shall I be your head? And the elders of Gilead sayd to Jephthah: The Lorde be witness betwene vs if we do not accordyng to thy wordes. The Jephthah wente wth the elders of Gilead.

And the people made hym head and ruler ouer them. And Jephthah reuered all his wordes before the Lorde in Gilya.

And Jephthah sent messengers vnto the king of the chyldren of Ammon saying: what hast thou to do wth me, & thou arte come agaynst me, to fight in my lande? The kyng of the chyldren of Ammon answered vnto the messengers of Jephthah: Because Israel toke awaye my land, wher they came out of Egypt: euen from Arnon vnto Iabok, & vnto Iordā. Now therefore restore those lades agayne wth sayre meanes. And Jephthah sent messengers agayne vnto the kyng of the chyldren of Ammon: & sayd vnto him: thus sayeth Jephthah: Israel toke not awaye the lande of Moab, nor the lande of the chyldren of Ammon.

But when Israel came out of Egypt, & walked thowre the wyldernesse, euen vnto the reade they came to Cades: and sent messengers vnto the kyng of Edom, saying: let me (I praye) go thowre thy lande. But the kyng of Edom wolde not agre thereto. And in like maner they sent vnto the kyng of Moab, but he wolde not consent. And so Israel abode styl in Cades. And the they went a long thowre the wyldernesse, & chpassed the lande of Edom, & the land of Moab, & came alonge by the east syde of the lande of Moab, and pitched on the other syde of Arnon, & wolde not come within the coost of Moab: for Arnon was the vtmost border of Moab. And then Israel

sent messengers vnto Sehon, kyng of the Amorites, & kyng of Hesdon, & sayd vnto him: Let vs passe thowre thy land vnto our owne countrey. But Sehon consented not to Israel, he wolde go thowre his coost: but gathered all his people together, & pitched in Jazah & fought wth Israel. And the Lorde God of Israel deliuered Sehon and all his folke into the handes of Israel. And so Israel smote them & conquered all the land of the Amorites, the inhabitants of the land countrey: And they conquered all the coostes of the Amorites, from Arnon vnto Iabok, & from the wyldernesse vnto Iordan. So now, sayng the Lorde God of Israel hath cast out the Amorites

before thy people Israel, shuldest thou possesse the lande Moab, but what people Camon the god dyspurch out, & lande possesse thou? Ene so what souer narys the Lorde our God expelleth, that lande ought we to enioye.

And art thou better then Balac the sonne of ypho: kyng of Moab? yd he styue w Israel as fight agaynst them, all the wyde Israel dwelt in Hesdon & her townes, in Arers & her townes & in all the cyties that be a longe by the coostes of Arnon, this bidded yeres: why bydest thou not recoure them in all that space? Wherefore, I haue not sinned agaynst thee. But thou doste me wjonge to warre agaynst me. The Lorde therefore wyche is a Judge, be Judge thys daye betwene the chyldren of Israel, and the chyldren of Ammon. Howbeit, the kyng of the chyldren of Ammon, hearkened not vnto the wordes of Jephthah, wyche he sent hym.

Then the sperte of the Lorde came vpon Jephthah. And he passed ouer to Gilead and to Gassan, and came to Mazyphah that lyeth in Gilead, and from thence vnto the chyldren of Ammon. And Jephthah vowed a vowe vnto the Lorde, and sayde: If thou shalt deliuer the chyldren of Ammon into my handes, then that thyng that cometh out of the doores of my house agaynst me, when I com home in peace, from the chyldren of Ammon, shall be the Lorde, and I wyl offer it vnto the Lorde as a burnt offeryng: And so Jephthah went vnto the chyldren of Ammon to fight wth the. And the Lorde deliuered them into his handes. And he smote the from Arer tyll they came to Gernith, euen xx. cyties: & so forth to the playne of the vneyardes, wth an excepyng greete slaughter. And thus the chyldren of Ammon were brought vnder before the chyldren of Israel.

When Jephthah came to Mazyphah vnto his house, his daughter came out agaynst him, w symberelles and daucers, wher was his onely childe: so that besyde her, he had nether sonne, nor daughter. And when he sawe her, he rente his clothes, and sayd: Alas my daughter, thou hast brought me low, and art one of them that trouble me. For I haue opened my mouthe vnto the Lorde and cannot go backe. And she sayd vnto hym: my father if thou haue opened thy mouth vnto the Lorde then do wth me accordyng to it that proceded out of thy mouth, for as much as the Lorde hath auenged the (as thou the vtmost) of thine enemyes the chyldren of Ammon. And she sayd vnto her father: do thys much for me: let me alone two monethes, & I maye go downe to the mountaynes, and bewaile my virginitee I and my felowes. And he sayd go, and he sent her awaye two monethes. And so she went wth her companions, and lamented her mayden hed vnto the mountaynes. And after the end of two monethes she turned agayne vnto her father, wyche yd wth her accordyng to his vowe wyche he had vowed, and she had knowne no man. And it grew to a custome in Israel. The daughters of Israel came yeres by yere to lament the daughter of Jephthah the Gileadite, fourte dayes in a yere.

The xlii. Chapter.

The battell of Jephthah against Ammon. After the death of Jephthah.

And the me of Ephraim gathered the felues together, & went northwarde and sayd vnto Jephthah: wherfore wiled thou to fyght with chylde of Ammon, & dydest not call vs to go with the? we wyl thetose burne thine house vpon the stye: and Jephthah sayde vnto them: I and my people were at great streyfe with the chylzen of Ammon. And when I callid you, ye deliuered me not out of theys handes. And when I sawe that ye deliuered me not, I put my lyfe in my handes, & went vpon the chylzen of Ammon. And the Lozde deliuered the into my handes. Wherfore then are ye come vpon me nowe, to fight w me? Jephthah therfore gathered together al the men of Gilead, and fought with the Ephraimites. And the me of Gilead smote the Ephraimites because they sayde: Ye Gileadites are but rinea-gates of Ephraim amonge the Ephraimites & the Manassites. Whereouer, the me of Gilead to he the passages of Joridan before the Ephraimites. And when thole Ephraimites that were escaped, sayd: let vs go ouer, then the me of Gilead sayd vnto them: Art thou an Ephraimite? they sayde: nay. The sayd they vnto him: the sape: Schibboleth. And he sayd: Schibboleth: for he coulde not so pronounce. And then they tooke hym, and strowe hym at the passages of Joridan. And ther wer ouerthrowe at that tyme of the Ephraimites xlii. And Jephthah iudged Israel. vi. yeare & dyed & was buried in one of the cyties of Gilead. After this man iudged Israel one Abiezar of Bethlehef, and he had. xxx. sonnes & xxx. daughters, who he sente oute, and toke. xxx. other in, for his sonnes. And when Abiezar had iudged Israel. vii. yeare, he dyed, and was buried at Bethlehem.

After hym, Elon a zabalonite iudged Israel ten yeare, & Elon the zabalonite dyed, and was buried in Aialon, in the countre of zabalon. After hym, Abdon the sonne of heliel a pharathonite iudged Israel. And he had. xl. sonnes and thirtynenewes, that rode on. lxx. asse coltes. And when Abdon the sonne of heliel the pharathonite had iudged Israel egypte prre he died and was buried in pharathon in the lande of Ephraim, in the mounte of the Amalekites.

The xliii. Chapter.

Michal being an adulteress in opposition of the phylitines, the death of Samson. The Carriage of Samson's bones.

And the chylzen of Israel bega againe to commyt wychednes in the syghte of the Lozde. And the Lozde deliuered them into the handes of the philistines. xl. yere. And there was a man in zaraah of the kynrede of Dan, named Manoah, whose wyfe was baref, and bare not. And the Angel of the Lozde appeared vnto the woman: and said vnto her: Beholde, thou art baref, and bearest not: But thou shalt conceive, and beare a sonne. And now be ware: that thou dypne no wyne, nor stronge dypne, neyther eat anye vncleane

thyng: for se, thou shalt conceive & beare a sone. And ther may no raso: come on thys hed. For if lab shalbe an abstayner vnto God euef sed hys

Then the wyfe came, and tolde her husbände, sayinge: a man of God came vnto me, & I fastid of hum was lyke the fastion of an angel of God exceedinge fearful, but I asked hym not whence he was, neyther tolde he me hys name, but sayde vnto me: beholde, thou shalt be wpth chylde & beare a sone, & nowre dypne no wyne nor stronge dypne, neyther eat anye vncleane thyng: for I lab shall be an abstayner to God euen from hys

Then Manoah made intercession to the Lozde and sayde: I praye the my Lozde, let the man of God whycher thou sentest, come once more vnto vs, and teache vs what we shal do vnto the lad when he is boyne. And God hearde the voyce of Manoah, and the Angell of God came agayne vnto the wyfe as he sat in the felde. But Manoah her husbände was not wpth her. And the wyfe made hast and ranne, and shewed her husbände and sayde vnto hym: Beholde, the man appeared vnto me that came vnto me to daye.

And Manoah arose and went after his wyfe, and came to the man, and sayde vnto hym, arte thou the man that spakest vnto my wyfe? And he sayd: I am. Manoah sayde: nowe when thy sayenge is come to passe: what shalbe the maner of the chylde, and what shal he dor? And the Angell of the Lozde sayd vnto Manoah: thy wyfe must absteyne from al that I sayd vnto her, she maye eat of nothyng that cometh of the vyne tre, nor dypne wyne or stronge dypne, nor eat anye vncleane thyng: But must obserue all that I had her. Manoah sayde vnto an angel of the Lozde we wyl kepe the til, vntyl we haue made redy a lpd, and haue set it before the. And the Angell of the Lozde sayde vnto Manoah: though thou make me abyde, I wyl not eate of thy bryade. And if thou wylte offer a burnt offeringe, thou must offer it vnto the Lozde. For Manoah wylt not that it was an angell of the Lozde. And Manoah sayde agayne vnto the angell of the Lozde what is thy name, that whi thy sayenge is come to passe we maye do the some wo: they ppe. And the angell of the Lozde sayde vnto hym: why askest thou after my name, whycher is secrete.

And so Manoah toke a lpd wth a meat offeringe and offered it vpon a rocke vnto the Lozde. And the Angell dyd wonderous ppe. Manoah and his wyfe looking vpon. And when flame came vnto warde heauen from the altare, the angel of the Lozde ascended vp in the flame of the altare. And Manoah and hys wyfe looked vpon it, and fell flat on theys faces vnto the ground. But the angel of the Lozde dyd nomore appare vnto Manoah and hys wyfe. And then Manoah knewe that it was an angell of the Lozde, and sayde vnto hys wyfe: we shall surely dye, because we haue sene God. But his wyfe sayd vnto him: If the Lozde wolde kyll vs, he wolde not haue receaued a burnt offeringe & a meat offeringe of oure

of our babies, neyther wolde he haue shewed us all these thinges, nor wolde nothe haue told us any such. And the wyfe bare a sonne, and called his name Samson. And the lad grew, and the Loide blessed hym. And the spere of the Loide begane to moue hym in the boosle of Dan, betweene Zarah and Ethanol.

C The xiiij. Chapter.

C The marriage of Samson. he is lict a lyon, he is pounch a ryddle, he is lict a ryddle, he is lict a ryddle, he is lict a ryddle.

Samson went downe to Thannath, and sa he a woman in Thannath of f doughters of the philistines, and he came up and tolde his father and his mother, & sayd: I haue bene a woman in Thannath of f doughters of f philistines. And now geue me her to wyfe. Then his father and mother sayde vnto hym: Is ther neuer a woman among the doughters of the breshien, and amonge all my people, but that thou must go, and take a wyfe of the uncircumcised philistines? And Samson sayd vnto his father: geue me this woman for she please me wel. But his father and mother sought an occasion agaynst f philistines, for as f tyme f philistines reigned ouer Israel.

Dist. vii. a

25 Then wile Samson & his father & his mother downe to Thannath, & came to the vineyardes of Thannath. And behold, a yong-^(was) lyon roared vpon hym. And the spere of f Lord came vpon hym. And he tare hym, as he wolde haue rent a kybbe, and yet had nothyng in his hand, neyther tolde his father & mother what he had done. And he wile downe, & talked w the woman which seemed well lanozed in f syght of Samson. And wythin a thote space after as he wente thither agayn to take her to wyfe, he turned out of the waye, to le f carhulle of f lio. And behold ther was a swarme of bees and honny in the carhulle of the lion. And he toke of the honny in his handes, and wente eatyng, & came to his father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honny out of the carhulle of the lyon.

And so his father came vnto the woman and Samson made ther a feast, for so wiled the yong men to do. And wile they ^(the cherys of that place) sa we hym, they brought xxx. companions to be wyth hym. And Samson sayd vnto the: I wyl now put forth a ryddle vnto you: And yf you can declare it me wythin. vii. dayes of the feast, and fynd it out, I wyl gyue you xxx. vertes, & xxx. chaunge of garnytes. But and yf you can not declare it me, then shal ye geue me xxx. vertes and xxx. chaunge of garnytes. And they answered hym: put forth thy ryddle, that we may heare it. And he sayde vnto them: Out of the eater came meate: & out of the stronge came sweetnes. And they coude not in. iii. dayes expounde the ryddle. And when the seuench day was come they sayd vnto Samsons wyfe: fatter thyne hande, & ^(and geue me hym) that he maye declare vnto the ryddle, least we burne f and the fasters house to fyre. Hane ye called vs hither, to make vs beggers? And Samsons wyfe wept before

hym-^(comptayn) and sayd: Surely thou hast tell me and I haue told me: for thou hast put forth a ryddle: vnto the cherys of my folke and hast not tolde it me. And he sayde vnto her: Behold I haue not tolde it my father, and my mother & shall I tell it the?

And Samsons wyfe wept before hym. vii. dayes, wyle the feast lasted. And the. vii. daye he tolde her, because she sape so sape vpon hym. And she tolde it the cherys of her folke. And f men of the cytie sayd vnto hym f seuench daye, before the sonne went downe. What is sweeter then honie, & what is stronger then a lyb? Then sayde he vnto them: Yf ye had not plowed wyth mynawse, ye had not tolde out my ryddle. And the spere of f Lord cam vnto hym. And he went downe to Achah, & fewe thyt men of them and spoiled them, & gaue chaunge of garnytes vnto them wyth expounde the ryddle. And he was wioth, and went vp to his fathers house. But Samsons wyfe was gyuen to one of his companions, that he had taken vnto hym.

C The xv. Chapter.

C Samson is lict a lyon, he is lict a ryddle, he is lict a ryddle, he is lict a ryddle, he is lict a ryddle.

But it chaunced wythin a whyle after-^(in the tyme of) when Samson visited his wyfe with a kid sayenge: I wyl go into my wyfe into the chamber: but her father woulde not suffer hym to go in. And her father sayde: I thought that thou haddest hated her, and therfore gaue I her vnto one of thy companions. Is not her yonger siter siter then she? Take her in stead of the other. Samson sayde vnto the: Now am I more blameles the the philistines, & therfore wyl I do them dyspleasure.

And Samson went out, and caught thre hundred fores, & toke fye handes, and fastened the tayle to tayle, & put a fye hande in the myddes betwene two tayles. And when he had set the handes of fyer, he sent the out, ^(that they myght runne abrode, wher they went immediately) into f standyng corne of the philistines, and burnt vp bothe the reped corne and also the standyng, with the by nepardes and olynas. Then f philistines sayd who hath done this? And it was tolde them f Samson the sonne in la we of f Thannath, because he had taken his wyfe, and gyuen her to his companion. And the philistines came vp and burnt her and her father wyth fyre.

And Samson sayde vnto them: Though ye haue done this, yet wyl I be auenged of you & then I wyl cease. And he smote them legge and thyrgh with a myghty plage. And then he went and dwelt in the cave of the rocke Etam.

Then the philistines came vp, and pitched in Iuda, & lape in-^(a place, that was aduerselye called) a lapp-^(that is a lapp, where they built their houses). And the men of Iuda sayde, wher are ye com vp vnto vs? They answered to bynd Samson are we come vp, and to do to hym as he hath done to vs. Then the thousand men of Iuda went downe to the cave of the rocke Etam, and sayd to Samson: wotest f not f the philistines are

are rulers ouer vs: Wherefore then haste thou done thus vnto vs: he answered the, * as they dyd vnto me, so haue I done vnto them.

And they sayd vnto him agayne: we are come downe to bynde the, and deliuer the into the handes of the Philistines. And Samson sayd vnto the: sweare vnto me, * (that is to saye) that ye shall not fall vpon me your selves. They answered hym saying: No, but we wyl bynde the & deliuer the vnto they: handes. But we wil not kyle the. And they bounde hym with two newe coorbes, and brought him from the roche. And whē he came to Lehi, the Philistines shouted against him. And the spyrite of the Lord came vpon him, and he coorbes that were vpon his armes, became as flaxe that was burnt wth fyre, for the bandes loosed fro of his handes. And he founde a rotten iawbone of an asse, and put to the his hande, and caught it, and slue a thousande men therewith.

And Samson sayd: wth the iawbone of an asse haue I made heapes of them: wth the iaw of an asse haue I slayne a thousande men. And whē he had left sp: aking: he cast away the iawbone out of his hande, and called: the place: Ramath Lehi.

And he was soe a thysit, and called on the Lord, and sayde: thou hast giuen this great victorie, in the hande of thy seruante. And nowe I must dye for thysit, and fall into the handes of vncircumcised. But God brake a great toth^e was in the iaw, and there came water theroute. And when he had dronke his spyrite came agayne, & he was refreshed, wherfore the name therof is called vnto this daye, the well of the caller on, which came of the iaw. And he iudged Israel in the dayes of the Philistines twentye yeres.

¶ The xvi. Chapter.

Samson lyeth by the gates of Gaza. He was deceyved by Dalila. He putted downe the haire vpon the Philistines, and dyeth with them.

When went Samson to Azah, * & sawe there an harlot, and went in vnto her. And it was tolde the Azarhites: sayyng: Dalson is come hither. And they went about, and layed wayte for hym there all nyght in the gate of the cytie, and were styll all the nyght, sayyng: in the mornynge when it is day we shal kyle hym. And Dalson toke his rest tyll midnight, & arose at mydnyght, and toke the doores of the gates of the cytie, & the two side pooles, and rent them of, wth the barre and al, and put them vpon his shoulders, and carryed them vnto the toppe of an hyl that is before Hebzon.

And after this it fortuned, that by the request of Bozeth, he loued a woman called Dalila: vnto whome came the lordes of the Philistines, and sayd vnto her: perswade hym, and se where in his great strength lyeth, and by what meane we maye overcome hym, that we maye bynde him, to bynge hym vnder: and enerye one of vs shal gyue the a leuen hundred spynnynges.

And Dalila sayde to Samson: O tell me where thy great strength lyeth, and howe thou myghtest be bounde, and brought vnder. Samson answered vnto her: If they bynde me wth seven greene wythes that were neuer dyled, I

shalbe weake as other men.

And thā the lordes of the Philistines brought her seven wythes that were yetterne, and neuer dyled, and she bounde him therewith. For withstanding he had men lyinge in wayte with her in the chamber. And she sayde vnto hym: the Philistines be vpon the Samson. And immediatly he brake the wythes as a strynge of towne (that is to saye) breaketh, when it feeleth fyre. And so his strength was not known.

And Dalila sayde vnto Samson: Se, thou hast mocked me & tolde me lyes. Nowe therfore tel me wherwth thou mightest be bound. He answered her: If they bynde me wth newe ropes & neuer were occupied, I shalbe weake, and as another man. Dalila therfore toke newe ropes, & bound him therewith, & sayd vnto him: the Philistines be vpon the Samson. And there were lyes of wayte in the chamber, & he brake them from of his armes, as they had bene but a threde. And Dalila sayd to Samson: hys herte thou hast begyled me & tolde me lyes: yet tel me howe thou mightest be bound. He sayde vnto her: If thou plattedest p. vii. lockes of my heed wth an herre lace. And she fastened them wth a naple, and sayde vnto hym: the Philistines be vpon the Samson. And he awoke out of hys slepe, and plucked awaye the naple that was in the platting wth the herre lace. And she sayde vnto him agayne: howe canst thou saye that thou louest me: when thynne heed is not with me? Beholde, thou hast mocked me this thye tymes, and haste not tolde me wherwth thy great strength lyeth.

And as she laye vpon hym wth her woordes continually bering of him, his soule was enebied euen vnto the death. And so he tolde her all his herte, and sayde vnto her: there neuer came rasour vpon myne heed, for I haue bene an vstrapper: (that is to saye, consecrate) vnto God, euen from my mothers wombe: therfore when I am shauen, my strength wyl goe from me, & I shal be weake, and be lyke all other men. And when Dalila sawe that he had tolde her all hys herte, she sente, and called for the lordes of the Philistines, sayyng: come by yet this once, for he hath shewed me all hys herte.

Thā the lordes of the Philistines came by vnto her, & brought the money in they: handes. And she made him slepe vpon her lynes: (that is to saye, layed downe in her lap,) and she sent for a man, and he dyd shawe of the seven lockes of his heed, and began to berre him, & his strength was gone from him. And she sayd: the Philistines be vpon the Samson. And he awoke out of his slepe, and sayde: I wyl go out now as at other tymes, and make my selfe, and he wyl not see the Lord was departed from hym. But the Philistines toke hym, & put out hys eyes, and brought hym downe to Azah, and bound hym wth two fetters of brasse. And he dyd grynde in the pyson house: howbeit the heed of his heed began to grow agayne after that he was shauen.

Then the lordes of the Philistines gathered the together for to offer a soleymne offering vnto Dagon their God, and to reioyse: for they sayd: our

our God hath deliuered Samson out of our enemy into our handes. And when the people saw him they prayed they: god for they sayde: our god hath deliuered into our handes our enemy and destroyer of our country, whiche slue manye of vs. And when they: vertes were merke, it fortuned, that they sayde: sende for Samson, that he maye make vs laugh.

6 And they set Samson out of the prison house, and he played before them, and they set hym betweene the pylers. And Samson sayd vnto the ladde that led hym by the hande: set me that I maye touche the pylers that the house standeth vpon, and that I maye leane to them. And the house was full of men and women. And there were al the lordes of the Philistines. And there were vpon the roofo a thre thousande men and women that behelde whyle Samson played.

And Samson called vpon the Lorde, & sayd: O Lorde God thyne vpon me, and strengthen me, at this tyme onely: O God that I maye be auenged of the Philistines for my eyes. And Samson caught the two midle pylers on which the house stood, and on whiche it was borne vpon the one in his right hand, & the other in his left, and sayde: my soule shall bye to the Philistines, and bowed them to all his myght. And he boult fell vpon the lordes, & vpon all the people that were therein. And so the deed whiche he did at his death was mo then they which he lue in his lyfe. And then his brethren & al the house of his father came dohome and toke him vp, & brought him and buried him betweene zarah and Estahol, in the burying place of Manoah his father. And he iudged Israel twentye yeres.

The xvii. Chapter.

Col michah, whose mother made hym an idol of syle.

3 **T**here was a man in mount Ephraim named Michah, and he sayd vnto his mother: the leue hundred siluerlinges that were taken fro the about which thou cursedst and spakest it in myne eares. Behold, the siluer is to me, I toke it away. And his mother sayd: blessed be thou my son in the Lorde. And wher he had restozed the leuen hundred siluerlinges to his mother agayne, his mother said: I would I might to the Lorde of myne hand for my son, & thou shouldest make a grauen ymage and an ymage of metall. Nowe therfore I will gyue it to agayne. And wher he restozed I moupe vnto his mother, his mother toke two hundred siluerlinges, & gaue the to a goldsmith, whiche made therof a grauen ymage, and an ymage of metall, and it was in the house of Michah. And the man Michah hadde a temple of goddes, and made an Ephod and Theraphim: (that is to saye

a garment for the priest, and photo.) And fylled the hande of one of his sones which became his priest. In those dayes there was no kynge in Israel, but euery man did what which was good in his own eyes.

And there was a ponge man oute of Bethlehem Juda, of the kyned of Juda: which ponge man was a Leuite, and sojourned there. And he departed out of the cytie of Bethlehe Ju-

da, to goo dwel where he coulde fynde a comenient place. And he came to mount Ephraim to the house of Michah as he iourned. And Michah sayd vnto hym: whence comest thou? The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may fynde a place, (and wher I maye chuse it to be for my pietyte.) And Michah sayde agayne vnto hym: dwel with me, and be vnto me a father and a priest. And I will gyue the ten siluerlinges by yere, two garmentes, and thy meate and drynke.

And the Leuite was content to dwell with the man, and was vnto him as one of his owne sonnes. And Michah consecrated the hand of the Leuite, and the younge man became his priest, and was in the house of Michah. Then sayd Michah: now I am sure that the Lorde will be good vnto me: for I haue a Leuite to my priest.

The xviii. Chapter.

The children of Dan take the goddes and the priest of michah away. They destroye Laia, and after burye it agayne.

In those dayes & there was no kynge in Israel. And in those dayes the trybe of Dan sought the an enheritaunce to dwell in: for vnto that tyme there fel none inheritaunce vnto them amonge the trybe of Israel.

And the children of Dan sent of they: hymned, & actiue me in leates of warre out of their cootes, out of zarah & Estahol, to vne land & searche it out, & sayde vnto them: go & searche out a lande. Which when they came to mount Ephraim eue to the house of Michah they lodged there. And wher they were in the house of Michah, they knewe the voyce of a yonge man the Leuite: and wher they turned in thither, they sayd vnto him: who broughte the hyder: what makest thou in this place: and what hast thou here? And he answered the: thus & thus dealeth Michah to me, & hath hired me, and I am become his priest. And they sayde vnto hym agayne: The counsaile now of God, that we may knowe whether the waye whiche we go shall be prosperous or no. And the priest sayde vnto them: go in peace, for the Lorde guydeth your waye whiche ye go.

And the hye men departed and came to Laia and saue the people that were therein, howe they dwelt carelesse, after the maner of the Sidons, styll and without castynge of parples, and no man made any trouble in the lande, or vsurped any dominio, but were far from the Sidons, & had no busynesse w other men. And they came vnto they: brethren to zarah & Estahol. And they: brethren sayde vnto them: what haue ye done? And they answered: Arple, that we maye go vpon agaynst the, for we haue sene the lande, surely a very good one. And do ye sit styll: be not slouthfull to depart. But come to conqurre the lande: (it hath no labour.) If ye will goo, ye shall come vnto a people that casteth no parples, and it is a very large countrie: which God hath gyuen into your handes. It is also a place whiche doeth lacke nothing that is in the worlde.

And there departed thence of the hymned of the Danites, out of zarah and Estahol, vi hundred men appoynted with instrumentes of warre

warre. And they went vp and pitched in Hariath Jarim which is in Iuda. Wherefore they call the place, the host of Dan vnto this day: and it is on the backeside of Hariath Jarim. And they went thence vnto mounte Ephraim, and came to the house of Micah. This answered the fyue men þ went to spyre out the coultrie of Laiz and sayd vnto they: brethren: wot ye not, that there is in these houses an Ephod, Cheraphim, a grauen ymage and an ymage of metall. Now therfore consyde what ye haue to do.

And they turned eicherwarde & came to the house of þ sponge man the Leuite, euen vnto the house of Micah, & saluted hym peaceably. And the vi. hundred men gyrded w weapons of war which were of the chyldren of Dan, stode by the entrynge of the gate. And the fyue men þ went to spyre out the lande, went in ecyther and toke þ harned ymage and the Ephod, Cheraphim, & the ymage of metall. And the priesse stode in the entrynge of the gate w the fyre hundred men þ were armed vnto battayl, whyle the other wote into Micahs house, and for the harned ymage, the Ephod, Cheraphim and the ymage of metall. Then sayd þ priesse vnto the: what do ye? They answered hym: holde thy pece, laye thyne hand vpo thy mouth, and come w vs to be our father and priesse. Is it better for the to be a priesse vnto the house of one man, than to be a priesse vnto a trybe of hymned in Israel? And the priesse was glad and toke the Ephod and Cheraphim, and the grauen ymage, and wente with the people. And they turned & departed, & put the chyldren the catel and their other substancer before them.

And when they were a good waye from the house of Micah, the men þ were in the houses, & in Micahs house, made oute crye, & folowed after the chyldren of Dan, and called vnto them. And they turned theys faces, & sayde vnto Micah: what ayleth the, that thou makest an outecrye? And he sayde haue taken away my goddes which I made, and also the priesse, and goo poure wayes wyth them. And what haue I moze? howe then saye ye vnto me: what ayleth the? And the chyldren of Dan sayde vnto hym: let not thy voce be hearde amonge vs, lest angre felowes runne vpon the, and thou lese thy lyfe with the lyues of thyne household. And so the chyldren of Dan went theys wayes.

And whē Micah saw þ they wer to strong for h, he turned, & wot back vnto his house agayne. And they toke the thynge which Micah had made, and the priesse which he had, and cam vnto Laiz, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the sword, and burnte the ctyte wyth fyre. And there was no man to helpe, because Laiz was farre from Sidon, and they had no meddylng wyth any other man. And the ctyte stode in the valleye that lyeth by Bethrean.

And they buylt them there a ctyte, and dwelt therein. * And called it Dan after the name of Dan theys father whiche was borne vnto Israel. howbeit in verye dede the name of the ctyte was Laiz at the begynnyng.

And the chyldren of Dan set them vp the grauen ymage. And Jonathan the son of Gelson, the son of Manasse, & dyssonnes were the priesstes in þ trybe of Dan: vntyll they were carped a way out of þ lande captiue. And they set them vp the harned ymage which Micah made, all þ whyle the house of God was in Silo.

¶ The xix Chapter.

¶ Of the Leuite, whose wyfe was bylawfullye applyed in Gibea.

¶ Chaunced in those dayes, whē there was no kyng in Israel, þ a certayne Leuite sojourning on þ syde of mount Ephraim: toke to wyfe a concubine out of Bethlehe Iuda, & dys concubine played the whoze by hym, & went a waye from hym vnto her fathers house to Bethlehe Iuda, and there cōtynued foure monethes. And her husbandre arose and went after her, to speake frendly vnto her, and to buyng her home agayne, ha-uyng his ladde with hym: and a couple of asses. And she brought hym vnto her fathers house, and when the father of the damsel sawe hym, he reioysed of his comynge. And his father in lawe the damels father kepte hym: And the Leuite abode with him thes dayes, and so they dyd eate and drynke, and lodged there.

The fourth daye when they arose early in the moynng, the man stode vp, to departe. And the damels father sayd vnto his sonne in lawe: ch-fozt thyne hert with a morsell of bzeed, & then go pour way. And they sat downe, & dyd eate & drynke bothe of them toggyther. And the damels father sayde vnto the man: Be contente I praye the, and tary al nyght, and let thyne herte be mery. And when the man stode readye to depart, his father in lawe compelled him to turne agayne, and tarye all nyght there. And he arose vp early the fift daye to departe, and the damels father sayde: comfort thyne herte: and they taryed vntyll after mydday. And they dyd eate bothe of them toggyther.

And when the man arose to depart w his concubine and his lad, his father in lawe the damels father sayd vnto him: beholde, the daye goeth fast a waye and draweth towarde euen, tary al nyght: at þ leest waye tary this day here, þ thyne hert may be mery. And tomorrow get you earlye vpon poure waye, that thou mayest get the to thy tente. Aunthelater, the man wolde not tary, but arose & departed, & came as far as Jebus (which is at Ierusalem) and his two asses laden, and his concubine and his lad with hym. And whē they were fast by Jebus the day was soze spent, and the poung man sayde vnto his master: come I praye the, & let vs turne in, into thes ctyte of the Jebusites, and lodge all nyght there. His master answered hym: we wyll not tounne into a straunge ctyte that are not of the chyldren of Israel: we wyll go forth to Gibea. And he sayde vnto dys lad: goo fozward, and we shall come to one of these places, to lodge al nyght ecyther in Gibea, or in Rama. And they went fozward vpon theys waye, and the sun went downe vpo them, when they were fast by

¶. i. Gibea

Sibea which belongeth to them of Beniamin And they turned thetherward to go in a lodge all nyght in Sibea. And when he came, he satte hym downe in a strete of the cite, for there was nom¹ that toke them to lodgyng. And be holde there came an old man from his wyche, out of the cite at even, which was also of mount Ephraim, and dwelte as a stranger in Sibea. But the men of the place were the chyldren of Jemini.

And when he had lyfte up his eyes, he sawe a wayfaryng man in the stretes of Egypte. And the olde man sayd: whither goest thou? And whither camest thou? he answered hym: we came from Bethlehe Juda, towa: be the syde of mount Ephraim: fro thence am I, and I wente to Bethlehem Juda, & go now to the house of the Lord. And there is no ma that receyvethe me to house. We have strawe & psonandye for our asses, and beere & wyne for me & the handmayde, and for the lad that is wth the struait: & we lack nothing.

The olde man sayde: praye be wth the, all the night. I shall lacke the thou synde wth me: onelye a byde not in the strete all nyght, and so be brought hym in to his house, and gaue lodde vnto his asses. And they walched they: feet, & byd care & drinke. And as they were making they: beddes merpe, beholde, the men of the cite which were wicked briefe the house rounde aboute, and thrust at the doore, and spake to the man of the house, the olde man, saying: bringe forth the man that came in to thyne house that we maye knowe hym.

Gen. 22

And the man of the house, the olde ma went out, and sayde vnto them: Oh naye my byerdes do not so wickedly, seeing that this man is come into myne house: do not so vnniceate a chynge.

Beholde, here is my daughter, a mayden, and this mans concubine, them wil I hung out now vnto you, and hable them, and do wth them what seemeth you good: but to this man do not so abominable a thyng. But the m¹ wolde not hearken to him. And the m¹ toke his concubine, and broughte her out vnto the, which knewe her and abused her all the nyght, vnto the morning. And when the daye began to spyng, they let her go.

And she came the woman in the dawnyng of the daye, and fell downe at the doore of the mans house where her lord was tyll it was daye. And her lord arose vp in the morning, & opened the doores of the house & wote out to go his way. And beholde, the woman, euen his concubine laye a lunge before the doore of the house, and her handes stretched out vpon the thersholde. And he

on (thyng) sayde vnto her: up and let vs be going. But she answered not. The

the man (perceyvinge that she was dead) toke her up vpon an asse, and stode up, and gate hym vnto his owne home. And when he was come to his house, he toke a knyfe and caught his concubine, and divided her with the bones into twelve peeces, and set her vnto all quarters of Israel. And all that sawe it sayde: there was no suche dede done o: tene syns the chyldren of Israel came out of Egypte vnto this daye, conspyde the matter, take a dupment and saye: pour in pndes.

The .xx. Chapter

The battayle of the Ephraimites against the tribes of Beniamin, for the Levites wyfe which was killed.



Then all the chyldren of Israel went out: and the congregacion was gathered together as it hadde bene but one man, euen fro Dan to Berseba, and vnto the lande of Gilead vnto the Lorde in Wispa, and there stode folke out of all quarters and of all the trybes of Israel in the congregacion of the people of God. iiii. hundred thousande footmen that dreywe swordes. And when the chyldren of Beniamin herde that the chyldren of Israel were gone up to Wispa, and had sayde: O ye chyldren of Israel, tell vs howe this wychednesse happened. And the Levite the womans husbnde & was slayne, answered and sayd: I came vnto Sibea that is in Beniamin & my concubine to lodge all nyght, and the m¹ of Sibea arose agaynst me, & beset the house round about vpon me by nyght, and thought to have slayne me, & my concubine have so forced & he is deed: And I toke my concubine, and cutte her in peeces, and sent her thoroughout all quarters of the inheritaunce of Israel. For they have committed abhominacion & toly in Israel. Behold, ye are all chyldren of Israel. Donde this matter, & gyve your aduys in the case.

And all the people arose as it had ben one m¹, saying: there shal not a man of vs go to his tent neether turne into his house. But this shalbe it & we will do to Sibea. We wyl go up by lorde agaynst it. And we wyl take ten men of the hundred thousande out of all the trybes of Israel, and an hundred of the thousande, and wyl. out of .x. wyl. to set v: twayne for the people to make that they may go agaynst Sibea Beniamin, because of all the abhominacion, that they have wrought in Israel. And so all the men of Israel gathered together agaynst the cite, knyt together, as it had bene but one man. And the tribes of Israel sent men thorow all the trybe of Beniamin, saying: what wickednesse is this that is happened among you? Nowe therfore deliuer vs the m¹, those chyldren of Belial which are in Sibea, & we may slay the, & put away euil from Israel.

Reuerthelater, the chyldren of Beniamin wolde not hearken vnto the voyce of they: byerdes the chyldren of Israel, but gathered the selues together out of the cities vnto Sibea, to come out and fyght agaynst the chyldren of Israel. And the chyldren of Beniamin were nombred at that tyme out of the cities. .xxvi. thousand m¹ that dreywe swordes, besyde the inhabitours of Sibea, which were nombred seven hundred chofte men. And amonge all these folke were seven hundred lefte handed men, which euery one coulde synge stones at an hert byrabeth, and not myse. And the chyldren of Israel besyde Beniamin, were nombred foure hundred thousande men that dreywe swordes, and were all men of warre.

And the chyldren of Israel arose, & went up to Bethel. & asked counsayl of God who shoulde begyn the battayl agaynst the chyldren of Beniamin. And the Lord sayd: Juda shal begyn. And the chyldren of Israel stode up early and besieged Sibea.

Gibea. And the men of Israel went out to bat-
taye agaynst Ben Jamin. And the men of Isra-
el put them selues in aray to fyghte agaynst
them, besyde Gibea. And the chyldren of Ben
Jamin came out of Gibea, and destroyed of the
Israelites that daye. xxii. thousande men, and
brought them to the earth.

And the folke of the chyldren of Israel plac-
ed vp theyr hertes, and went to agayn, & made
battell in the same place where they dyd the first
daye. And the chyldren of Israel went vp and
wept before the Lorde vnto euen, and asked of
the Lorde, sayinge: Shall we go agayne to bat-
taye agaynst the chyldren of Ben Jamin oure
brethren? And the Lorde sayde: go vp agaynst
them. And the chyldren of Israel came oute a-
gaynst the chyldren of Ben Jamin the seconde
daye. And the chyldren of Ben Jamin went agaynst
them out of Gibea the second day, and destroy-
ed to the earth of the chyldren of Israel ones a-
gayne. xviii. thousande men that dyd we swea-
red euery man of them. Then the chyldren of Is-
rael and all the people went vp, and came vnto
Bethel, and wept and sat there before the Lorde
and fasted the same daye vnto euen, and offered
burntofferinges and peaceofferynges before the
Lorde. And the chyldren of Israel asked the
Lorde: for there was the arke of the appoynte-
ment of God in those dayes. And whynches the
sonne of Eleazar, the sonne of Aaron waytyng
vpon it at that tyme, sayde: What I get me vp to
go out any more to battell agaynst the chyldren
of Ben Jamin my brethren, or shall I cease?

The Lorde sayd: go, for to morowe I will de-
liuer them into your handes. And Israel set
theyr wayte round about Gibea. And the chyldren
of Israel went vp agaynst the chyldren of Ben
Jamin the thyrde tyme, and put them selues in
aray agaynst Gibea, as they were before. And the
chyldren of Ben Jamin came oute agaynst the
people, and were daren a way from the cypse.
And they began to smyte of the people deed (as
they were before, by two hye wayes, of whiche one
goth vp to Bethel & the other to Gibea thowow
the feilde) vpon a thyrde tyme men of Israel. And the
chyldren of Ben Jamin sayde: They are fallen
before vs, as at the fyrst. But the chyldren of
Israel sayde: let vs lye and plucke them away
from the cypse, vnto the hye wayes.

And all the men of Israel rose vp out of theyr
place, & put the selues in aray at Baal Thamar.
And likewise the Iyers in wayte of Israel came
forth out of theyr places, out of the medowes
& were about Gibea, & came agaynst Gibea: ten
thousand chosen men out of all Israel, and there
was a soxe battell. But the other wyse not that
so greafe euill was to npe them. And the Lorde
plaged Ben Jamin before Israel, and the chy-
ldren of Israel destroyed of the Ben Jamites the
same daye. xxv. thousande & an hundred men, &
dye swerdes euery one of them. And when the
chyldren of Ben Jamin sawe that they were put
to the worste, the men of Israel gaue rounne to
the Ben Jamites, because they trusted to the
Iyers in wayte which they had layde besyde Gi-

bea. And the Iyers in wayte hasted, and ranne
vpon Gibea, & went and smote all the cite with
the edge of the sword. And an appoyntment had
the men of Israel fro the Iyers in wayte, & they
shulde make a great smoke rise vp out of the ci-
tie. And when the men of Israel fled in the bat-
telle: Ben Jamin began to smyte deed of the chy-
ldren of Israel about a. xxx. personnes, and sayd
the other are put to the worste before vs, as in the
fyrst battell. But when there began to arise out
of the cypse a pyllet of smoke, the Ben Jamites
loked backe, and beholde, the waytyngs of the
hole cypse began to ascende vp to heauen.

Wher the men of Israel also turned agayne, the
men of Ben Jamin were abashed, for they saw
the euill approached the. And therefore they turned
theyr backs before the men of Israel, vnto the
way that leadech to the wilderness, but the me of
war overtoke the. And besyde that, they which
came out of the cite destroyed them in the mydle
of the. And thus they cōsped the Ben Jamites
about, & chased the to Demutha, & ouertan them
to Gibea on the east syde: & there were slayne of
Ben Jamin. xviii. thousand, which were all men
of war. And they turned & fled to the wilderness
warde, & vnto the roche of Rimmon. And the o-
ther lye by the way of the rest of them. v. thou-
sand men, & they came vnto them, vntyl they cam
to Gibea, & slue two thousande men of them.
So that all that were slayne that same daye of Ben
Jamin were. xxv. thousand men that dyd swe-
des, which were all men of war: onely. vi. hun-
dred men turned & fled to the wilderness, vnto
the roche of Rimmon, & abode there foure mo-
nethes. And the me of Israel turned back agayne
vnto the chyldren of Ben Jamin, & smote the with
the edge of the swerde in the cypses, both man
and beast and all that came to hande, and set on
fyr all the cypses that they coude come by.

The. xxi. Chapter.

The inhabitants of Gilead are utterly destroyed.

And euery man of Israel swore in Mizpa, &
sayinge: there shall none of vs geue his
daughter vnto any of Ben Jamin to wife.
And the people came to Bethel, and abode there
tyll euen before God, and lye vp theyr voyces,
and wept soxe, and sayd. O Lord God of Israel
why is this chaunced in Israel, that there shoulde
be thys daye one trybe lacking in Israel? And
on the morowe the people rose vp by tyme, and
made there an altare, and offered burntofferyn-
ges and peaceofferynges.

And the chyldren of Israel asked, who are they
among all the trybes of Israel, that came not vp to the
cōgregation vnto the Lorde, for they had made a
great oth concerninge him that came not vp to the
Lorde to Mizpa, sayinge: he shall surely dye. And
the chyldren of Israel had pytie on Ben Jamin
theyr brethren, & sayde: there is one trybe cut of
fro Israel this daye: what shall we do vnto the
remnant of them, that they may haue wyues?
we haue sworne by the Lorde: that we wyl not
geue them of oure daughters to wyues. And
they sayde: Is there any of the trybes of Israel
that

C. iii. that

The booke of Ruth.

The first Chapter.

Elimelech went with his wyfe and chyldren in
to the lande of Moab.



As it is written that on (in the dayes of
a certayne Judge.) when the iudges
iudged there fell a darth in the
lande, and a certayne man of
Bethlehem Juda wente for to
sojourne in the countrey of Mo-

ab: he and his wyfe, and his two sonnes. The
name of the man was Elimelech, and the name
of his wyfe, Raomi: and the names of his two
sonnes were, Mahlon, and Chilion, and they
were Ephraimites, out of Bethlehem Juda. And
when they came into the lande of Moab, they
continued there. And Elimelech Raomies hus-
bande dyed, and she remayned with her two son-
nes which toke them wyues of the nations of Mo-
abites: the ones name was Orpha, and the
others Ruth: And they dwelled there aboute a
ten yere. And Mahlon & Chilion dyed also euen
both of them, and the woman was left desolate
of her two sonnes & of her husband: Then she
drew vp with her daughters in lawe, and retur-
ned from the countrey of Moab: for she had herd
say in the countrey of Moab, how that the Lorde
had visited his people, and gyven them bread.
Wherfore she departed out of the place where
she was, & her two daughters w her. And they
went on theyr way to retorne vnto the lande of
Juda. And Raomi sayde vnto her two dought-
ters in lawe: go & retorne eche of you vnto your
mothers house: & the Lorde deale as kindly w you
as ye haue dealt w the deede: and wyth me. And
the Lorde gyue you, & you may fynde rest, eith-
er of you in the house of her husbände. And when
she kyssed the, they lyft vp theyr voyce, & wept,
and sayde vnto her: we wyll go w the vnto thy
folke. And Raomi sayde: tourne agayne my
doughters: for what cause wil you go with me?
Are there any mo chyldren in my wombe, to be
your husbandes? Turne agayne my doughters
& go: for I am to olde to haue an husbände. And
yt I sayd: I haue hope, yt I take a mā also this
nyght: yea & though I had alreadye bozne son-
nes, wolde ye tary after them, tyll they were of
age: or wolde ye for them so longe retrayne frō
takyng of husbādes? Not so my doughters:
for it greueth me moche for your sake that the
bande of the Lorde is gone out agaynst me.

And they lyfte vp theyr voyces, and wepte
agayne, and Orpha kyssed her mother in lawe,
but Ruth abode still by her. And Raomi sayd:
se, thy syster in lawe is gone backe agayne vnto
her people and vnto her goodes: retourne thou
after her. And Ruth answered, entreate me not
to leaue the, and to retourne from after the: for
whether thou goest, I wyll go also, and where
thou dwellest, there I wyll dwell: thy people
shalbe my people, and thy God my God. Where
thou dyest there wyll I dye, and there wyll I be
buried. The Lorde do so & so to me, as ought but
death

2a. 1111.

that came not vp to Gitya to the Lorde: And
behold, there came none of the inhabitants of Ja-
bes Gilead vnto the hooste and congregacion.
For the people were deuoyd, and beholde, there
were none of the inhabitants of Jabes Gilead
there: And they set theyder a multitude, eue fifti-
thousande men of the strongest of them, and com-
maunded them, sayinge: go and smyte the inha-
bitours of Jabes Gilead with the edge of the
swearde, both women and chyldren. And this
is it that ye shal do, vnto the destructione of all the ma-
les and all the women that haue lyeuen by men.
And they founde among the inhabitants of Ja-
bes Gilead foure hundred damselfs, virgins, &
had knowen no man, by lyinge wyth any male.
And they brought them vnto the hoost to Silo,
whych is in the lande of Canaan.

And the hole congregacion set and spake with
the chyldren of Ben Jamin & were in the rock of
Epimmon, and called peaceably vnto them: and
Ben Jamin came againe at that time, and they
gaue them wyues wyche they had saved alyue
of the womē of Jabes Gilead. But they suffred
them not. And the people had compassion on Ben
Jamin, because that God had made a gappe in
the trybes of Israel. And then the elders of the
congregacion, sayd: what shal we do to the rem-
nant of them, to get them wyues, seeing all the
wyues of Ben Jamin are destroyed: And they
sayde: there muste be an inheritaunce for them
that be escaped of Ben Jamin, that a trybe be
not destroyed out of Israel, howbeit, we maye
not gyue them wyues of oure doughters. For
the chyldren of Israel had swoyne, sayinge: cur-
sed be he, that gyueth a wyfe to Ben Jamin.

Then they sayde: beholde, there is a feaste of
the Lorde perly in Silo, which is on the north-
syde of Bethel, and on the east syde of the waye
that goeth from Bethel to Sichem, & south from
Libanon. Therfore they commaunded the chy-
ldren of Ben Jamin, sayinge: go & lye in waye
in the vineyardes. And when ye se the dought-
ters of Silo come out to daunce in a rowe, then
come ye out of the vineyardes, and catche you
euery mā a wyfe of the doughters of Silo, and
go into the land of Ben Jamin. And whē they
fathers or brethren come vnto vs to rebplayne,
we wyll saye vnto them: haue ppytie on vs for
theyr sake, because we refused not to eche mā
his wyfe in tyme of war. Neither haue ye gyuen
vnto them, that ye shoulde synne at this tyme.

And the chyldren of Ben Jamin dyd euen so:
and toke them wyues accordyng to the nom-
bre of them that daunced, whome they caught.
And they went, and returned vnto theyr inheri-
taunce, & repayred the cities and dwelt in them.

And the chyldren of Israel departed thence at
that tyme, and went euery man to his trybe, &
to his kynred, and went out from thence euery
man to his inheritaunce. In those dayes there
was no kynge in Israel: but euery man dyd that
which seemed right in his owne eyes.

And the
end of the

The ende of the boke of Judges, called
in the hebrew: Sophtim.

death only departed the and me asondie.

When she saw that she was steadfastly mynded to go with her, she left speaking unto her. And so they went both vntyl they came to Bethlehem. And whē they were come to Bethlehem it was noyſed of them thorow all the cite, and the womē ſayd: is not this Naomi? And she answered them: call me not Naomi: ^{••• (that is to ſaye, beautyfull) but call me Mara, ^{••• (that is to ſaye, bitter.)}} for the almyghty hath made me very bitter. I went out full, & the Lord hath brought me home agayne emptye. Why then call ye me Naomi: ſeing the Lord hath humbled me, & the almyghty hath brought me vnto aduerſitie? And ſo Naomi with Ruth the Moabitiffe her daughter in law returned out of the countrey of Moab, & came to Bethlehe in the begynnyng of barley harueſt.

Chr. ii. Chapter.

Church gathereth come in the felde of Booz.

Ad Naomiſ dulbande had a kynſman of ſtrength and myght (whiche was of the kynred of Elimelech) named Booz. And Ruth the Moabitiffe ſayd vnto Naomi: let me go to the felde, and gather eares of cozne: ^{••• (ſuch as the reapers leaue)} after any man, in whoſe ſpyght I fynd grace. And ſhe ſayd vnto her: go my daughter. And ſhe went, and came to the felde, and gathered after the reapers, and her chaunce was, that the ſame felde perteyned vnto Booz, which was of the kynred of Elimelech. And beholde, Booz came from Bethlehem, & ſayde vnto the reapers: the Lord be wyth you. And they answered hym: the Lord bleſſe the. Then ſayde Booz vnto his ponge man that ſtoode by the reapers: whole damſel is this? And the pongeman that ſtoode by the reapers answered, & ſayde: it is the Moabitiffe damſel, that came with Naomi out of the countrey of Moab, & ſhe ſaid vnto vs: Oh let me leaſe and gather after the reapers the eares that remaine: and ſo ſhe came, and hath continued euē from the moynyng vnto now, ſaue that ſhe tarped a litle in the houſe.

Then ſayd Booz vnto Ruth: heareſt thou my daughter: go to nonother felde to gather, neither go from hence: but abyde here by my maydens. Let thine eyes be on the felde: & they maye reape, & go thou after my maydens. haue I not charged the ponge men, that they ſhall do the no hurt? Mozeouer when thou arte a thyſt, go vnto the veſſels & dypke of ſ which the laddes haue drauen. Then ſhe fel on her face, & bowed her ſelf to the ground, and ſayd vnto him: how is it? I haue founde grace in thine eyes, and that thou ſhuldeſt knowe me, ſeing I am an aliaunt.

And Booz answered and ſayd vnto her: al is told & ſhewed me & thou haſt done vnto thy mother in law ſyns the death of thine huſband, how thou haſt left thy father and thy mother, and the lande where thou waſt borne, & art come vnto a nation which thou kneweſt not in tyme paſſed. The Lord quyte thy wozke, and a full reward be gyven the of the Lord God of Iſrael: vnder whole wynges thou arte come to abyde. Then ſhe ſayde: let me fynde fauoure in thy ſpyght my lord, thou that haſte comforted me, and ſpoken

partely vnto thy mayde, which yet am not lyke vnto one of thy maydens. Booz ſayde vnto her agayne: in tyme of reſection come thou byt her, and eate of the bread, and dyp thy ſop in the vynegre. And ſhe ſatte downe by the reapers, & he reached her parched cozne: of the whiche ſhe dyd eate, and was ſufficed, and leſte part. And when ſhe was tyen vp to gather, Booz commaunded his pong men, ſaying: let her gather euē among the heapes, & ſozbyd her not. And leue her ſome of the ſheues for the nones, and let it lye, that ſhe may gather it by. ^{••• (withour blame)} and rebuke her not. And ſo ſhe gathered in the felde, vntyl euē, and theſſhed that ſhe had gathered, & it was in meaſure vpon an Ephah, ^{••• (that is, the buſhels)} of barley. And ſhe toke it by, and went into the cite and when her mother in law had ſene what ſhe had gathered, ſhe plucked out alſo, and gaue to her that ſhe hadde reſerued, when ſhe had eaten ynough. And her mother in law ſaid vnto her: where haſte thou gathered todaye? and where wroughteſt thou: bleſſed be he, that knewe the. And ſhe ſhewed her mother in law how ſhe had wrought with hym, and ſayd: the mans name wyth whome I wrought todaye is Booz. And Naomi ſayd vnto her daughter in lawe: bleſſed be he of the Lord, for he ceaſeth not to do good to the lyping and to the dead. And Naomi ſayd agayne vnto her: the man is nye vnto vs, & of our nexte kynne. And Ruth the Moabite ſayd: he ſayde vnto me alſo. Thou ſhalt be wyth my pong men, vntyl they haue ended al my harueſt. And Naomi answered vnto Ruth her daughter in lawe: it is beſt my daughter: & thou go out wyth my maydens, that they fall not vpon the in anye other felde. And ſo ſhe kepte her by the maydens of Booz, to gather, vnto the ende of barley harueſt: and of wheate harueſt alſo: and dwelt wyth her mother in lawe.

Chr. iii. Chapter.

Church cleareth at Booz ſecte, and to knowen his kynſman.

When Naomi her mother in lawe ſayde vnto her: my daughter, ſhal I not ſeke iſt for the, that thou mayeſt proſper? And is not Booz our kynſman, wyth whole maydens & waite: beholde, he wynneth barley tonyght in the theſſyng flooze: waite the thy ſelfe therfoze, and anoynte the, and put thy raymet vpon the, & get ſ downe to ſ barne. But let not a mā knowe of the, vntyll he haue left eayting and dypnyng. And whē he goeth to ſlepe, marke the place where he layeth hym downe, & then go and lyft vp the clothes, that are on thy ſete, and lay the downe there, and ſo ſhal he tell the what thou ſhalte do. And ſhe answered her: all that thou byddelt me, I wyll do. And ſo ſhe went downe vnto the barne, & dyd accordyng to all that her mother in lawe had ſayd.

And when Booz had eaten and djonken, and made hym mery, & was gone in, to ſlepe downe by ſyde the heape of cozne, ſhe came ſoftely, & lyft vp the clothes of his ſete, & layed her downe. And at midnight the man was afrayed & groped. And beholde, a woman laye at his feet. And he ſayd: what art thou? ſhe answered: I am Ruth thine

C. iii. handmayde

hand mayde synde the wyng over thynne hand mayde. for I art the next of the kynne. He sayd: blessed be thou in the Loyde my daughter. for I haue thewed moze goodnes in the later ende. than at the begynnyng. in as moche as thou followest not pong men. whether they were poore or riche. And now my daughter feare not. I wyll do to I al I thou requyrest. for all I cite of my people borth knowe. that I art a woma of vertue. And it is true that I am of thy next kynne. howbeit there is one nyte that I. Carpe this nyght. And when morning is come. if he wyl marie the. it is good. so let hym do. But and yf he wyl not haue the. as sure as the Loyde lyueth I wyl haue the: Ipe Ipyll vntyll the morning. And so he laye at hys fete vntyll the morning. And he arose vp before one coulde knowe an other. And he sayd: let noman knowe. that there came any woman into the barne. And he sayd agayne: byng the mantel that thou hast vpon the. and hold it vp. And when she delide it vp. he mette in syre measures of barley. and layed it on her. And he gate her into the cytie. & when she came into her mother in law. she sayd: how is it w the my daughter? And she tolde her all that the man had done to her. And sayde also: these syre measures of barley gaue he me. & sayd: I shal not come empty vnto thy mother in lawe. And she sayd: my daughter. Ipe Ipyll. vntyll I knowe how the matter wil chaunce. For the ma wyll not be inrest. vntyll he haue furnished I thyng this same daye.

The. iiii. Chapter.

Booz taketh Ruth to wyfe. of whom he begeth Obed.

When went Booz vnto I gate & sat him downe there. & behold the kynsman of which Booz spake. cam by. Vnto whiche he sayde: come and Ipe downe here. and called hym by his name. And he turned in. & sat downe. And he toke. x. men of the elders of the cite. and sayde: Ipe ye downe here. And they late downe. And he sayd vnto the kynsman. Naomi that is come agayne out of the countrey of Moab. I wyl sell a paccell of lande. which was oure brother Elimelech. And I thought to do the to wyte. & vpd the bye it before the inhabitants & elders of my people. If thou be disposed to redeme it. do: but and yf thou wylt not purchase it then tell me: that I maye knowe. For there is none to chalenge it. save thou. and I nexte the. And the other answered. I wyl purchase it.

Exod. xxi. 3. Ruth. i. 15.

Then sayd Booz: what daye I byest the felde of the hande of Naomi. I muste take also Ruth the Moabite. the wyfe of the deed. to stee vp the name of the deed vpd his enheritaunce. The kynsman answered: I can not purchase it. for marryng of myne owne enheritaunce: sake I my ryght to the. for I ca not purchase it. Now this was the maner of olde tyme in Israel concerning purchesse & chaiging. for to stablysh al thyng: I a man must plucke of hys woo. and gyue it hys neighbour. & this was a sure witnesse in Israel. Therefore the kynsman sayd to Booz: Bye it thou: & so dyne of his woo. And Booz sayd vnto the elders & vnto al the people: ye are witnesses this day. I haue bought al I was Elimelech.

al that was Elimech & Moablon. of the hande of Naomi. And mozeouer. Ruth the Moabite the wyfe of Moablon. haue I purchased to be my wyfe. to stee vp the name of the deed vpon his enheritaunce. and that this name be not put out from amonge hys brethren. and from the gate of hys place: ye are witnesses this daye.

And all the people that were in the gate. & the elders sayde: we are witnesses: the Loyde make the woman that is come into thynne house. Ipe Rachel and Lea. which twayne byd buylo the house of Israel: do I also valeauntly in Ephraim. and be famous in Bethlehem. Thy house be lyke the house of Moab: whom Chamar bare vnto Iuda. euen of the seede whiche the Loyde shall gyue the of this ponge woman.

And so Booz toke Ruth. & the was his wyfe. And when he went in vnto her. the Loyd gaue. I he conceived. & bare a sonne. And the womf sayd vnto Naomi: blessed be I Loyd. the which hath not left the without a kynsman. to haue a name in Israel. and that shall byng the Ipe agayne. & cherysh thynne old age. For thy daughter in lawe wyppeth loweth the. darthe boare vnto him: & he is better to the than seven sonnes. And Naomi toke the chyld. and layed it in her lappe. & became nource vnto it. And her neyghbours gaue it a name. saying: there is a chyld boare to Naomi. & called it Obed: the same is the father of Iai. the father of Dauid. These are the gene rations of Moab: Moab begat Bezy: Bezy ron begat Ram. Ram begat Aminadab. Aminadab begat Abilon. Abilon begat Salmon. Salmon begat Booz. Booz begat Obed. Obed begat Iai. Iai begat Dauid.

The ende of the boke of Ruth.

The fyrst boke of Samuel

muel called the fyrst booke of the kynges.

The fyrste Chapter.

Elthana hath. ii. wyues. Hanna and Phemenna.



Ther was a ma of one of I two I Ramathes (of I hyndred of 30. phim. of mount Ephraim) named Elthana the sonne of Je. roham the sonne of Elisu. the son of Thobu. the son of Iuph. an Ephraimite: whiche had. ii. wyues. the one called Hanna. & the other Phemenna. And Phemenna had children. but Hanna had none. And the sayd man went vp out of his cytie every feastfull daye. to praye

Ex. xxi. 3.

Ruth. i. 15.

Exod. xxi. 3.

Ruth. i. 15.

Exod. xxi. 3.

Exod. xxi. 3.

praye & to offer vnto the Lord of holtes in Silo, where were the two sonnes of Eli (Hophni & Phinehas) the Lordes priestes. And it fell on a solempne daie, that Elikana offered, and gaue to Phinehas his wyfe and to all her sonnes and daughters porcions. But vnto Hanna he gaue a porcion with a deuy chere, for he loued hana, & the lord had made her barren. And her enemy (Phinehas) vexed her sore continually, to moue her, because the lord had made her barren. And so byd the year by year as ofte as she wēt vnto the house of the Lord. And so chafed her, whyche wept & byd not eat. The sayd Elikana her husband to her, hana why wepest thou? and why eatest thou not? why is thine herte troubled? am not I better to the, the ten sonnes? So Hanna rose vp after they had eaten & dronke in Silo. And Eli the prieste sat vpon a skole by one of the hyde postes of the temple of the Lord. And she was troubled in her mynde, & prayd vnto the Lord, & wept sore, & vowed a vowe, & sayd O Lord of holtes, if I wilt loke on the trouble of thy handmayd & remembre me, & not forget thyne handmayd but gyue vnto thy handmayd a mā child: I wil gyue hym vnto the lord al the days of his lyfe: & ther shall no raster come vpon hys head: and as she continued prayinge before the lord, it fortuned that Eli marked her mouth for hana spake in her herte, & her lippes byd but moue onely, but her voyce was not herd: and therfore Eli thought she had ben dronke, and Eli sayde vnto her: howe longe wilt thou be dronke? put away from the, the wyne thou hast. Hanna answered and sayd: not so my lord, I am a woman of a sorrowful herte: I haue dronke neyther wyne nor stronge drynke, but haue powred out my soule before the Lord. Count not thyne handmayd to be lyke a daughter of Belial, for out of the aboundaunce of my dreines and greife haue I spoken hye herto.

Eli answered her agayne: and sayde, go in peace: the God of Israel graunt the thy petition that thou hast asked of hym. She said, let thine handmayd fynde grace in thy syght. And so the woman went her waye, and byd cat, and loked no more so sad. And they rose vp early, & worshipped before the Lord, and then returned, & came to the house to Ramath. And when Elikana knewe Hanna his wyfe, the Lord remembred her, for in processe of tyme it came to passe that she conceived and bare a sonne, and called his name Samuel (sayng) because I haue asked hym of the Lord. And Elikana and all hys house wente vp to offer vnto the Lord, the offerynge due for the feast, and also hys vowe: Nevertheless, Hanna wēt not vp but sayd vnto her husband: I wil tary vntill the lad be weyned: & then I wil bring hym that he maye apreate before the lord, and there abyde for euer. Elikana her husbände answered her: do what semeth the best: tary at home, vntill thou hast weyned hym, and I beseeche the lord, to make good his saying. And so the woman abode, & gaue her sonne sucke vntill she weyned hym. And when she had weyned hym she toke him w her, with iii. bullockes

and an Ephra of flour and a bottle of wyne, and brought hym vnto the house of the Lord in Silo, & the chyld was yet but tendre of age. And they slue a bullocke, & brought in the lad to Eli and the sayd: Oh my lord as truly as thy soule liueth my lord, I am the womā I stode before the here praying vnto the lord. For this lad I prayd, and the Lord hath geuen me my desire which I asked of hym, & therfore I haue grauen hym vnto the Lord, as long as he is mete for the Lord. And he worshipped the Lord there.

¶ The ii. Chapter.

The house of Hanna. The office of the sonnes of Eli.

As Hanna prayed & sayd myne herte reioyseth in the Lord, & myne toynge is exalted in the Lord. My mouth is opene ouer myne enemyes, for I reioyce in thy saluatiō. There is none so bold as the Lord, for without the, is nothyng. Neither is there any of strength as is our god. Take not to muche proudly, lette olde thinges depart out of youre mouthes for the Lord is a God of knowledge, & hys purposes come to passe. The bowe with the myghty men are broken, & they that were wreake, haue gyde them selues with strength. They that were full, haue byrd oute them selues for hys sake, and they that were hongry, cease so to be, tpe the baren hath boyn sent: and she that had many chyldre, is wared feble. The Lord killeth & maketh a lyue: byngreth downe to the graue & fetcheth vp agayne. The Lord maketh poze and maketh ryche: byngreth lowe, and deneth vp on hye. He repleth vnto the poze out of the duste, and lyfeth vnto the begger from the donghyll: to set them among prynces, and to enheret them with the seat of glory. For the pillars of the earth are the Lordes, & he hath set the rounde world vpon the. He wyl hepe the fete of hys sayntes, & the wicked shal hepe spylence in darknesse, and in hys owne myghte shall no man be stronge. The Lordes aduersaries shal be destroyed of hym, and out of heauē shall he thunder vpon every one of them: The Lord shall indge the endes of the world, and shall gyue myghte vnto hys kynge: and exalte the doyme of hys anoynted. And Elikana went to Ramath to hys house, and the ladde byd my nister vnto the Lord before Eli the priest.

But the sonnes of Eli were chyldren of Belial and knewe not the Lord. And the priestes made a law for the people, & whensoever any man offered any offerynge, the priestes lad came, whyle the fleshe was a seething & a fleshoie with thre teeth in his handes and thrust it into the panne, kettle, caldren or pottle. And al the fleshe boke brought vp, that the prieste toke away. And so they byd vnto all the Israelites, that came thither to Silo. Pea and thereto, before they burnt the fatte, the priestes lad came and sayde to the man that offered: giue fleshe that I maye dyesse it for the prieste, for he wille not haue sodden fleshe of the, but raw. And if any man sayd vnto hym: let them burne the fat accordyng to the daie, and then take as muche as thyne herte desireth: The ladde wolde answere hym, yea thou

¶ The iii. Chapter.

Wilt thou it me now: and yet thou wilt not, I will take it with violence. And the spirit of the young men was very great before the Lord. For men abhorred the offering of the Lord.

But the child Samuel ministered before the Lord, guided about with a linen Ephod. Moreover, his mother made him a little coat, and brought it to him from year to year, when he came up with her husband, to offer the offering in the solemn feasts: and Eli blessed Elisha and his wife, and said: the Lord give thee seed of this woman, for the priest that she asked of the Lord. And they went unto their own home. And the Lord visited Hanna, so that she conceived, and bare three sons, and two daughters. And the child Samuel grew before the Lord.

Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that waited at the door of the tabernacle of witness, and he said unto them: why do ye such things? For of all these people, I hear evil reports of you. Oh, nape, my sonnes: for it is no good report that I hear howe that ye make the Lordes people to trespass. If one man synne agaynst another, mayes me may be iudges: * but if a man synne against the Lord, who will be his daylman? For with standinge, they beacheden not unto the voyce of the father, by cause the Lord wolde slaye them. The child Samuel propheted * & grewe and was in fauour both with the Lord, and also with men.

And there came a man of God unto Eli, and said unto him: thus saith the Lord: I have not appeared unto the house of thy father while they were in Egypt, subiecte unto Pharaons house: And I chose thy father out of all the tribes of Israel to be my priest, to offer up myne altar, and to burne incense, * & to wear an Ephod before me. And I gave unto the house of thy father all the burnt offerings of the children of Israel. Wherefore tread thou downe my sacrifice and myne offering, which I commanded to be made in my tabernacle, and honourst thy children about me, to make your selves fat of the best frutes of all the offerings of Israel my people? Wherefore, the Lord God of Israel sayeth: I sayde, that thy house and the house of thy father should waite before me for ever.

But now the Lord sayeth: that be farre from me: for them that worship me, I will worship, and they that despise me, shall come to shame. Beholde, the dayes come, that I will cutte off thine arme, & the arme of thy fathers house that shal be an olde man in thine house. And I will be to thine enemye in the tabernacle (of the Lord) & in all the wealth which (God) shall give Israel, and there shall not be an elder in thine house for ever hereafter. I will not destroy all the males & com. of the from myne altar. But to make thine eyes dark, & to make thine hearte melt. And all they that be multiplied in thine house shall dye, yet they be men.

And this shal be a signe unto thee, that shall come

up thy two sonnes Hophny and Phinehas: euen in one daye they shall dye both. And I will see me up a faithful priest, that shall do according to my hearte and mynd. * And I will buyde him a sure house. And he shall walke before myne appointed for ever. And they that are left in thine house, shall come and bowe to him for a litle peece of silver & a cake of bread, & shall saye: put me (I praye thee) in one office or other among the priests, & I may eat a morsell of bread.

The. iii. Chapter.

How Eli called Samuel three tymes.

And the child Samuel ministered unto the Lord before Eli: and the word of the Lord was precious in those dayes, neither was there any open vision. And it chaunced at that tyme, & Eli laye in his place, and his eyes beganne to waxe dymme that he coulde not se. And yet the lampe of God wente out, Samuel layd hym downe to slepe in the temple of the Lord, where the ark of God was. And the Lord called Samuel, and he sayde: here I am, & he ran unto Eli, and sayde: here am I, for thou calledst me. And he sayde: I called thee not: go agayne and slepe. And he went and layd hym downe to slepe. And the Lord called once agayne Samuel, and Samuel arose and went to Eli, & sayde: I am here: for thou didest call me. And he answered: I called thee not my sonne. So againe he take the rest: Samuel knewe not yet the Lord nether was the word of the Lord yet opened unto hym. And the Lord wente to and called Samuel the thyrde tyme. And he arose and went to Eli, and sayd: I am here for thou hast called me. And Eli perceaued that the Lord had called the child. Wherefore Eli sayd unto Samuel: go, and lye downe: & yet he call the agayne, then saye: speake on Lord, for thy seruant heareth. So Samuel went, and layd hym downe in his place. And the Lord came, and stode, and called as before Samuel Samuel. Samuel answered: speake on for thy seruant heareth. And the Lord sayde to Samuel: beholde, I will do a thyng in Israel, & both the eares of as many as heare it, shall tingle. In that daye I will raise up agaynst Eli, all thinges which I haue spoken concerninge thy house from the beginninge to the endinge. I haue tolde hym that I will iudge thy house for ever. For the wickednes which he knoweth. For while the people cursed his sonnes for the same wickednes, he hath not corrected them. And therefore I haue sworn unto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offering for ever. Samuel laye till the morninge, & opened his doores of the house of the Lord. And Samuel feared to shewe Eli the vision. Then Eli called Samuel, & sayd: Samuel my sonne, And he answered: here I am. He sayde: what is it that the Lord hath sayd unto thee? I praye the hide it not from me. God do so, and lo to thee, yet thou hide any thyng from me, of all that he sayde unto thee. And Samuel tolde him every whit, & he did nothinge to him. And he sayd it to the Lord, let hym do what semeth hym best.

And

And Samuel grewe, and the Lord was with hym, & lefte none of hys wordes unperfourmed. And all Israel from Dan to Beerfabe, wyfte that faythfull Samuel was made the Lordes prophete. And the Lord appeared agayne in Silo, for the Lord opened him selfe to Samuel in Silo, & howe the worde of the Lord.

The. iiii. Chapter.

The arke of the Lord is taken. Eli & his chylde dy.

And Samuel spake vnto all Israel. *(And it fortuned that in those dayes the philistines came to grette to fight.)* And Israel went out against the philistines to battaile & pitched beside the helpe stone. And the philistines pitched in Aphek. And put the helpe stone against Israel. And when they fought, Israel was put to a worse before the philistines. And the philistines slue an aray along by the felde about a foure thousande men.

And when the people were come into the tentes, the elders of Israel said: wherfore hath the Lord caste vs downe this daye before the philistines? let vs fetch the arke of the appoyntment of the Lord out of Silo vnto vs, that whyle it commeth amonge vs, it maye saue vs, out of the hande of our enemy. And so the people sent to Silo, & fet from thens the arke of the appoyntment of the Lord of hostes, which dwelleth betwene the cherubyns. And there were the two sonnes of Eli, Hophni and Phinehes with the arke of the appoyntment of God. And it fortuned, that when the arke of the appoyntment of the Lord came into the host, al Israel shewed a mygdety howte, so that the earth range agayne.

And when the philistines herde the noyse of the howte they said: what meaneth the sounde of this mygdety howte in the host of the egiptians? And they understode, howe that the arke of the Lord was come into the host. And the philistines were afrayd, and sayde, God is come into the hoste. And they sayde agayne: wo vnto vs, for it was neuer so before this: wo vnto vs who shall deliuer vs out of the hande of these mygdety Goddes: these are the Goddes which smote the egiptians with so manye plagis in the wyldernes. Be stronge and quyte your selues like men, O ye philistines, that ye be not seruantes vnto the egiptians, as they haue bene to you. Be of a manly corage therfore and fyght. And the philistines fought, and Israel was put to the worse & fled euery man into his tent. And there was an exceeding great slaughter, for ther were ouerthrowen of Israel. xxx. thousande. And the arke of God was taken, & the two sonnes of Eli, Hophni, & Phinehes were dead. And there ran a man of Ben Iamin oute of the aray, & came to Silo the same daye with his clothes rent and earth vpon hys heade. And when he came, Eli satte vpon a stole, & looked forward & waite for his beere frayed for the arke of God. And when the man came into the cytie, & tolde it, all the cytie cryed.

And when Eli herde the noyse of the crying he sayd: what meaneth this noyse of ymoyr? And the man came in hastily, and tolde Eli. Eli was. xlviii. yere olde, & his sighte failed him

& he coulde not se. And the man sayde vnto Eli I am he that came oute of the aray, & fled this daye out of the host. And he sayd, what thyng is fortuned my sonne? The messenger answered and sayde Israel is fled before the philistines, and there is a great slaughter chaunced amonge the people, and the two sonnes, Hophni & Phinehes are dead, & the arke of god is taken. And it fortuned that when he made mencyon of the arke of God, Eli fell fro of his stole backward vpon the thresholde of the gate, & hys necke brake, and he dyed, for he was an olde man and heuie, and indged Israel fourtye yeres.

And his daughter in law Phinehes wyfe was withchylde and nye the byrthe. And when she hearde the tydynges that the arke of God was taken, and that her father in lawe, and her husband were dead, she bowed her selfe, & tranced, for her paynes came vpon her. And about the tyme of her death, the women shode about her sayde vnto her, feare not, for thou passest home a lone: but she answered not, nor regarded it. And she named the child Achabod sayng. The glory is departed fro Israel: because the arke of God was raken, & because of her father in lawe & her husband. And she sayd agayne. The glory is gone from Israel, for the arke of God is taken.

The. v. Chapter.

Dagon the God of the philistines is cast flat before the arke.

And the philistines toke the arke of God, and caried it fro the helpe stone vnto Asdod, agayne the philistines toke the arke of God, & brought it into the house of Dagon, & set it by Dagon. And when they of Asdod were vpon the next daye in the moorning, beholde Dagon laye vpon the earthe before the arke of the Lord. And they toke vpon Dagon, & set hym in hys place agayne. And when they were vpon early in the nexte moorning, beholde Dagon lay vpon the grounde before the arke of the lord, and hys head, and hys two handes cut of vpon the thresholde, & only the shape of a fysh was left on hym. And therfore is it, & the priestes of Dagon (nether any man that cometh into Dagon's house) treade not on the thresholde of Dagon in Asdod, vnto this daye. But the hand of the lord was heuy vpon the of Asdod, and he destroyed them, and smote them with emerodes, both Asdod & in all the coastes therof. *(The villages also & the felde in the myddes of the countre were full, and there came up murr, and ther was a confusyon of greete death in the cytie.)*

And when the me of Asdod sawe that it was so they sayd: the arke of the god of Israel shal not abyde here with vs, for his hand is sore vpon vs and vpon Dagon our God. They sent therfore & gathered all the lordes of the philistines vnto them, & sayde: what shal we do wth the arke of the God of Israel? They answered, let the arke of the God of Israel be carped about vnto Gath. And they carped the arke of the God of Israel aboute. And it fortuned that when they had carped it aboute, there was by the hande of the lord a mygdety greete noyse in the cytie, & he smote the men of the cytie both the small & great & they had secrete diseases. *(And the Getherites toke counsell, & made the felde payre steeles of Asper.)* Therfore they sent

The glorie is gone.

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And the Getherites toke counsell, & made the felde payre steeles of Asper.

sent the arke of God to Aharon. And allone as the arke of God, came to Aharon, the Aharonites cryed out sayinge: they haue brought ark of God of Israel to vs to slee vs & our people. And so they sent, and gathered together all the lordes of the Philistines and sayde: send awaye the arke of God of Israel, to go agayne to his owne place, that it sle vs not and our people. For there was great lamtation ouer the dead thowowe out all the cypre, and the hande of God was exceedinge soe there. And the men that dyed not, were smitten with the Emerodes: and the cype of the cypre went vnto heauen.

The vi. Chapter.

The hyne byng home the arke with the rewarde.

The arke of the Lorde was in the countrey of the Philistines iuen more then and the Philistines called for prestes & soothsayers, saying: what shall we do wth the arke of the Lorde: tell vs where wth we shal sende it home agayne. They sayde: If you send the arke of the God of Israel home agayne, sende it not emptye: But rewarde it wth trespass offering: & the ye shalbe whole, and it shalbe knowne to you, why his hande be parteth not from you.

Then sayde they: And what shalbe the trespass offering, whiche we shal rewarde him w? They answered: fyue golden arses and v. golden myce, according to the nombre of the lordes of Philistines. For it is one maner of plage on you al, gon your lordes. Wherefore ye shal make ymages like to your arses, and ymages lyke to your myce & corrupt land & ye shal geue glory vnto God of Israel: & he may take his bad frd of you, & frd of your goddes, & frd of your lande.

Exod. xii.

Wherefore do ye harden youre hertes as the Egyptians and Pharaos hardened they: hertes: whych when he toke on agaynst the, & did they not let the people go, and they departed? Howe therfore, make a newe carre. & take two milche kine: on whose neckes there hath come no yoke. And tye the hyne to the carre, and byng the calves home from them. And take the arke of the Lorde, & laie it vpon the carre, & put the iewels of golde (whych ye rewarde him with for a syn offering) in a coffe by the side therof: and send it awaye, that it maye go. And if ye se that he go vnto the waye of his owne coaste to Bethsames: then it is he that byd vs thys great rupll. If no, we shal knowe then, & it is not his hand that smote vs: but it was a chaunce that happened vs. And the men byd euen so, and toke two hyne that gaue mylke, and tyled them to the carre and kepte the calves at home, and they layd the arke of the Lorde vpon the carre and the coffe: wth the myce of golde, & wth the ymages of their arses. And the hyne toke the streyght waye to Bethsames, & went on the streyght waye: & as they wnt, loked, & turned nether to the right hader nor to the left. And the lordes of Philistines went after the, vnto the borders of Bethsames.

And they of Bethsames were reappynge they: wheate harvest in the valey. And they lyfte vp they: eyes, & spied the arch. And reioyced when

they saw it. And the carre came into the felde of one Jehosua a Bethsamite, and stode styll there. There was also a great stone. And they claue the wode of the carre & offered the hyne a burnt offering vnto the Lorde. And the Leuites toke downe the arke of the Lorde and the coffe that was with it, wherin the iewels of golde were: and put them on the great stone. And the men of Bethsames sacrificed burnt sacrifice, and offered offeringes that same daye vnto the Lorde. And when the fyue lordes of the Philistines had sene it, they returned to Aharon the same day. And these are the golden arses whiche the Philistines gaue to amende for a trespass offering, to the Lorde: for Ashdod one: for Gaza one: for Ashalon one: for Gath one: & for Aharon one: And golden myce, according to the nombre of all the cypres of Philistines, euen according to the fyue lordes, both of walled townes & of townes vnto walled: euen vnto the great stone of lamentaciō, wher they set downe the arke of the Lorde: which stone remaineth vnto this daye in the felde of Jehosua the Bethsamite. And he plagued the men of Bethsames, because they had sene the arke of the Lorde. And he slue amonge the people fyfte thou sande and thye scoze and ten men. And the other people lamented, because the Lorde had slayne the people wth so great a slaughter. Wherefore the men of Bethsames sayde: who is able to stande before the Lorde so holy a God: & to whom shal he go from vs? And they sent messengers to the inhabitants of Mariath Jarim saying: The Philistines haue brought agayne the arke of the Lorde: come ye downe therfore, and set it vnto you.

The vii. Chapter.

The arke is brought to Mariath Jarim.



And so the ark of Mariath Jarim came, and set vnto the arke of the Lorde: and brought it into the house of Amīnadab in Gibeā, & sanctified Eleazar his sonne, to kepe the arch of the Lorde: & while the arke abode in Mariath Jarim the dayes multiplied, and there passed ouer. xx. yeres, & al the house of Israel lamented after the Lorde. And Samuel spake vnto al the house of Israel sayinge: if ye be come agayne vnto the Lorde wth all your hertes, then put awaye the straunge goddes and Asharoth frd among you: and prepare you hertes vnto the Lorde, & serue hym only: for he shall ryd you out of the hande of the Philistines. Then the chyldren of Israel byd put awaye Baalim and Asharoth, & serued the Lorde onely. And Samuel sayde: gather all Israel to Mizpa, and I wyll praye for you vnto the Lorde. And they gathered together to Mizpa, and drw water: and powred it oute before the Lorde, & fasted the same daye & sayde there: we haue synned agaynst the Lorde. And Samuel iudged the chyldren of Israel in Mizpa. When the Philistines heard that the chyldren of Israel were gathered together to Mizpa, the lordes of the Philistines went vnto agaynst Israel. And when the chyldren of Israel heard that they were assayed of the Philistines, & the chyldren of Israel sayde to Samuel: craue not to crye

The people requyre i. Samuel. a Kynge. Fol. xliii.

came vnto the Lord our God for that he may
 save vs out of the hand of the Philistines. And
 Samuel toke a suckynge lambe, and offered it
 al together for a burnt offering vnto the Lord
 and cryed vnto the Lord for Israel, and the
 Lord hearde hym. And as Samuel offered the
 burnt offering, the Philistines came to fight a
 gaynst Israel. But the Lord thondred a great
 thondre that same daye amonge the Philisti-
 nes, and scattered them, that they fell before Is-
 rael. And the men of Israel went out to Gilpa
 and pursued the Philistines, and folowed vpon
 them vntill the place that is vnder Bethcar.

And then Samuel toke a stone and pitched
 it betwene Gilpa and the marke of the roche,
 and called the name thereof, the stone of helpe
 sayinge: hyther to hath the Lord helped vs.
 And to the Philistines were brought vnder, &
 they came nomore into the costes of Israel: and
 the hande of the Lord was agaynst the Philis-
 tines all the dayes of Samuel. Therto the cy-
 ties whiche the Philistines had taken from Is-
 rael, were restored agayne to Israel, euen from
 Beoron to Gath: with the costes of the same. &
 Israel plucked them out of the handes of the Phi-
 listines. And there was peace betwene Israel
 and the Amozites. Samuel iudged Israel all
 the dayes of his lyfe, and went about yere by
 yere to Bethel, Gilgal and Gilpa, and iudged
 Israel in all those places, & came agayne to Ra-
 ma: for there was his house, & ther he iudged Is-
 rael also, & there he builde an altar vnto the Lord.

The viii. Chapter.

The people requyre a kynge.

When Samuel was old, he made his
 sons iudges ouer Israel. The name
 of his eldest sonne was Joel, and the
 name of the seconde Abia, and they
 were iudges in Beersaba. And hye
 sonnes walked not in his wayes: but turned a-
 syde after lucre, and toke rewardes, and per-
 uerted the ryghte. Then all the elders of Israel
 gathered them together, and came to Samuel
 vnto Rama, and sayd vnto hym: beholde thou
 art olde, and thy sonnes walke not in thy wayes.
 Nowe therfore make vs a kynge to iudge vs
 as all other nations haue. But the thyng dis-
 pleased Samuel, when they sayde: gyue vs a
 kynge to iudge vs. And Samuel prayed vnto
 the Lord. And the Lord sayde vnto Samuel:
 heare the voyce of the people in al that they say
 vnto the. For they haue not cast the awaye, but
 me: that I shoulde not raigne ouer them. And as
 they haue euer done (sins I brought the out of
 Egypt vnto this daye: and haue forsaken me, &
 serued other goddes) euen so do they vnto the.
 Nowe therfore hearken vnto the voyce: how
 beit, yet testifie vnto them and shewe the the
 authoritie of the kynge that shall raygne ouer
 them. And Samuel tolde all the wordes of the
 Lord vnto the people that asked a kynge of him.
 & he sayd: this shalbe the authoritie of the kynge
 that shall raygne ouer you: he wyl take your
 sonnes and put them to his charettes and make
 his hoysines of them, to runne before his charet

and wyl make hym of them, captaynes ouer
 thousandes and ouer spyties, and wyl set them
 to eare his grounde, and to gather in his bar-
 nest, and to make instrumentes of warre, and
 apparel for his charettes. And he wyl take your
 dongheers and make them apotecaries, cookes
 and bakers. And he shall take the best of youre
 felbes, & of youre vyneyardes, and of youre
 olyue trees, and gyue them to his seruauntes.
 And he shall take the tenth of youre seede, and of
 youre vyneyardes, and gyue it to his chambre-
 laines: and to his seruauntes. And he shal take
 the best of youre men seruauntes and mayde ser-
 uauntes and ponge men, and of youre asses, and
 put them to his worke. And he shall take the
 tenth of youre shepe, and ye shalbe his seruaun-
 tes. And ye shall crye out at that tyme vpon your
 kynge, which ye shall haue chosen you, and the
 Lord wyl not heare you at that daye.

Nevertheless, the people wold not heare the
 voyce of Samuel, but oyd saye: naye not so.
 But there shalbe a kynge ouer vs, that we may
 be lyke other nations, and that our kynge maye
 iudge vs, and go out before vs, and fight oure
 battayles. Therfore, when Samuel
 hearde al the wordes of the people, he recheard
 them in the eares of the Lord. And the Lord
 sayd to Samuel: hearken vnto the voyce, and
 make them a kynge: And Samuel sayde vnto
 the men of Israel: go euery man vnto his cite.

Chapter ix.

Howe the sonne of Cis is chosen kynge.

There was a man of the tribe of Benjamin
 named Cis the sonne of Abiel, the
 sonne of Jeroh, the sonne of Becho-
 rath, the sonne of Appiah, the sonne
 of a man was a Jeminite, a man
 of strenght and myght, and the same had a sonne
 called Saul, a goodly yonge man and a sayre:
 so that among the chyldren of Israel there was
 none goodlyer then he. For from the wouldest
 upward, he was hyer than al the other people.
 And the asses of this Cis, Sauls father were
 lost: and Cis sayde to Saul his sonne: take one
 of the laddes with the, and goo vp, and seke the
 asses. And he went thowowe mounte Ephraim
 and thowowe the lande of Salisa, but they found
 them not. Then they went thowowe the land of
 Saul, and there they were not. Wher they went
 also thowowe the lande of Jemini, they founde
 them not: At the last when they were come to
 the lande of zuph, Saul sayd vnto his lad that
 was with him: come let vs retorne, lest my fa-
 ther leue caring for the asses, and take thought
 for vs. He sayde vnto hym: beholde, there is in
 this cytie a man of God, and he is a woorthy
 full man: all that he sayeth cometh surely to
 passe. Nowe then let vs go thither: peraduen-
 ture he shall shewe vs what waye we maye go.
 Then sayd Saul to his lad: yf we wil go, what
 shall we bypaye the man? For our bread is all
 spent out of our vessels, and there is none other
 present to byting the man of god: what haue we?
 And the lad answered Saul agayne, & sayde:
 I haue found about me the fourth parte of a sicke
 that

that will I give you of God, to tell us our way

Before tyme in Israel when a man wente to seeke an answer of God, thus wylde he spake come & let us go to the sear. For he that is now called a p[ro]phete was in the olde tyme called a sear. Then sayde Saul to hys ladde: wel sayd of the: come, let us go. And so they went unto the c[ite] where the man of God was: And as they were goinge up into the c[ite], they mette with damels that came out to drawe water, and sayde unto them: is there here a sear? And the maydens answered them yea, and (here is one) Beholde, he is before you. Make haste now, for he came this daye to the c[ite], for there is an offeringe of the people this daye in the h[ill]. When ye be come into the c[ite] ye shal finde him straight waye yee be come up to the h[ill] to cate: for the people wyl not cate until he come, because he both blesse the offeringe. And then cate they that be bydden to the feast. Nowe therfore get you up, for this daye shal ye fynde hym. And they wente up into the c[ite]. And when they were come into the myddes of the c[ite], beholde Samuel came out agaynst them, for to go up to the h[ill]. But the Lorde had tolde Samuel in his care (a daye before Saul came) sayinge: to morowe this tyme I will sende the a man oute of the lande of Ben Jamin, hym shal I anoynte to be capitayne over my people Israel, that he maye save my people out of the handes of the Philistines, for I have looked up my people, and they are come unto me. When Samuel therfore sawe Saul, the Lorde answered him: se this is the man whom I spake to the of, This same shal raygne over my people.

Then went Saul to Samuel in the myddle of the gate, and sayd: tell me I praye the where the sears house is. Samuel answered Saul and sayde: I am the sear, go up before me unto the h[ill], for ye shal cate with me to daye. And to morowe I will let the go, and will tell the all that is in thine hert. And as for thine asses that were lost thre dayes ago, care not for them, for they are founde. And moreover whose shal the beautiful chynge of Israel be? Belonge they not to the & to al thy fathers house? But Saul answered and sayd: am not I the sonne of a Jaminite of the smallest trybe of Israel? and my kynred is the lest of all the kynredes of the trybe of Ben Jamin. Wherefore then speakest thou so to me? And Samuel toke Saul and his lad, & brought them into the parlour, and made them sit in the chiefe place amonge them that were bydden: which were upon a thyrtye personnes. And Samuel layd unto the cooke, bring forth the portion whiche I gave the, and of whiche I sayde unto the, kepe it with the. And the cooke toke up the shoulde, and that which was up it: and let it before Saul. And Samuel sayde: beholde, that whiche is left: put it before the & cate, for it hath ben kept for the of pur pose: whi I called the people. And so Saul byd cate with Samuel that daye. And when they were come downe from the h[ill] into the c[ite], Samuel communed with Saul upon the toppe

of the house: and when they arose early about the sup[er]age of the daye Samuel called Saul upon the toppe of the house, sayinge: up, that I maye sende the awaye. And Saul arose. And they went oute at the doores, both he & Samuel. And when they were come almoste oute of the towne, Samuel sayde to Saul: byd the lad go before us (he went before) but stand thou styll a whyle, that I maye shewe the what God sayth

The .x. Chapter.

Saul is anoynte kynge, and p[ro]phesie.



And the Samuel toke a vessel of oyle and poured it upon his head and kissed hym, & sayde: hath not the Lorde annointed the to be capitayne over his people Israel? (And thou shalt departe his people oute of the handes of theyr enemies which are rounde aboute them. And also thou shalt have, that the Lorde hath annointed the to be p[ro]phete.) When thou arte departed frome this day, thou shalt fynde two me by the sepulchre in the bozde of Ben Jamin, euen at zaleph. And they will saye unto the: the asses which thou wentest to seke, are founde. And lo thy father hath left the care of the asses, and so roweth for you, sayinge: What shal I do for my sonner? Then shalt thou go forth from thence and shalte come to the playne of Thabor. And there shal mete the thre men goinge up to God to Bethel: one carryinge thre hyddes: & an other carryinge thre lounes of byed, and an other carryinge a bottell of wyne. And they wyl salute the and give the, the two lounes of byed: whiche thou shalt receyue of theyr handes. After that shalte thou come to the h[ill] of God, where the Philistines kepe their watch. And whi I art com thither to the c[ite], thou shalt mete a company of p[ro]phetes cōpyng downe from the h[ill] with a psalter, a tymbrell, a pype and an harpe before them, and they shal p[ro]phesie. And the sp[irit] of the Lorde wyl come upon the also, and thou shalt p[ro]phesie with them, and shalt be turned into an other man. Therfore whi these signes are chaunced the, do what thou hast to doo, for God is with the. And thou shalt go before me to Gilgal: and I also will come downe unto the to sacrifice burnt sacrifices, and to offer peace offerings. * Carpe for me seven dayes, tyl I come to the and shewe the what thou shalt do. And as lone as he had turned his shoulde to go fram Samuel, God gaue hym an other maner of herte: and al those tokens came to passe that same daye. And when they came to the h[ill], beholde, the company of p[ro]phetes met hym: and the sp[irit] of

When Samuel is in
Saul's house
and he is
anointed of God

Long. 10. 1. 1. 1.

Long. 10. 1. 1. 1.

the spirit of God came upon him also, and he prophesied amonge the. And all that knew him before, when they sawe that he prophesied amonge the prophetes, they sayde the to other: how is this? it happened vnto the son of Cis.

And Saul also amonge the prophetes. And one of the same place answered & sayd: who is their father? And therof came the pauerbe: what is Saul also amonge the prophetes? And whē he

had made an ende of prophesying, he came to syl. And Sauls father brought him vnto him and to his lab: whether wylper: he sayd: to seke the asses: and when we sawe that they were no where, we came to Samuel. And Sauls vncle sayde: tell me what Samuel sayde vnto you. Saul answered his vncle: he tolde vs playnely that the asses were found. But of the kyngdom wherof Samuel spake, tolde he hym not. And Samuel called ̃ people together vnto ̃ Lord to Gilga, and sayd vnto the chyldren of Israel thus sayth ̃ Lord God of Israel: I brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the hande of all kyngdomes that troubled you. And ye haue this daye cast awaye your God that helpe you out of al your aduersities and tribulations. And ye haue sayde vnto hym: * make a kyng ouer vs. Now therfore stande ye before the Lord by your tribes and your thousandes. And when Samuel had brought all the tribes of Israel, the tribe of Ben Iamin was caught: when he had brought the tribe of Ben Iamin by the ̃ hundredes, the hundred of Matri was caught: and at the last Saul the sonne of Cis was caught. And whē they sought him he could not be founde. Therfore they asked the Lord further, if that man shoulde come thither. And the Lord answered: beholde, he hath hydd himselfe amonge the stuffe. And they ranne and set hym thence. And when he stode amonge ̃ people, he was hyer the any of the people, from the shoulders vpwarde. And Samuel sayde to all the people: Se ye not him, whom ̃ Lord hath chosen: and howe there is none lyke him amonge all the people? And al the people shouted & said * God lende the kyng lyfe.

Then Samuel tolde the people & the dury of the kyngdome, and wrote it in a booke, & layed it vnder the ̃ Lord, and set all the people a waye every man to his house: And Saul also wente home to Gibea. And there folowed him strong me, whose vertues God had touched. But ̃ chyldren of Belial sayde: how shall he saue vs? & they despised hym, and brought hym no presents. And he helde his tonge.

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whom the elders of Iabes sayd: give vs tenen dayes respyte, that we maye sende messengers, vnto all the coostes of Israel. And then if there be noman to helpe vs: we wyl come out to the. Then came the messengers to gibea vnto Saul, and tolde this tydynge in the eares of the people. And al the people lyft vnder voyces and wept. And beholde, Saul came folowynge the cattel out of the felde, and Saul sayd: what ayleth this people, that they wepe? And they told him the tydynge of the men of Iabes. And the spirit of God came vpon Saul, when he herd those tydynge and he was exceedingly angrie, and toke a yoke of oxen, and hewed them in peeces, and sent them thowout all the coostes of Israel by the handes of messengers sayenge: whosoever commeth not forth after Saul, and after Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, & they came out as it had ben but one man. And when he * numbred them in Bezek, the chyldren of Israel were three hundred thousande men: and the men of Iuda thretyne thousande. And they sayd vnto the messengers that came, so saye vnto the men of Iabes in Gilead, to morowe by ̃ tyme the sonne be hote, ye shall haue helpe. And the messengers came and shewed the men of Iabes, which were glad. Therfore the men of Iabes sayde, to morowe we wyl come oute vnto you, and ye shall doo with vs all that pleasech you. And on the morowe it fortuned, that Saul putte the people in thre partes, and they came in vpon the host in the morning watch, and slue the Ammonites vntill the heate of the daye. And they that remayned, were scattered: so that two of them were not left together. And the people sayd vnto Samuel: what is he that darre say, shall Saul raigne ouer vs? byngge those men, that we maye slaye them.

And Saul sayde: there shall no man dreyne this daye, for to daye the Lord hath saued Israel. Then said Samuel vnto the people: come that we may go to Gilgal, and renewe the kyngdome there: And all the people went to Gilgal, and made Saul kyng there before the Lord in Gilgal. And there they offered peace offerings before the Lord. And there Saul and all the men of Israel reioysed exceedingly.

The xlii. Chapter.

Samuel declared hym selfe to be an innocent Judge.

Samuel sayd vnto al Israel: beholde I haue hearkened vnto your voyce in all that ye sayd vnto me, and haue made you a kyng. Now therfore, your kyng walketh before you. And I am olde and graced, and behold my sonnes are with you, and I haue walked before you from my chyldhode, vnto this day. Behold here I am: beare record of me before the Lord and before his annointed. * Whose ore haue I taken? or whose asse haue I taken? whom haue I done wronge to? Whom haue I hurt? or of whose hande haue I receyued any bypbe, to blinde myne eyes therewith, & I wil restore it you agayne. They sayd thou hast done vs no wronge, nor hurt vs: neyther

et. ch. xlii. am. x. g.

ther hast thou take ought of any mans hande. He sayde vnto them agayne: the Lorde is witnesse agaynst you, & his annointed is witnesse this day. If ye haue foude nought in my handes And they answered: he is witnesse. And samuel sayd vnto the people: it is the Lorde that made Moyses & Aaron, & that brought your fathers out of the lande of Egypt. Now therefore stand hyl, that I maye reason with you before the Lorde according to all the rightousnesse of the Lorde, whiche he shewed both you and your fathers.

25 After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde: & Lorde sent Moyses and Aaron which brought your fathers out of Egypt, & made them dwell in this place. * And when they forgot the Lorde their God, he deliuered them into the hande of Sisea captain of the host of phara: & into the hande of the Philistines, and into the hande of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lorde, and sayd we haue sinned, because we haue forsaken the Lorde, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the handes of our enemies, and we wyl serue the. And Lorde sent Jerobaal * Sadan: Jerphthah, and Samu-
26 el, and deliuerd you out of the handes of your enemies on euery syde and ye dwelled safe.

And for al that, wher you saw, that Nabath the kynge of the chyldren of Ammon came agaynst you, ye sayde vnto me: * not so, but a kynge that raygne ouer vs: wher yet the Lorde your God was your kynge. Now therefore beholde, the kynge whom ye haue chosen, and whom ye haue desired, lo, the Lorde hath set a kynge ouer you. If ye wyl feare the Lorde and serue hym, and heare his voyce, and not disobey the woide of the Lorde: both ye and the kynge that raygneth ouer you, shall folowe the Lorde your God: If ye wyl not hearken vnto the voyce of the Lorde, but disobey the Lordes mouth, then shall the hande of the Lorde be vpon you, and on your fathers.

27 Now also stande and se this great thing which the Lorde wyl do before your eyes: is it not now wheate harvest? I wyl cal vnto the Lorde, and he shall sende thundre and rayne: that ye maye perceyue and se, how that your wickednesse is greet, which ye haue done in the sight of the Lorde in asking you a kynge. And so Samu-
28 el called vnto the Lorde, and the Lorde sent thundre and rayne the same daye. And all the people feared the Lorde and Samu-
29 el exceedingly. And all the people sayde vnto Samu-
30 el: praye for thy seruantes vnto the Lorde thy God, that we be not: for we haue sinned in asking vs a king beyde all the synnes that euer we dyd.

And Samu-
31 el sayde vnto the people: feare not. Ye haue in dede done al this wickednesse, yet be parte not from folowynge the Lorde. But serue hym euen with all your hartes. Repente to-
32 uerne ye after daye thynges whiche are not able to profyte you, for they are but vanitie. For the Lorde wyl not forsake his people, because of his great names sake: because it hath pleased the Lorde to make you his people. Wherefore, God

forsyd, that I shulde synne agaynst the Lorde, and cease prayinge for you, but to shewe you the good and right waye. Therefore feare you the Lorde, and serue him in the trueth, and with all your hartes, and obseye how great thynges he hath done for you. But and if ye do wyched ly, then shall ye perishe, both ye and your kynge.

The xiii. Chapter.

The Philistines are smitten of Saul and Jonathas, Saul being disobedient to Goddes commandment in the name of Samu-
1 el that he shal not reigne.

Saul had bene kynge one yere (when these thynges came to passe:) and he raygned ii. yerres, ouer Israel. And Saul chose hym three thousande men of Israel. Two thousande were with Saul in Michmas and mount Bethel, and a thousande with Jonathas in Gibea Ben Jamin. And the rest of the people he sent euery man to his owne house agayne. And Jonathas smote the hold of the Philistines, that was in Bethel: and it came to the Philistines eares. And Saul blew the trumpet thorowout all the lande, saying: let the hebrues heare. And all Israel herde say, howe that Saul had destroyed an hold of the Philistines, wherfore Israel stode before the Philistines. And the people gathered togyther after Saul to Gilgal. The Philistines also gathered them selues togyther to fight with Israel, threty thousande chariots, and thre thousande horsemen, & other people lyke the sand by the seeside in multitude, and came by, and pitched in Michmas eastwarde from Bethauen. And when the men of Israel sawe it, they were in a strait. & feare came vpon the people, and they hyde them selues in caues, and in pyss holes, and in rocks, and in hye places, and in pyttes. And some of the hebrues went ouer Jordan to go vnto the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people that folowed hym, were astonnyed. And he tarped seuen dayes, euen vnto the tyme that Samu-
2 el had appoynted. But Samu-
3 el came not to Gilgal, and the people were therefore scattered from him. And Saul sayde: byynge a burnt sacrifice to me and peace offryn-
4 ges. And he offered burnt sacrifice. And as soone as he had made an ende of offryng the burnt sa-
5 crifice, beholde Samu-
6 el came. And Saul went agaynst hym, to blesse hym. And Samu-
7 el sayd: what hast thou done? Saul said: because I saw that the people scattered from me, and that thou camest not within the dayes appoynted, & that the Philistines gathered them selues togyther to Michmas, therefore sayde I: the Philistines shall come downe nowe vpon me to Gilgal, & I haue not made supplication vnto the Lorde. And when I had overcome my selfe, at the last I offered a burnt offryng. And Samu-
8 el said to Saul. Thou arte become a foole, thou hast not kept the commaundement of the Lorde thy God, whiche he commaunded the. For at this tyme wolde the Lorde haue stablished thy kyngdome vpon Israel for euer. But nowe thy kyngdome shall not continue. * The Lorde hath soughte hym a man after his owne herte, & the Lorde hath commaunded hym to be captain ouer his people by

Gen. xli. a.
Exo. ii. a.
Exo. iii. b.

Ysa. xli. a.

Ysa. xli. a.
Ysa. xli. b.

Ysa. xli. a.
Ysa. xli. b.
Lam. iii. b.

Lam. iii. a.

Ex. xli. a.
Exo. ii. c.
Ysa. xli. b.

ple because thou hast not hepte that whiche the
Lorde commanded the. And Samuel arose, and
gat hym up fro Gilgal to Gibea Ben Jamin.

¹ And Saul nūbzed þe people þe were founde with
him, & they were about a. vi. C. mil. And Saul &
Jonathas his sone, & the people that were founde
with them had theyr abyding in the hyl of Be-
thamin. But þe philistines pitched in Michmas.

And there came out of þe host of the philistines
thre companyes to destroy: one company turned
vnto the way that leadech to Dophra vnto þe lād
of Saul. And another companie turned the waye
to Bethozon. And the thyrde companie turned to
the way of þe coost þe is lene about the valey of
zeboim towarde þe wyldernesse. There was no
mygh founde thowowe out all þe lande of Israel.
For þe philistines sayd: Lest hapely þe hebrues
make the swerdes of speares. But all the Israe-
lites went downe to the philistines, to amende
euery man his spere, his mattoche, his axe & his
necessary tooles. And then the edges of the spa-
res, mattoches, dongfozhes, & axes were blunt
& also the forkes were to be set in. And so tyme
of battayle there was neyther swerde nor spere
founde in the handes of anye of the people that
were with Saul and Jonathas. But w Saul
and Jonathas his sonne was there some what
found. And the watche of the philistines came
out, to go ouer vnto Michmas.

¶ The. xliiij. Chapter.

¹ Jonathas and his barnesbeare putte the philis-
tines to flight. he rather the house.

¹ **A**s it fortuned the same tyme, that Jo-
nathas the sonne of Saul said vnto his
pongman that bare his barnesse: come
and let vs goo ouer to the philistines watche,
that are ponder on the other syde, and he tolde
not his father. And Saul tarried in þe vntermost
parte of Gibea vnder Rimmo, which is in Bi-
gron, and the people that were wyth hym were
vpon. vi. c. men. And Abia the sone of Abieob,
Jehabods brother, the son of phinehas, the sone
of Eli, was the Lordes preste in Silo, & ware
an Ephod. And the people wyske not that Jo-
nathas was gone.

² And in the myddes of the passage (by which
Jonathas sought to go ouer to the philistines
watche) were there two warpe rocks, euery one
on the one syde, & the other on the other syde: the
one called Boiez, and the other Benne, the foze
frounte of the one leane northwarde toward
Michmas, & the other was southward toward
Gibea: And Jonathas sayd to the pongman þe
bare his barnesse, com, & let vs go ouer vnto the
watche of these vncircumcised, paradiuenture
the Lorde wyl wothe with vs: for it is no hard-
nesse with the Lorde, * so lene eyther in manye
or in fewe. And his barnesbeare sayd vnto hym
do all that is in thine herte: Goe where it plea-
seth the. Beholde, I am with the as thine hert
lusteth. Then sayde Jonathas, beholde, we go
ouer vnto those men, and shall shewe oure sel-
ues vnto them, yf they saye on this wyse to vs,

carpe, vntyll we come to you, then we wyl stand
styll in our place & not go vp to them. But yf
they saye: come vp vnto vs: then we wyl go vp
for: & the Lorde hath deliuered them into our ha-
des. And this shalbe a sygne vnto vs. And they
bothe shewed them selues vnto the watche of þe
philistines. And þe philistines sayde: se the he-
brues come out of the holes where they had hyd
the selues in. And þe men of the watche answered
Jonathas & his barnesbeare & sayd: com vp to
vs, & we wyl shewe you a thing. And Jonathas
sayde vnto his barnesbeare: come vp after me,
for þe Lorde hath deliuered them into þe hande of
Israel. And Jonathas clame vp vpon hilles and
fetes, & his barnesbeare after hym. And ^{(to wote}
^{they had sent Jonathas face) they sei before Jonathas}
^{& his barnesbeare shewe them after hym.} And þe
first slaughter which Jonathas & his barnesse-
beare made, was vpon a. xx. men, within þe com-
passe as it were about an half acre of lāde. And
ther was a feare in þe host in þe feld, & among al peo-
ple: insomuch þe they were gone out of þe watche
to rob, were afeared also: & the earth trembled
for the feare þe was sente of God. And þe watche
men of Saul in Gibea Ben Jamin sawe. And
beholde, þe people (of þe philistines) were scat-
tered and were smytten as they went. Then sayd
Saul vnto the people þe were w him: Searches
se, who is gone fro vs. And when they had nom-
bered, beholde, Jonathas & his barnesbeare were
not there. And Saul sayd vnto Abia: hyng di-
ether the arke of God. For þe arke of God was at
that tyme w the chyldren of Israel. And it for-
tuned þe while Saul talked vnto the preste, the
nospe was in þe host of þe philistines spred far-
ther a brode, & entreated ^{(by lyke and lyke, and gaue}
^{a more cleare founde) And Saul layd vnto the preste}
withdraw thine hādes. And Saul toyned him
selve vnto all þe people þe were with hym, & they
came to þe battayle. And beholde, * euery mans
swerde was agaynst his felowe, & there was a
very great rumor. Moreover þe hebrues þe were
with the philistines before þe tyme, & were com-
with them into all partes of the host, turned to
be w the Israelites þe were with Saul and Jo-
nathas. And all þe men of Israel also which had
hid them selues in mount Ephraim as soone as
they hearde, how that the philistines were fled
they folowed after them in the battayle. And
so God holpe Israel that daye. And the battayl
continued vnto Bethauen.

And whē the mē of Israel were hept downe
with hunger & dape, Saul charged þe people w
an oth, sayinge: Cursed be þe man that eateth a-
ny foode tyl nyght, yf I be auge of myne en-
nemys. And so none of the people tasted anye
sustenader. And al þe enhabryters of þe land came
to a wood where hony lay vpon þe ground. And
the people came into the wood: And beholde, the
honye droppid, and noman moned his hande to
his mouth, for þe people feared the oth. But Jo-
nathas herd not when his father charged þe peo-
ple with the oth, wherfore he put forth the ende
of the rod that was in his hande, and bypte it in
an hony combe, and put his hande to his mouth
and his

and his eyes receyued sight. The answered one of the people, & sayd: thy father adured the people, sayinge: Cursed be the man that eateth any thinge of this day, and the people were sayntye. Then sayd Jonathas my father hath troubled the land: for we myne eyes haue receyued sight, because I tasted a lytle of this beny, how much more then todaye if the people had eaten of the spoyle of their enemies which they founde. And had ther not bene the a much greater slaughter amonge the Philistines. And they layde on the Philistines that daye, from Michmas to Aialb. And the people were excedyng saynte.

Ex. 26. 13
and 27. 13

E And the people gat them to the spoyle, and toke shepe, oxen, & calues, & slue them on the ground & the people byd ate them & in the blood. Then men tolde Saul, sayinge: Beholde, the people synne agaynst the Lord, in that they ate with the blood. And he sayd: ye haue trespassed. Roule a great stone vnto me this day. & Saul sayd agayne: So abyde among the people, & byd the hyng me curry man his oxe, and curry man his shepe, and slaye them here, & synne not agaynst the Lord in eating of the blood. And the people brought curry man his oxe in his hand by night and slue them there. And Saul made an altare vnto the Lord. And it was the fyrst altare that he made vnto the Lord. And Saul sayd: let vs go downe after the Philistines by nyght, and spoyle them vntill it be day in the morninge, & let vs not leaue one ma of them. And they sayd downe whatsoeuer thou thyngest best. Then sayd the priest: let vs come hither vnto God. And Saul asked of God, shall I go downe after the Philistines? Wylte thou deliuer them into the handes of Israel? But he answered hym not at that tyme. And Saul sayd: let the people come by ther out of all quarters, and know and se by whom this synne is chaunced this daye: for as truly as the Lord lyueth which sauerh Israel, though it be in Jonathas my sonne, he shall dye the deathe. But there was no man amonge all the people, that answered hym.

Then he sayde vnto all Israel: be ye on one syde, and I and Jonathas my sonne wyll be on the other sid. And the people said vnto Saul: what thou thyngest best, do. Therfore Saul sayde vnto the Lord God of Israel: gyue a perfect lot.

¶ The Lord God gyue thou the iudgement. Howe happeneth it, if thou graunt thy seruaut no answer to daye, & if this synne be in me or in Jonathas my sonne, let me it, as if I saye iniquyte be in my people. And Saul & Jonathas were caught, but the people escaped fre. And Saul sayd: cast lottes betwene me and Jonathas my son. And Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde hym, and sayde: I tasted a lytle honye with the ende of the rodde that was in myne hande: and lo, I must dye.

Math. 23.

Mat. 23. 13

Saul answered: God do so and so to me, if halt by the deathe Jonathas. And the people said vnto Saul: shall Jonathas dye whiche hath so myghtely helped Israel? God sayd: yea. As truly as the Lord lyueth here shall not one heere of his heed fall to the ground, for he hath wrought us God this day. And so the people deliuered Jona

thas, & he dyed not. And the Saul departed by from folowynge the Philistines. And the Philistines went to theyr owne place. And so Saul helde the hyngdom ouer Israel, & fought agaynst all his enemies on every syde, agaynst Moab: agaynst the chyldren of Amm: agaynst Edom: agaynst the hynges of Ioba, & agaynst the Philistines. And whethersoever he turned hym self there he wan, and he gathered his host together and smote the Amalekites, and ryd Israel out of the handes of them that spoiled them. The song of Saul were Jonathas, Iesul, & Michas. And his two daughters were thus named: the elder was called Merob, & the yonger Michol. And the name of Sauls wyfe was Abinoa the daughter of Ahimaaz. And the name of his chiefe captaine was Abner the sonne of Ner, Sauls vncle. And Cis was Sauls father. And Ner the father of Abner was the sonne of Abiel. And there was soze warre agaynst the Philistines all the dayes of Saul. And whome soeuer Saule sawe to be a strong man, and mete for the war he toke hym vnto hym.

Chapter.

Saul is commaunded to slay Amalek, he is disobedient to the worde of God. Samuel mouerh for Saul.

SAmuel sayde vnto Saul: the Lord sent me to annoynte the, to be hynged ouer his people Israel. Howe therfore bearken thou vnto the voyce, of the woordes of the Lord. Thus saythe the Lord of hostes, I remember that whiche Amaleche dyd to Israel, & howe they layed wait for them in the waye, as they came out of Egypte. Howe therfore go, and smyte Amalek and destroye ye all that pertyneth vnto them, and se thou haue no compassion on them. (And couer nothinge that they haue) slaye both man and woman, infante and suckelyng, oxe, and shepe, camel, and asse.

And Saul gathered the people to gyther, & annoynted them in Telaim, ii. hundred thousand souldiers, and ten thousand men of Iuda. And Saul came to a citty of Amalek, & set watch in the valleye. And Saul sayde vnto the Kenites: go, & departe, & get you downe fro amonge the Amalekites, lest I destroye you with them: for ye the wedd mercy to all the chyldren of Israel, whil they came out of Egypte. And so the Kenites departed from amonge the Amalekites.

And Saul smote the Amalekites fro heuilla as thou comest to Sur, & lyeth before Egypt, & toke Agag the hyng of the Amalekites alpye & utterly destroyed all the people to the edge of the swerde. But Saul and the people spared Agag, and the better shepe and the fatter oxen, & the lambes and all that was good, & wolde not destroye them. But all that was foule & nought worth, that they destroyed utterly. Then came the woide of the Lord vnto Samuel, saying: I repenteth me that I haue made Saul hyng. For he is turned from me, and hath not persoumed my commaundementes. And Samuel was euell apayed, and cryed vnto the Lord al nyght. And when Samuel arose earlye to mete Saul in the

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in the moynynge. it was tolde Samuel, & Saul was come to Carmel, and behold, he hath made hym there a place, and is turned, and departed, and gone downe to Gilgal.

D And Samuel came to Saul, and ^{he} Saul offered burnt sacrifice vnto the Lord of the spoiles which he had brought from Amalek, & wher Samuel was come vnto Saul. Saul sayd vnto him: Blessed be thou in the Lord. I haue fulfilled the commandment of the Lord. Samuel sayd: what meanest thou the bleating of the shepe in myne eares, and the noise of the oren which I heare? Saul answered: they haue brought them fro the Amalekites. For the people spared the best of the shepe and of the oren to sacrifice them vnto the Lord thy God. And the remnant haue we destroyed utterly.

Samuel sayd to Saul: let me tell the what the Lord hath sayde to me this nyght. And he sayd vnto hym: saye on. Samuel sayde: when thou wast lytle in thyne owne syght, wast thou not made the herd of the trybes of Israel? And the Lord anoynted the kyng ouer Israel. And the Lord sent the on a tourney, and sayd: Go, and utterly destroye those spynners the Amalekites, and syght agaynst them, vntill thou utterly destroye them. And wherfore hast thou not hearkened vnto the voyce of the Lord, but haste returned to the praye, and hast done that wherby is wycked in the syght of the Lord.

E And Saul sayde vnto Samuel: yea, I haue hearkened vnto the voyce of the Lord: and haue gone the way which the Lord sent me vnto, and haue brought Agag the kyng of Amalek, and haue utterly destroyed the Amalekites. But the people toke of the spoyle, shepe, oren, and the cheffest of the thynges which shoulde haue bene destroyed, to offre vnto the Lord thy God in Gilgal. And Samuel sayd: hath the Lord as great pleasure in burnt sacrifices & offrynges, as wher the voyce of the Lord is obeyed? Behold, to obey is better than sacrifice, & to hearken is better than the fat of rammes. For rebellion is as the synne of witchcraft, and stubbornnesse is as the wickednesse of idolatry. Because thou hast cast away the worde of the Lord, therefore hath the Lord cast awaye the also from beinge kyng.

F And Saul sayd vnto Samuel: I haue synned, for I haue gone further then the sayinge of the Lord and thy wordes, because I feared the people, and obeyed theyr voyce. Nowe therefore take awaye my synne, and turne agayne wyth me, that I maye worshippe the Lord. And Samuel sayd vnto Saul: I wyll not retorne wyth thee: for thou haste caste awaye the worde of the Lord, and the Lord hath cast awaye thee, that thou shalt not be kyng ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of his cote, and it rent. And Samuel sayd vnto hym: the Lord hath rent the kyngdome of Israel from the this day, & hath giuen it to a neyghbour of thynne, & is better than thou. The strength of Israel wyll not begyle noy repent: for he is not a man that can repent.

G He sayde: I haue synned. But nowe honour me before the elders of my people, & before Israel

and turne agayne vnto me, that I maye worshippe the Lord thy God. And so Samuel turned agayne, & folowed Saul. And Saul worshipped the Lord. Then sayde Samuel: Wyngye wyth me Agag the kyng of the Amalekites. And Agag came vnto hym delicately. And Agag sayd: truly the better death cometh on. And Samuel sayd: as thy swerde hath made womē childlesse, so shall thy mother be childlesse aboue other womē. And Samuel bewed Agag in peeces before the Lord in Gilgal. And thus Samuel departed to Rama. And Saul wēt home to his house to Gibea Saul. And Samuel came nomore to se Saul vntill the day of his death. Nevertheless Samuel mourned for Saul, & the Lord repented, & he had made Saul kyng ouer Israel.

Chapter.

Saul is anoynted kyng. An euill synne cometh vpon Saul.

H The Lord sayde vnto Samuel: howe longe wilt thou moune for Saul, seinge I haue cast him awaye fro rayngynge ouer Israel? Al thyne doynce wyth oyle come, & I may sende thee to Isai the Betlehe- mite, for I haue prouyded me a kyng among hyr sonnes. And Samuel sayde: howe can I go? For yf Saul heare it, he wyll kyl me. The Lord answered: Take an heyfer wyth thee, & saye: I am come to offre to the Lord. And cal Isai to the offering, and I wyll shewe the what thou shalt do, & thou shalt annoynt vnto me, hym whome I name vnto thee. And so Samuel dyd as the Lord badde hym, and came to Betlehem, & the elders of the towne were astonysed at his coming, and sayde: * Comest thou peaceably? he answered: yea, I am come to offre vnto the Lord. * Sanctifye your selues, & come wyth me to the offering. And he sanctified Isai and his sonnes, and had them to the offering. And when they were come, he lohed on Eliab, and sayd: Surely the Lordes anoynted is before hym. But the Lord sayd vnto Samuel: loke not on his stature, or on the height of his stature, because I haue refused hym. For God seeth not as man seeth. For man looketh on the outwarde apperance: but God beholdeth the heart. Thus Isai called Abinadab, and made him come before Samuel. And he sayd: neither hath the Lord chosen this. Then Isai made Samsa come, and he sayde: neyther yet hath the Lord chosen him. Agayne Isai made seuen of hyr sonnes to come before Samuel: and Samuel sayde vnto Isai: the Lord hath chosen none of these.

And Samuel sayd vnto Isai: are here all thy chyldren? He sayde: there is yet a lytle one be- hynde that keepeth the shepe. And Samuel sayd vnto Isai: sende and fet him, for we wyll not syt downe, tyll he be come hyther. And he sent, and brought hym in. And he was ruddy, & of an excellent beauty, & well fauoured in sight. And the Lord sayd: Arise, and anoynt him, for this is he. Therefore Samuel toke the hoine wyth the opyntment, and annoynted hym in the myddes of his brethren. And the spyrte of the Lord came vpon Dauid, from that daye forwarde. And Samuel rose vp, and went to Rama.

D. ii. 31

But the spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him. And Sauls seruantes sayd vnto him: Beholde, an euil spirit sent of God vexeth thee, let our lord therefore commaund his seruantes (that are before thee) to seke a ma. & is a coning player with an harpe: that when the euil spirit sent of God cometh vpon thee, he maye playe with his hande, and thou shalt be eased. Saul sayd vnto his seruantes: prouide me a man then that can play wel, and bynge byn to me. Then answered one of his seruantes, and sayde: Beholde, I haue sene a sonne of Isai, a Betlehemite, that can playe vpon instrumentes, and is an actiue felowe, and a man of war and prudent in doing of feates, & well made, and the Lord is w hym. Wherefore Saul sent messengers vnto Isai, and sayd: sende me David thy sonne, whyche is with the shepe. And Isai toke an asse laden with bread and a flagon of wyne, and a hyd, and sent them by David his son vnto Saul. And David came to Saul, & stode before hym, & he loued him very well, & he was made his barnes bearer. And Saul set to Isai, saying: let David remaine w me, for he hath found fauour in my sight. And so it fortuned, & when the euil spirit sent of God came vpon Saul, David toke an harpe & played with his hand, & so Saul was refreshed, & dyd amend, and the euil spirit departed from hym.

The .vii. Chapter.

David ouercometh great Goliath.



The Philistines gathered theyr hooste to battayl, and came togyther to Socoth whiche is in Iuda, and pitched betwene Socoth and Azecab: in the coast of Dammin. And Saul and the me of Israel came togyther, and pitched in the oke valley, and put them selues in aray to fight against the Philistines. And the Philistines stode on an hyll on the one syde, and Israel stode on an hyll on the other syde, and there was a valleie betwene them. And there came a man betwene them both out of the tress of the Philistines, named Goliath of Gath. vi. cubites & an half byrdth lōg, & had an helmet of brasse vpon his heed, & a cote of maple about him. And the weyght of his cote of maille was v. & sicles of brasse. And he had bootes of brasse vpon his legges, & a shield of brasse vpon his shoulders. And the shafte of his speare was lyke a weaues beame. And his speare heed weyed syxe hundred sycles of yron. And one bearinge a shilde went before hym.

And he stode and cryed agaynst þe hoost of Israel, and sayd vnto them: Why are ye come out

in aray to battayle: am not I a Philistine, and you seruantes to Saul: chose you a man from amonge you, and lette hym come downe to me. And yf he be dable to fyght with me, & to beate me: then wyl we be your seruantes. But if I can ouercome him & beate hym, then shall ye be oure seruantes, and serue vs. And þe Philistine sayd I desyre the hoost of Israel this daye, gyue me a man, that we may fight togyther. When Saul and all Israel hearde those wordes of the Philistine, they were discouraged, & greatly afrayed. David was the son of an Ephrathite (of whom mencyon is made afore) of Betlehem Iuda, named Isai, which had eynge sonnes. And was an olde man in the dayes of Saul, & came to age among me. And the thre eldest sonnes of Isai wnt and followed Saul to þe battayle. And þe names of þys thre sonnes þe wnt to battayl were: Eliab the eldest & the next Abinadab, & the thirde Samma, & David was þe leest. And the thre eldest went after Saul. David also wnt, & departed fro Saul to fede his fathers shepe at Betlehem. And the Philistine came forth in the moynynge, and euenynge, and contynued fourtye dayes.

And Isai sayd vnto David his sonne: take for thy brethren an Ephe of thys parched corne, & these ten loaves, & byng it to the hoost to thy brethren. And carry these. x. fresh chekes vnto the capitayne, and loke howe thy brethren fare, and let out theyr pledge. And Saul and they, and all the men of Israel were in the oke valley, fyghtynge with the Philistines. And David rose vp early in the moynynge, and left the shepe wth a herper, & toke and went as Isai had commaunded hym, and came within the compasse of the hoost. And the hooste went out in a raye, and shouted in the battell: for Israel and the Philistines had put them selues in aray, the one agaynst the other. And David put downe the gere from hym and put them vnder the handes of the herper of the vessels, and ran into the host, and came, and saluted his brethren. And as he talked with the: Beholde, there stode a man in the myddes (Goliath by name, the Philistine of Gath) out of the aray of the Philistines, and spake of the maner aboue rehered, & David herde it. And al the me of Israel, whē they sawe the mā, ran away fro hym, and were soze afrayed. And euery man of Israel sayd: Shall we yet not this man come forth: euen to reuyle Israel is he come. * And to hym that beate hym wyl the kyng gyue great rychesse, and wyl gyue hym his daughter thereto pea, and make his fathers house free in Israel.

And David spake to the men that stode by, and sayd: What shalbe done to the mā that beate this Philistine, & taketh awaye the shame from Israel? And what is this vncircumcised Philistine, & he shulde reuyle the hoost of the lyuynge God? And þe people answered hym (after this maner) saying: thus shal it be done to þe mā that beate hym. And Eliab his eldest brother hearde when he spake vnto the men, and Eliab was angrye wth David, & sayde: Why comest thou downe hyther: and wth whome hast thou left those few shepe in the wilderness? I know thy pryde and the

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And Saul was exceeding wrath, and the saying displeased him: and he said: they haue ascribed vnto David. **2.** And to me but a thousande, & what can he more haue saue the kyngdom. Wherefore Saul looked aside on David from that day forthwarde. And it happened on the morowe, & the euyl spirit sent of God came vpon Saul, & he prophesied in f middes of the house. And David played w his hand like as at other tymes, & there was a tauling in Sauls bdd. And Saul toke f tauling, & sayd: I will naye David to f wall w it. And David anoyded oute of his presence. **ii.** tymes. And Saul was afrayd of David because the Lord was w hym, & was departed from Saul. Therefore Saul put hym fnd hym, and made him a capta yne ouer a thousande, & he wet out & in before f the people. And David beghned hym self to vske in al his dayes, & the Lord was w hym. Wherefore wdt Saul sawe that he was so exceeding wys, he was afrayed of hym. But all Israel & Iuda loued David, because he went out & in before the. And Saul sayd to David: Beholde my eldest daughter Merob, her I wyl gyue the to wyfe. Only play the m & me & fight the Lordes battels. For Saul thought: myne bdd shal not be vnd hym: but the hand of f Philistines. And David answered Saul: what am I? what is my lyfe, or the hired of my father in Israel? I shuld be son in law to f kyng: howbeit wdt f time was comf Merob Sauls daughter shulde haue bene gyuen to David, he was gyuen vnto Achis a Gheborite, to wyfe. howbeit, Michol Sauls daughter loued David. And they shewed Saul: & the thing displeased hym not. And Saul sayd: I wyl gyue hym her: & the may be a share to him: & that f hand of the Philistines may be agaynst him. Wherefore Saul sayd to David: thou shalt this day be my sonne in lawe in the other daughter. And Saul comised his seruantes to comen with David secretly, and to saye: Beholde, the kyng hath a fauour to the, and al his seruantes loue the, be nowe therefore the kynges sonne in lawe.

And Sauls seruantes spake thes wordes in the eares of David. And David sayd: semeth it to you a light thing to be a kynges son in law? But I am a poore m & of smal reputatid. And the seruantes brought Saul wyde agayne, saying: of this maner spake David. And Saul sayd: this wyfe shal ye sape to David: the kyng careth for none other dowrye, but for an hundred foreskynnes of the Philistines to be auenged of f kynges enemies. But Saul thought to make David fall into f hndes of the Philistines. And when his seruantes tolde David thes wordes it pleased David well, to be the kynges sonne in lawe. And of the dayes were expired, David arose with his men, and went and slue of the Philistines, two hundred men: and David brought thes foreskynnes, and satisfied the kyng therof, to be his son in law. Wherefore Saul gaue hym Michol his daughter to wyfe. And Saul saue and vnderstode how that the Lord was w David, and that Michol hys daughter loued hym, and he was the more afrayed of David, &

Saul became alwaye Davids enemy. The lordes of the Philistines vied to go forthe. And it fortuned, that when they went forth, David be dained hym selfe w f skyr then all the seruantes of Saul: so that his name was more set by.

The xix. Chapter

Saul commandeth to slay David, Michol hys wyfe saue hym.

Saul spake to Ionathas his sonne, and to al his seruantes, & they shulde kyll David. But Ionathas Sauls sonne had a great fauour to David, and Ionathas tolde David, sayinge: Saul my father goeth aboute to slay the. Nowe therefore, take hede vnto thy selfe vnto the morowing, and abide in some secreete place, and hyde thy selfe. And I wyl go out and stande by my father in the feilde where thou arte, and wyl commune wth my father of the, and whatsoeuer I se, I wyl tel the.

And Ionathas spake good of David, vnto Saul his father, & sayd vnto him: let not f thing syn agaynst his seruant David, for he hath not synned against the, and his wyke haue ben to thewarde very good. For he dyd & put his lyfe in his hand, & slue the Philistine, and the Lord brought to passe a greates health for all Israel. Thou sawest it, and thou reioydest: wherefore then wylt f synne agaynst innocent bloode, and slay David without a cause? And Saul hearkened vnto the voyce of Ionathas, and sware: as trulye as the Lord syneth, he shall not dye. And Ionathas called David, and shewed hym all those wordes, and brought David to Saul. And he was in his presence as in tymes past.

And the warre began agayne, & David went out & fought w the Philistines, and slue them w a great slaughter, & they fled from him. And the euyl spirit sent of the Lord was vpon Saul as he sat in his house haupng a taulyn in his hand & David played wth his hand. And Saul entred to naye David to the wall wth the taulin. But he ryd hym selfe out of Sauls presence, as he smote the speare on (with a wayne shoke) into the wall. And David fled, and was saued the same nyght. Saul alsoft messengers vnto Davids house, to wathe hym, and to slay hym in the morynge. And Michol Davids wyfe tolde it him, saying: If thou saue not thy self this nyght, to morow thou wilt be slayne. And so Michol let David downe thowowe a wyndowe: and he went and fled, and was saued. And thd he toke an ymage and layed it in the bed, and put a pylowe stuffed with gootes heere, vnder the heed of it, and couered it wth a clothe. And when Saul sent messengers to fetch David, he sayd: he is sycke. And Saul sente the messengers agayne to se David, sayinge: byynge hym to me, bed and all, that I maye slay hym. And when the messengers were come in: beholde, there laye an ymage in the bed, with a pylowe of gootes heere vnder the heed of it. And Saul sayd vnto Michol: Why hast thou mocked me so, and sent away myne enemy, that he is escaped? Michol answered Saul: For he sayd vnto me: let me go, or els I wyl kyll the. And so David fled, and

and escaped, and came to Samuel to Rama, and tolde hym all that Saul had done to hym. And he and Samuel went & dwelt in Bairoth.

D And one tolde Saul, saying: Beholde, David is at Bairoth in Rama. And Saul set messengers to let David. And whē they sawe a company of prophetes prophesyinge, and Samuel standing fast by them, & spirit of God sei vpo the messengers of Saul, and they prophesied to And when it was told Saul, he sent other messengers, and they prophesied lyke wyse. And Saul sent messengers yet agayne the third time and they prophesied also. The went he him self to Rama, & came to a great well that is in Bechem, & he asked and sayde: Where are Samuel & David? And one said: beholde, they be at Bairoth in Rama, and he went thither, even to Bairoth in Rama, and the spirit of God came vpo him also, and he went prophesyinge vntyl he came to Bairoth in Rama. And he strepper of his clothes, and prophesied before Samuel in lyke manner, and fell naked all that daye and all that nyght. And therof it is, that they say: is Saul also amonge the prophetes?

¶ The xx. Chapter.

David complayneth vnto Jonathas.

A And David fleo frome Bairoth whiche is in Rama, and came and sayd before Jonathas: What haue I done? Wherein am I faultie? What is the synne that I haue committed before thy father, that he seeketh my lyfe? he sayd vnto him. God forbyd, thou shalt not dye. Beholde my father wyl do nothing either greate or small, but he wyl shewe it me. And how shulde my father hyde this thinge frome he wyl not do it. And David swaie agayne and sayde: thy father knoweth I haue founde grace in thyne eyes, and therefore he sayth: Jonathas shall not knowe it, lest he be soyy. And in verie dede, even as truly as I Loyde lyueth, and as truly as thy soule lyueth, there is but a step betwene me and death. Then sayd Jonathas vnto David: what soener thy soule despyeth, that I wyl do vnto the. And David sayde vnto Jonathas: Beholde, to morowe is the begynnyng of the moneth, & I wuld sit w the kyng at meate. But let me go, that I may hyde my selfe in the felde vnto the thyrde daye at euen. If thy father speake of me, then saye: David asked leaue of me, & he myght go to Bethlehe to his own cytye, for there is holden a perry feast for al þin red. And if he saye: it is well done, then thy seruante shall haue peace. But and if he be angry the be sure, & wychednesse is vnterly concluded of him. And the þ thale shew mercy vnto thy seruante: for thou hast made w me thy seruante a bonde in the Loyd. For withstanding if there be in me any trespass: then slape me thy selfe, & byynge me not to thy father.

And Jonathas answered God hepe þ frō the wickednes were concluded of my father to come vpon & thyneth þ I should not tel it fr. Then said David to Jonathas: who shal tel me if thy father answer cruelly? And Jonathas sayd vnto

to David, come & let vs go out into the felde. And they went out both of them into þ felde.

And Jonathas sayd vnto David: þ lord God of Israel loke on it, when I haue troged my fathers mbe, one time or other thin this. in. daies þ it shal wel w David. þ I the shd not vnto the & shewe it the, þ Loyd do so & so vnto Jonathas. But if my father haue any pleasure to do þ enyl, I wil shew þ also, & send þ a way þ thou mayest go in peace. And þ Loyd be w the as he hath ben with my father. And thou shalt perforce vnto me the merce of the Loyde, not onely whyle I lyue, but euen whē I am dead, and pluck not thy merce awaye from my house for euer. So not when the Loyde hath destroyed the enemies of David, enter one from the face of the earth.

And so Jonathas made a bonde wth the house of David, desyryng that the Loyde shuld seke it out by the handes of Dauids enemies. (þ if it were broken.) And with other woordes, byd Jonathas swaie vnto David, bycause he loued him. For he loued him as his owne soule.

Then sayd Jonathas to David: to morowe is þ first day of fmoone. And thou shalt be missed, bycause the place where þ wast wont to sit shal be emptye. Therefore this daye the dayes, come downe in anye wyse vnto þ place where þ bydest hyde thy selfe, when þ busynesse was in hand: enl þ þ stone Esel. And I wil shew the arowes by þ one syde therof, as though I shot the at a marke, & wyl sende a lad, & byd hym go seke þ arowes. And if I say vnto þ lad: se the arowes are on this syde þ: bying them, then come thou: for it is peace & no hurt, as sure as I Loyd lyueth. But & if I saye vnto the lad: beholde, þ arowes are beyonde the, then go (in peace) for þ Loyde hath sent the awaye. And as touchyng this which thou and I haue spoken: beholde, þ Loyde be betwene the & me for euer. And so David hyd hym selfe in the felde. And when þ new moone was come, the kyng sat hym downe to eate meate. And the kyng sat hym downe after the olde maner, in his seate by the wall. And Jonathas arose, and Abner sat by Dauides syde, & Dauides place was empty. Heuerthelesse, Saul sayde nothyng at all that daye. For he thought some thyng hath chaunced him, þ he is not cleue. But on the morowe which was the second day of the newe moone, it happened, that Dauides place was emptye agayne. And Saul sayde vnto Jonathas his sonne: wherefore cometh not þ sonne of Iai to meate, neyther yesterdaye nor todaye? And Jonathas answered vnto Saul. Dauid asked licke of me to go to Bethlehe, for he sayd: let me go, I praye the, for our hynder doth hold an offering i þ cytye, & my brother hath sent for me. And therefore I haue toid fauour in thyne eyes: let me go, & se my byerbern. This is the cause that he cometh not vnto the kynges table. Then was Saul angrye with Jonathas, and sayd vnto him: Thou wyched rebell, do not I knowe, that thou hast chosen the syne of Iai vnto thyne owne rebuke and vnto the rebuke & shame of thy mother? For as longe as the sonne of Iai lyueth vpon the earth, thou shalt not be D.iii. stablys.

U.S.G. 711-3

Established, not yet by kingdom, wherefore now
 (I see for him but one) for he is a child of both.

And Jonathan answered vnto Saul his father, and sayde vnto hym: Wherfore shuld he dye / what harme he done / And Saul lyfte vp a spere to hit him, wherby Jonathan was so well that it was vtterly determined of his father to slaye Dauid: And so Jonathan arose from þe table in a great angre, and dyde eate no meate at þe seconde daye of the month, for he was loyfe for Dauid, because his father had done him shame. On the next morning Jonathan went out into the fildes, at the tyme appoynted with Dauid, & a lytle lad with hym. And he sayd vnto his boy: runne, and leue out myne arrowes which I shot and as þe boy ran he shot an arrowe beyond him And when the lad was come to the place, whyther Jonathan had wrotte the arrowe, Jonathan cryed after the lad, and sayd: Is not the arrowe beyonde the? And Jonathan cryed after the lad agayne make speede, and stand not styll. And Jonathan had gathered vp the arrowes, and came to his master. But the lad wist nothing of the matter. Onely Jonathan and Dauid wist it. And Jonathan gaue his weapons vnto the lad that was with him, and sayd vnto him: go & carye them to the towne. And as soone as þe lad was gone, Dauid arose oute of a place that was to ward the south, and fell on his face to þe ground and worshypped thre tymes. And they kyssed ei ther other, and wept together so longe, tyl Dauid excended in wepyng. And Jonathan sayde to Dauid: go in peace. And þe thynges which we haue swoyne both of vs in the name of the Lord saying: þe Lord be betwene the & me, & betwene thy selfe & myne, let the Lord be our curer. And he arose & departed. And Jonathan wist litle of town.

©The Iri Chapter.

Elish flyeth into Sam to Shimelech the priest, and getteth of hym the shewbread to carillie his bougre. Afterward he flyeth to Kings Achis, and there layneth hym selfe mad.

3 **T**hen came Dauid to Abi-
melech the priest. And Abimelech
was astonied at the sodayne com-
ming of Dauid, & said vnto hym:
Why art thou alone, and no man
with the? And Dauid said to Abimelech þe priest
the hynge hath commaunded me to do a certayne
thyng, and hath sayd vnto me: let nomā knowe
whereabout I sende the, and what I haue com-
maunded the to do. And I haue appoynted my
seruauntes to suche & suche places. Nowe ther-
fore yf þe hast oughte vnder thyne hande & gyue
me fyue lounes of bred, or what cometh to hade.

Long. 11.5
Sub. 11.5

25 And the priest answered Dauid, and sayde: there is no chinen bread vnder myne hande, but there is halowed bread, yf the younge men haue keet them selues from vncleane thynges, especially women. Dauid answered the priest, and sayd vnto hym: of a truche women hathen I locked vp from vs about thre dayes when I came out, and the vessels of the younge men were holy how be it this way is vnpure, & how much more now shal there be vnpuritie in þe vessel? * And so the priest gaue hym halowed bread, for there was none other breade there, saue þe shewbread.

WALTER D.
CHAS. J. A.
WATKINS, JR.

bes I were taken from before the Lorde, to put
fresh hayd there, I say that it was toke away.

And there was there the same day a certayne
man of the seruantes of Saul abiding before
the Loide, named Doeg an Edomiter, the che-
fist of Sauls herdemen.

And David said vnto them selfe: is not here
vnder thyne hande eyther speare or swerde, for
I haue neither brought my swerde nor my bar-
nell wth me, because the h^{er}inges busynesse requy-
red that. And the priest said: the swerde of So-
liath the Philistine whom thou slewest in y^e oke-
balleys, beholde, it is here wrapped in a cloth be-
hynde the Ephod. If thou wilt take that, take
it: for ther is none ocher saue that here. And Da-
uid said: there is none to that, gyue it me.

And David arose and fled the same day: fro
the presence of Saul, and went to Achish king
of Geth. And the seruantes of Achish sayde of
hym: is not this David the hyngre of the lande?
why they not slaye vnto hym in daunces, say-
ing: * Hauke hath slayne his thousande, and
David his ten thousande.

And Dauid put those woordes into his herte,
and was sore afraid of Achis the kyng of Geth.
And he chaunged his speache before them, and
fayned hym selfe mad in theyr handes, and
scabbed on the doores of the gate, and let his spertle
fall downe vpon his heade.

Then laye Iohn vnto his seruantes: Lo:
 yefe that this man is helpe hym selfe, wher-
 fore then haue ye brought hym to me? haue I
 ned of man men, that ye haue brought this fe-
 lowe to playde the madde man in my pzeence?
 I shall be come into my house.

The .xxii. Chapter.

They betrayeth David. Achimelech is accused of treason and flaine, and Ithuriel picketh me with him, because they betrayed David. Now is destroyed of Saul: Abiathar flyeth to David.

Duid therfore departed thence, and escaped, and came vnto the caue. Odolla. When his brethren also and al his fathers house herbe it, they went downe together to hym: And ther gathered vnto hym al meⁿ that were in obsequie & det, & troubled in theyr myndes, and he became a captayne ouer them.

And there were with him upon a foure hundred men. And Dauid went thence to Githa in the la. de of Moab: and sayd vnto the kynge of Moab: Let my father and my mother (I praye the) come foorth vnto you, tyll I knowe what God wyll do for me. And he brought the before the kynge of Moab. And they dwelt with hym al the whyle that Dauid kept hym selfe in hold. And the prophet Gad sayd vnto Dauid: abyde not in holde, but depart and go into the lande of Iuda. Then Dauid departed and came into the forest of Harith. And Saul herde that Dauid was come abyde, and also the me that were w him. And Saul sat in Getha vnder a tre in Rama, haunging t. spear in his hande, and all his men rode about him. And Saul sayd vnto his seruantes that rode about hym: heare I praye you, ye sonnes of Iemini: vpi the sonne of Isai giue euery one of you selues and vnpardes & make

make you all captaynes ouer thousandes, and ouer hundredes / that ye haue also conspyred agaynst me, and there is none that telleth it me in myne eare. * And where as my sonne hadde made a bond wpyth the son of Iai, there is none of you that mourneth for me, as sheweth it in myne eare: beholde, my son hath spyred vp my seruante to lye awayt against me this same day.

Then answered Doeg the Edompte whyche also stode by the seruantes of Saul, and sayd: I sawe the sonne of Iai when he came to Rob, to Ahimelech the sonne of Ahitob, which asked counsaile of the Lozde for hym, and gaue hym bytayles, and the swerde of Goliath the Philistine also. Then the kyng sent and called for Ahimelech the priest the sonne of Ahitob, and all his fathers house, that is to saye: the priestes that were in Rob.

And they came all to the kyng. And Saul sayde: heare now thou sonne of Ahitob. He answered: here I am my lozde. And Saul sayd vnto him: why haue ye conspyred agaynst me, thou and the son of Iai: in that thou hast giuen him vitayle, & a swerde, and hast asked counsaile of God for hym, that he shoulde aryse agaynst me, and lye awayt for me this day? Ahimelech answered the kyng, and sayd: who is so fapthfull amonge al thy seruantes as Dauid, and thereto the kynges sonne in lawe, & goeth at thy bidding, and is had in honour in thyne house: haue I this day fyrst begon to aske counsaile at God for him: that he shoulde be far fro me (if I had knowe it) let not the kyng put suche a thyng vnto his seruant, in all the house of my father. For thy seruant knowe nothyng of all this, eyther lesse, or moze. The kyng sayde: thou shalt surely dye Ahimelech, thou and all thy fathers house. And the kyng sayde vnto the foremen that stode aboute hym: tourne, and slaye the priestes of the Lozde, both because they hand is with Dauid, and because they lye we when Dauid fled, and shewed it not to me. But the seruantes of the kyng wolde not moue theyr handes to fall vpo the priestes of the Lozde.

And the kyng sayde to Doeg: tourne thou, and fall vpon the priestes. And Doeg the Edompte tourned, and ranne vpon the priestes, and slue that same daye foure score and fyue persones that vpo weare a linnen Ephod. And Rob the cytie of the priestes smote he with the edge of the swerde, bothe men and women, chyliden and suchlynges, ozen, asses, and shepe.

And one of the sonnes of Ahimelech the sonne of Ahitob (named Abiathar) escaped and fledde to Dauid. And Abiathar shewed Dauid, howe that Saul had slayne the Lozdes priestes. And Dauid sayd vnto Abiathar: I wylt it the same daye, when Doeg the Edompte was there, that he wolde tell Saul.

And I am cause of the death of all the soules of thy fathers house. / Thyde thou wpyth me, and feare not. For yf anpe man like my soule, he shall seke thyne also, with me thou shalt be in sauegarde.

¶ The xxiii. Chapter.

¶ Dauid flyeth into the wyldernesse of yeph.



¶ Then they tolde Dauid, saying: Behold, the Philistines fight agaynst Keilah, and spoyle the barnes. Therfore Dauid asked the Lozde aduyce, sayinge, Shall I go and smyte the Philistines? And the Lozde answered vnto Dauid: goo and smyte the Philistines, and saue Keilah. And Dauids men that were wpyth hym sayd vnto hym: se, we be afrayed here in Iuda: howe moche moze then yf we come to Keilah agaynst the hoost of the Philistines? Then Dauid asked the Lozde agayne.

And the Lozde answered hym, and sayde: Arise, and go downe to Keila, for I wyl deliuer the Philistines into thyne hande.

And so Dauid and his men went to Keilah, & fought with the Philistines, and dyone awaye theyr cattel, and smote the with a great slaughter. And so Dauid saued the inhabytours of Keila. And it chanced whil Abiathar the sonne of Ahimelech fledde to Dauid to Keila, that he brought an Ephod with hym in his hande.

And it was told Saul that Dauid was come to Keila. And Saul sayde: God hath deliuered hym into myne hande. For he is shut in nowe, & he is come into a towne that hath gates & barres. And Saul called all the people togyther, to warre, for to goo downe to Keila, and to besiege Dauid and his men. And Dauid hauyng knowledge that Saul ymagyned myschete agaynst him, said to Abiathar the priest. * Singe the Ephod. Then sayd Dauid: O Loyd God of Israel, thy seruant hath herd, that Saul is about to come agaynd Keila to destrope the cytie for my sake: wylt the mt of Keila deliuer me into his hande? And wyl Saul come downe, as thy seruant hath hearde saye? O Lozde God of Israel, tel thy seruant. And the Lozde sayd: he wyl come downe. Then sayd Dauid: wylt the men of Keila deliuer me and the men, that are with me into the hande of Saul? and the Lozde sayde: they wyl betraye you.

¶ Then Dauid and his men, which were vpon a syre hundred arose, and departed out of Keila and wente whither they coulede. And it was tolde Saul, that Dauid was fled from Keila, and he let the tourneye alone. Dauid abode in the wyldernes in stronge holdes, and remayned in a moystayne in the wyldernesse of yeph. And Saul sought him euery daye, but God deliuered hym not into his hand. And Dauid sawe that Saul was come out to seke his lyfe. And Dauid was in the wyldernesse of yeph in a thicket. And Jo-

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And Saul's son arose & wet to David into the thicket, and comforted his hande in God, & sayde vnto hym: feare not, for the hande of Saul my father shal not synde the, and thou shalt be king ouer Israel. & I must be next vnto the. And that doth Saul my father knowe. * And they made a bonde both of them together before the Lord. And David tarped styl in the thicket, and Jonathan went to his house. Then came the ziphites to Saul to Gilbea, sayinge: doth not David hyde hym selfe fast by vnto stronge holdes, in a thicket that is by the hill of Machila, on the ryghte syde of the wyldernesse? Nowe therefore hyngre, thou mayest come downe accordyng to all the luste of thy soule: come downe, and oure part shalbe to deliuer him into the hyngers had. And Saul sayd: Blessed are ye in the Lord: for ye haue compassion on me. Go, I pray you, and orde the matter wel, knowe and se his haunte, where his fote hath ben, and who hath sene him there, for it is tolde me he is very subyle, and worketh craftely. For therfore, & knowe all the lurking places where he hydeth hym selfe, and come ye agayne to me wth the certentie, & I will go wth you. And if he be in the land, I will seache hym out thowout at the thousandes of Iuda.

And they arose and went to ziph before Saul. But David and his me were in the wyldernesse of Maon, in the playne that is on the ryghte had of Iesimon. Saul also and his men wer to seke and they tolde David. Wherefore he went vnto a rocke, and abode in the wyldernesse of Maon. And when Saul hearde that, he followed after David in the wyldernesse of Maon. And Saul and his men went on the one syde of the mountayne, and David and his me on the other syde. And David toke thought, how to get fro Saul. For Saul and his men compassed David and his men, rounde about, to take them. But there came a messenger to Saul, saying: haste the: and come: for the Philistines are come into the land. Wherefore Saul returned from persecutinge David, and went agaynst the Philistines. And therefore is it, that they called the place: the rock of deuision. And David went thence, and dwelt in stronge holdes at Engaddi.

¶ The xxxiii. Chapter.

David flieth vnto Engaddi, and there hydeth hym in a cave. Saul cometh in thither to do his cattell.

When Saul was come agayne from followinge after the Philistines, it fortuned that there were which told him saying: beholde, David is in the wyldernesse of Engaddi. Then Saul toke the thousande chosen men out of all Israel, and went to seke David and his me in the begyth of the rockes, where wilde gootes remaine.

And he came to the flockes of shepe in the way. And Saul went into a cave to cover his fete. And David and his men remayned in inward partes of the cave.

And the men of David sayd vnto him: se, the daye is come, of which the Lord sayd vnto the: Beholde, I will deliuer thine enemyes into thine hand, and thou shalt do to hym as it shall

seme good in thy syght. Then David arose and cut of a lappe of Sauls garment priuilye. And immediatelye Davids heart smote hym because he had cut of a lapp of Sauls garment. And he sayde vnto his men: the Lord hepe me from doinge that thyng vnto my master the Lordes annointed, to laye myne hande vpon him, seeinge he is the annointed of the Lord. (For as truly as the Lord is true, except the Lord smyte hym, or except his daye come, as yet he go not downe to water and prey: the Lord be mercifull vnto me, that I laye not myne hande vpon the Lordes annointed.) And so David kept of his seruantes with these wordes, and suffered them not to asple agaynst Saul.

But Saul rose by out of the cave, and went awaye: David also arose, and wente out of the cave, and cryed after Saul, saying: O Lord hyngre. And when Saul looked behynde hym, David stouped to the erth, and bowed hym selfe and said to Saul: wherefore gyrest thou an eare to mens wordes that saye: David sekerh euill agaynst the? Beholde, this daye thine eyes hath sene, how that the Lord hath deliuered the this day into myne hande in the cave. And some had me kyll the, but I had compassion on the, and sayde: I will not laye myne handes on my master, for he is the Lordes annointed. And moreouer my father: beholde, and se yet the lappe of thy garment in my hande, in as moche as I kyled the not, when I cut of the lapp of thy garment. Understande therfore and se, that there is neither euill nor wychednesse in me, and I haue not synned agaynst the. And yet thou huntest after my soule to take it. The Lord be iudge betwene the and me, and the Lord auenge me of the. But myne hande be not vpon the. Accordyng as the olde prouerbe sayth: wychednesse procedeth from the wyched. But myne hande be not vpon the. After whome is the kynge of Israel come out? And whome doest thou moue persecutio, after a deed dogge, and after a shep? The Lord be iudge, and iudge betwene the and me, and se, and pleate my cause, and auenge me of thine hande.

When David had made an ende of speakinge these wordes to Saul, Saul sayd: * is this thy voyce my sonne David? and Dauidyste vpon hye voyce, and wepte, and sayde to David: thou art ryghteouer then I, for thou hast rewarded me with good, where as I haue rewarded the with euill. And thou hast shewed this day, how that thou hast dealt louynglye with me, forasmuche as when the Lord had locked me in thine handes, thou kyledst me not. For who shall synde his enemy, and let hym depart into a good way? Wherefore the Lord rewardes the with good for that thou hast done vnto me this day. And now beholde, I wot well that thou shalt be hyngre, and that the kyngdome of Israel shalbe stablished in thine hande.

So were now therfore vnto me by the Lord that thou shalt not destroe my seede after me, and that thou shalt not put my name out of my fathers house. And David swaie vnto Saul: and Saul went home. But David and his men gat them vp vnto an holde.

¶ The

The xxv. Chapter.

Samuel dyed. David thynge into the wyld-
ernes of Paran.



And Samuel dyed, and all the Israelites gathered together, and lamented hym, and buried him in his owne house at Rama. And David arose and gat hym to the wyldernes of Paran. Ther was a man in Paran whose possellid was in Carmel, and the man was exceeding mightie, & had thye thousand shepe, & a thousand gootes. And he was therynge his shepe in Carmel.

The name of the man was Abai, and the name of his wyfe was Abigail, and she was a woman of synguler wysedome, and beautiful. But the man was churlysh, and of grende condicions, and was of the kyned of Caleb. And David herd in the wilderness that Abai did ther bys shepe. And David sent oute ten yonge men and said vnto them: Get you vnto Carmel and go to Abai, and grete him in my name. And thus shal ye saye: peace be to the, peace be to thy house, and peace be vnto all that thou hast. Beholde, I haue herde saye, that thou hast sheeres. Now thy sheperdes were with vs (in the wilderness), and we dyd them no spye, neither was there ought (of the flocke) myslyng vnto them all the while they were in Carmel: althe thy laddes and they wyl thewe y. Wherefore let these yonge men synde lauous in thine eyes, for we come in a good reason, and y. I praye the, what so euer cometh to thine hande vnto thy seruantes, and to thy sonne David.

And when Davids yonge men came, they tolde Abai al those wordes in the name of David, & then helde they peace. And Abai answered Davids seruantes, & sayd: what is David? and what is the sonne of Iai? there is plenepe of seruantes nowe a dayes, that breake away euery ma from his master. Abai I then sahe my byerd, my water & my fleshe that I haue tyllid for my sheeres, & y. I vnto me whom I wot not wden they be? And so Davids seruantes turned they way, and went agayne, and came and tolde hym all those thynges. And David sayd vnto his men: gyde euery man his swerde about hym. And they girded euery ma his swerde aboute hym: and David was gyrded with his swerde. And there folowed David vnto a four hundred men, and two hundred abode by the fluffe. But one of the laddes tolde Abigail Abais wyfe, sayinge: Beholde, David sent messengers vnto our master out of the wilderness to salute hym, and he rayled on them. And yet y men are very good vnto vs, and dyd vs no displeasure, nryder mysled we any thyng as longe as we were conuersaunte with them, when we were in the fildes. They were a wall of defence vnto vs both by nyght and daye, all the while we were with them lappinge there: Nowe therefore take hede, and se what thou hast to doo, for there is an occasion of euill gynn agaynst our master and al his householde, linge he is a sonne of Belial vngyratious to speake to. Then Abi

gail made haste, and toke two hundred lounes, & two bottels of wyne, and fyue shepe redy dyed, and fyue measures of parched corne, and an hundred clusters of reysynges, and two hundred weight of fygges, and laded them on asses, and sayd vnto her yonge men: go ye befoze me. Beholde, I come after you. But she tolde her husbande Abai nothyng of therof. And as she rode on her asse, she came pynlye downe the hyde of the hyll, and beholde, David and his men came downe agaynst her, and she met them.

And David sayde: in daye haue I kepte all that this felowe hath in the wilderness, so that nought was mysled of all that perteyned vnto hym. And he hath quit me euyl for good. So y so do God vnto the enemyes of David, if I leue of all that perteyneth to hym, by the dawninge of the daye, any thyng that ysseth agaynst the wal. And when Abigail saw David, she basted and lyghted of her asse, and fel befoze David on her face, & bowed her selfe to the grounde, & fell at his fete, and sayd: Let this vnhappye dede be counted myne, my lord, & let thine hande speake in thine audience, and heare the word of thine handmayde. Let not my lord (the kyng) regarde this vnhappye man Abai: for as bys name is, so is he: Abai is his name, and folys with hym. But I thine handmayde sawe n of the yonge men of my lord: whom thou sentest. Now therefore my lord, as sure as the Lord lyueth, & as thy soule lyueth, the Lord hath withholden the from coming to these bloodes, & with drawe thou thine hand from bloodshed. Nowe I praye God, that thine enemies & they that intende to do my lord euyl, maye be as Abai. And now this is the blessing which thine handmayde hath brought vnto my lord, & let it be gyren vnto the yongemen, that folowe my lord. Forgyue the trespass of thine handmayde, for the Lord wyl make my lord a surer house, because my lord sighted the battayles of y Lord and there coude none euyl be founde in the, in all the dayes. And yf any man ryse to persecute the, and to seke thy soule, the soule of my lord shal be bounde as in the bondell of the lynnyng to the Lord thy God. And the soules of thine enemyes shal God cast out, out as out of the myble of a syng. And when the Lord shal haue done to my lord al the good y he hath promysed the, and shall haue made the ruler ouer Israel: then shall it be no decaye vnto the, nor discouraige of herte vnto my lord, that thou hast not gradde bloode causelesse, nor auenged thy selfe.

But when the Lord shal haue dealt wel w my lord, then thynke on thine handmayde. And David said to Abigail blessed be the Lord God of Israel, whych sent the this daye to mete me. Blessed is thy sayinge, and blessed arte thou, whiche hast kept me this daye from commynge to shed blood, and from auengynge my selfe with myne owne hande. For in very dede, as sure as the Lord God of Israel liueth, which hath kept me backe from buryng the, excepte thou haddest basted and met me, chynkest thou, there had ben left vnto Abai by the dawninge of the

of the daye, a pyller agaynst the wall. And so Dauid receyued of her hand that which he had brought hym, and sayde to her: goo vp in peace to thyne house. Beholde, I haue herd thy voyce and haue accepted thy person.

E And Abigail came to Abal: and beholde he helde a feast in his house, lyke the feast of a king and Abals hert was mery wythin hym, for he was very dyonhen. Wherfore he tolde hym no thyng, neyther lesse nor moze, vntill the morrowe daye. But in the moynynge whē the wyne was goone oute of Abal, his wyfe tolde hym those wordes, and his herte dyed wythin hym, & he became as a stone. And vpon a ten dayes after, the Lorde smote Abal, that he dyed. And when Dauid hearde, that Abal was dead, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Abal, and hath kept his seruante from euill, and hath recompensed the wickednes of Abal, vpon his owne heed. And Dauid sente to comene wyth Abigail: to thynke to take her to his wyfe. And when the seruantes of Dauid were come to Abigail to Carmel they spake vnto her saying: Dauid sent vs to the, to take y to his wife. And she arose, & bowed her selfe on her face to the earth, and sayd: beholde, let thy hande mayde be a seruant, to walke y feet of the seruantes of my lord. And Abigail hastened, and arose, and gat her vp vpon an asse, wyth fyue damels of hers, that went at her feet, and she went after the messengers of Dauid, and became his wife. Dauid also toke Achinoah of Jezrael, and they were both his wyues. But Saul gaue Michol his daughter Dauids wyfe, to Phalti the sonne of Laish, whiche was of Gallim.

The xxvi. Chapter.

Dauid slepyth in his tent, and Dauid taketh away his speare and a cruell of water that stode at his heed.

The zippites came vnto Saul to Gibea, saying: Dost not Dauid hyde hym selfe in y hil of Achila which is before Ieshimon? Saul arose, and wente downe to the wildernesse of ziph, hauyng thye thousande cholen men of Israel wyth hym for to seke Dauid, in the wyldernesse of ziph. And Saul pitched in the hyl of Achila which lyeth before Ieshimon by the wayes syde: But Dauid dwelt in the wildernesse. And he sawe that Saul came after him into the wildernesse. Dauid therfore sent out spyes, and vnderstode, that Saul was come in very dede.

And Dauid arose & came to the place where Saul had pitched, and Dauid beheld the place where Saul laye, and Abner the sonne of Ner which was his cheft captayne. Saul lay wythin, and the people & the host round about hym. The answered Dauid, and spake to Abimelech the Bethite, and to Abisai the sonne of Zaruia & brother to Joab, sayinge: Who wyll go downe wyth me to Saul to the host? And Abisai sayde: I wyll go downe wyth the.

S And so Dauid and Abisai came downe to y people by nyght. And beholde, Saul laye slepyng wythin the host, and his speare stakke in

the ground at his heed. But Abner and the people lay rounde about hym. Then said Abisai to Dauid, God hath deliuered thyne enemy into thyne hande this daye. Nowe therfore, let me smite hym ones wyth my speare to the erth, and I wyll not smyte hym the seconde tyme. And Dauid sayde to Abisai, destroye hym not. For who can laye his hande on the Lordes annointed, and be gylelesse? And Dauid sayde further moze: as sure as the Lorde lyueth: y Lorde shall smyte hym o2 hys daye shall come to dye: o2 he shall descende into battayle, and there perishe.

The Lorde kepe me from laying myne hand vpon y Lordes annointed. But take thou nowe the speare that is at his head, & the cruell of water, & let vs go. And so Dauid toke the speare & the cruell of water from Sauls heed, & they gat them awaye, and noman sawe it, o2 marked it, o2 awaked. For they were all a slepe, because y Lorde had sent a dead slepe vpon them. Then Dauid went ouer into the other syde, and stode on the toppe of an hyl a far of (a great space being betwene them) and Dauid cried to the people, and to Abner the sonne of Ner, saying: hearest thou not Abner? Abner answered and said: What arte thou that cryest to the kynge? And Dauid sayd to Abner: art not thou a ma? & who is lyke the in Israel? Wherfore then haste thou not kept thy lord the kynge? For there came one of the folke in to destroye the kynge thy lord. It is not good that y hast done. As truly as y lord lyueth, ye are worthy to dye, because ye haue not kepte poure master the Lordes annointed. And now se where the kynges speare is, & the cruell of water that was at his head.

And Saul knewe Dauids voyce, and sayde: is this thy voyce my sonne Dauid? & Dauid sayd: it is my voyce, my lord, O kynge. And he sayd: wherfore dost thou thus persecute his seruant? for what haue I done? o2 what euill is in myne hande? Nowe therfore let my lord the kynge heare the wordes of his seruant. For the Lorde haue spured the vp agaynst me, let him smel the sauour of a sacrifice. But and yf they be the children of men, cursed be they before the Lorde. For they haue cast me out this daye fro abydyng in the inheritaunce of the Lorde, saying: heuill: and go serue other goddes. Now therfore let not my bloode fall to the earth before y face of the Lorde. For the king of Israel is come out to hunt a flye, as when one doth hunt a partryge in the mountaynes. Then sayde Saul: I haue synned: come agayne my sonne Dauid, for I wyll do the nomoze harme, because my soule was precious in thyne eyes this daye. Behold, I haue played the foole, & haue erred exceedingly. And Dauid answered, and sayde: Beholde the kynges speare, let one of y yongmen come ouer and fet it. The Lorde rewarde euery man accordyng to hys ryghteousnesse and sayd: for the Lorde hath deliuered the into my hande this daye, but I wolde not laye myne hande vpon y Lordes annointed. And beholde, lyke as thy lyfe was moche set by thys daye in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me

lyuer me oute of all tribulation. Then Saul sayde to David: Blessed art thou my sonne David for thou shalt be a doer, and p̄uaple.

And so David went his way, and Saul turned to his place agayne.

¶ The xxvii. Chapter.

David flyeth to Achis kynge of Geth.

And David sayd in his hert: I shall perishe one daye or other, by the hande of Saul. Therefore is there nothing better for me then to flye and save my selfe, in the land of the Philistines, and Saul shall cease, and seke me no more in all the coostes of Israel, and so shall I escape oute of his hande.

And David arose, and he and the syre hundred men that were with hym went vnto Achis the sonne of Gath, kynge of Geth. And David dwelt with Achis at Geth, both he and his me every man with his household, and David with his two wyues: Abinoam the Jezrabelite, and Abigail Nabals wyfe of Carmel.

And it was told Saul that David was fled to Geth, and he sought nomore for hym. And David sayd vnto Achis: If I haue now found grace in thyne eyes, let them gyue me a place in some towne in the feldes, for I may dwell there.

For why shoulde thy seruauent dwell in the heed eyrie of the kyngdome with thee? Then Achis gaue him iakleg that same day, for which cause iakleg p̄terp̄neth vnto the kynges of Iuda vnto this day. And the tyme that David dwelt in the countrey of the Philistines, was four moones and certayne dayes. And David and his men went vp, and ranne vpon the Securites, for Geryites and the Amalekites: for those nations were from the beginning the enhabitours of the land, as men go to Sur, vnto the land of Egypt. And David smote the land, and left nei ther man nor woman alyue, and droue awaye the shepe, the oxen, the asses, camels, and clothes, and returned & came to Achis. And Achis sayd where haue ye bene a couynge this daye? And David answered: Towarde the south of Iuda, and towarde the south of the Jerachmeites, & towarde the southe of the Kenites. And David slaued neither mā nor woman alyue, nor suffered them to come to Geth, for feare (sayeth he) lest they shulde tel on vs, saying: so dyd David and so wyl be his maner al the while he dwelleth in the coostre of the Philistines. And Achis beloued David, saying: he abhorreth his people of Israel, & therefore he shalbe my seruauent for ever.

¶ The xxviii. Chapter.

The Philistines moue warre agaynst Saul which seeketh after an encounter.

It chaunced in those dayes, for the Philistines gathered theyr host together to war, to fyght with Israel. And Achis sayd to David: Be sure, thou shalt go out with me to the battayle, thou and the men that are with the. And David said to Achis: then thou shalt knowe what thy seruauent can do. And Achis sayde agayne to David: Then I wyl make the keeper of my bed for euer. * Samuel was then dead, and all Israel

had lamented hym, and buried hym in Rama his owne cytie. * And Saul had put the womē that had spyrites of prophecie, & the sorclayers out of the lande. And the Philistines gathered together, and came, and pitched in Samē: And Saul gathered al Israel together, and they pitched in Gilboa: And when Saul sawe the hoste of the Philistines, he was afrayed, and his hert was soze astonied. And when Saul asked counsaile of the Lord, the Lord answered hym not, neither by dreames nor by Urim, nor yet by prophetes. Then sayd Saul vnto his seruantes: seke me a woman that hath a spyrite of prophecie, that I may go to her, & aske of her. And his seruantes sayd to hym: Behold, there is a woman that hath a spyrite of prophecie at Endor.

And Saul chaunged hym selfe, and put on other rayment, and then went he and two women with him, and they came to the womā by night. And he sayd: prophecie vnto me by the spyrite, and bynge me hym vpon whom I shall name vnto the. And the womā sayd vnto hym: Behold, thou knowest what Saul hath done, howe he hath destroyed the women that had propheyinge spyrites, & the sorcerers out of the lande. Therefore then sekest thou an occasion agaynst my soule, that he may kil me? And Saul swore to her by the Loyde, saying: As surely as I loyd lyueth, there shal no harme chaunce the for this thyng. Then sayd the womā: whome shal I fet vnto the? he answered: Bynge me vpon Samuel. Wyl the womā sawe Samuel, he cryed with a loude voyce, and spake to Saul: saying why hast thou disceyued me? for thou art Saul. And the kynge sayde vnto her: be not afrayed. What seekest thou? The womā sayd vnto Saul: I see goddes ascendynge vpon out of the earth. he sayde vnto her agayne: what fashion is he of? she answered, there cometh vpon an olde man w a mantel vpon hym. And Saul perceyued that it was Samuel, & he stouped with his face to the ground, and bowed hym selfe. And Samuel sayd to Saul: why hast thou disquyeted me, to make me be brought vpon? Saul answered: I am soze encombred. For the Philistines make war agaynst me, & God is departed from me, and answereth me no more, neyther by prophetes neyther by dreames. And therefore I haue called the, that thou mayest tell me what I shal do. Then sayd Samuel: Wherefore dost thou aske of me, whyle the Loyde is gone fro the, and is become thyne enemye? Truly the Loyde hath done for hym selfe, euen as he spake by my hande. * For the Loyde hath rent the kyngdome out of thyne hande, & gyuen it thy nedyghbour David. By cause thou obeydest not the voyce of the Loyde, nor executedst his seuerce wrath vpon the Amalekites, therefore hath the Loyde done this vnto the this daye. And moreover the Loyde wyl deliuer Israel with the into the handes of the Philistines. * Comowoe shalt thou and thy sonnes be with me, and the Loyde shal gyue the hoste of Israel into the handes of the Philistines. Then Saul fell streight waye flat on the earth as longe as he was, and was soze adreadd

because

because of the woordes of Samuel:

And there was no strengthe in hym, for he had eaten no bread al the daye and the nyght be fore. And the woman came vnto Saul, & sawe that he was sore troubled, and sayde vnto hym: He thyne handmayde hath obeyed thy voyce, and * haue put my soule in myne hande, & haue derkened vnto thy woordes which thou saydest vnto me: Howe therfore bearken thou also vnto the voyce of thyne handmayd, and let me let a morsell of bread be fore the, that thou mayest eate and get the strengthe, and then goo on thy iourneys. he refused and sayde: I wyl not eate. But hys seruantes and the woman togyther compelled hym, and he bearkened vnto theyr voyce. And so he arose from the earth, and late hym on a bedde. The woman had a lot cake in the house, and she baked, and kyled it, & tooke flour and kneaded it, and byd bake sweete cakes thereof, and brought them be fore Saul and be fore his seruantes. And when they had eaten, they stode vp, and went awaye the same nyght

1. Sam. xxi. a.
1. Sam. xxi. a.
1. Sam. xxi. a.

The. xxi. Chapter.

David goeth with hyngre Achis to fyght agaynst Saul.

The Philistynes were gathered togyther wyth all theyr atmyes vnto Aphec: And the Israelites pytched in Ain, whiche is in Ierabel. And the lordes of the Philistynes went south with the hundreds and thousandes. But David and his men came behinde with Achis. Then sayde the lordes of the Philistynes: what are ponder hebrewes? Achis sayd vnto the lordes of the Philistynes: Is not this David the seruante of Saul the hyngre of Israel, whiche hath ben with me these dayes or yeres? I haue founde no fault in hym, syns he fled vnto me vnto this daye. And the lordes of the Philistynes were wroth wyth hym, and sayde vnto hym:

Make this felowe retorne, that he maye go agayne to his place whiche thou hast appoynted hym, and let hym not go downe with vs to battayle, lest in the battayle he be an aduersarye to vs. For wherwith coulde he better obtayne the fauoure of his master, then with the heades of these men? Is not this David, to whome they singe in daunces: * Saul slue his thousand, and David his ten thousande? Then Achis called David, and sayd vnto hym: As sure as I Lozde lyueth, thou hast ben honest & good in my sight, when thou wentest oute and in with me, in the doost, neyther haue I founde euill with the syns thou comest to me vnto this daye. Nevertheless the lordes of the Philistynes fauoure the not. Wherfore nowe retourne, and go in peace, that thou displease not the lordes of the Philistynes. And David sayd vnto Achis: And what haue I done? what hast thou founde in thy seruant as longe as I haue bene with the vnto this day that I maye not go fyght agaynst the enemies of my lozde the hyngre?

1. Sam. xxi. a.
and. xxi. a.

Achis answered, and sayd to David: I know that thou art good, and art in my fyghte, as an

Yungell of God. Notwithstandyng, the lordes of the Philistynes haue sayd: Let hym not go vp wyth vs to battayle. Wherfore nowe, tyle vp earlye in the moynyng wyth thy masters seruantes that are come to the: and wherpe be vp earlye (as sone as ye haue lycht) departe. And so David and his men rose vp earlye to departe in the moynyng, and to retourne into the lande of the Philistynes. And the Philistynes wente vnto Ierabel.

The. xxi. Chapter.

David retourneth from hyngre Achis, and becometh a syleg burne.

It when David and hys men were come to syleg the thyrde daye, the Amalechites had rusthed in vpon the south, and vpon syleg, and had smytten syleg, and burnte it wyth fyre, and had taken the women (that were therein) prisoners, both small and great: but slue not a man, saue carryed them with them, and wente theyr wayes. So David and his men came to the cytie: and beholde, it was burnte wyth fyre, and theyr wyues, theyr sonnes and theyr daughters were carryed awaye. Then David and the people that was with hym, lyfte vp theyr voyces and wept, vntyll they could wepe nomore. And Davids two wyues were taken prisoners also: Abimod the Jezrabelite, & Abigail the wyfe of Nabal of Carmelite. And David was in a green be comaunce: for the people entred to stone hym, because the hartes of al the people were vexed for theyr sonnes & theyr daughters.

But David toke a good counsaile to hym in the Lozde his God, and * sayd to Abiathar the prest: Abimelechies sonne: I praye the bynyng me the Cyphod. And Abiathar broughte the Cyphod to David. And David asked counsaile at the Lozde, sayinge: Shall I folowe after thys companie? and shall I ouer take them? And he answered hym: folowe, for thou shalt ouer take them, and recouer the praye.

So David and the fyve hundred men that were wyth hym, wente, and came to the ryuer Besor, where a parte of them abode. But David and foure hundred men folowed: For two hundred abode behynde, beyng to weye to go ouer the ryuer Besor. And they founde an Egyptian in the felde, and broughte hym to David, * and gaue hym breade to eate, and water to drynke, and gaue hym a fewe fygges, and two clusters of reysynges. And when he had eaten his spyte came agayne to hym: for he had eate no bread, nor dronke anye water in thye dayes, and thye nyghtes. And David sayd vnto hym: To whom belongeth thou? whence art thou? he sayde: I am a ponge man of Egypt, and seruant to an Amalechite and my master left me behynde, because it is thye dayes agone that I fell fycke: we came aroynge vpon the south of Chetuz, and agaynst Iuda, and toward the south of Caleb. And we burnte syleg with fyre. And David sayde to hym: canst thou bynyng me to thys companie? And he sayde: sweare vnto me by

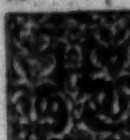
me by God, that thou wilt neither kyl me, nor deliuer me into the handes of my master, and I will byynge the to the compaigne. And when he had brought him thither, beholde, they lay scattered abrode vpon the earth, eatynge and drynkyng, & dauncynge, because of the plenteous & great praye they had carped away out of the land of the Philistines, and out of the land of Iuda.

And Dauid layed vpon them from the euen, vntill the twylyght on the morowe: so there escaped not a man of them, save foure hundred yonge men, whiche rode away vpon camels, and hedde. And Dauid recovered all that the Amalechites had carped away, and Dauid rescued his two wyues: so that there was no person of them lackynge, small or greates, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recovered them all agayne. And Dauid toke all the shepe, and the oxen, and they brake them before his cattel, and said: this is Dauids praye. And Dauid came to the two hundred men that were to werpe for to followe Dauid, whome they had made also to abyde at the ryuer Besor. And they came to meete Dauid, and the people that were with hym. And when Dauid came to the people, he saluted the. Then answered all the wicked and the vnchurched (of the men that wente with Dauid,) and sayde: because they went not with vs, therfore will we gyue them none of the praye, that we haue recovered. But let euery man take his wife and his chyldren: Those let them carpe awaye and be walkynge.

Then sayde Dauid: ye shall not doo so (my brethren) with that whiche the Lorde hath gyuen vs, and hath preserved vs, and deliuered the compaigne that came agaynst vs, into oure handes. For who shoulde hearken vnto you in this matter? But as bys parte is that goeth downe and fyghteth, so shall bys parte be that tarpereth by flusse, that it may be parted alphe. And so from that day forward was that made a statute and a lawe in Israel, vntill this daye. When Dauid therfore came to zibleg, he sente (of the praye) vnto the elders of Iuda, and to his frendes, sayynge: se there is a blessing for you, of the spoyle of the enemies of the Lord he sent to them of Bethel: to them of south Ramoth: to the of Jathir: to them of Aroer: to the of Sephamoth, to them of Esthema, to them of Rachel, to them of the cyrie of Jerahmeel, to them of the cyries of the Kenyites: to the of Bozama, to them of Bozasan, to them of Athach, to them that are in hebzon, and in all places where Dauid and bys men were wonte to haunte.

¶ The xxxi. Chapter.

¶ Saul kylled hym selfe, and his chyldren are slayne in the battayle.



he Philistines fought agaynst Israel, and the men of Israel fled awaye from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines pleased soze vpon Saul and his sonne, and slue Jonathan, and Abinadab and Melchisua Sauls sonnes. And when the battayle was soze agaynst Saul, the archers with bowes founde him, and he was soze astrayed of the archers. Then sayde Saul vnto his harnessbearer: drawe out thy swerd, and thrust me thorow the with, lest the vncircumcised come and thrust me thorow and make a mockynge stoche of me. But his harnessbearer wolde not, for he was soze astrayed. And Saul toke a swerd and fel vpon it. And when his harnessbearer sawe that Saul was deed, he fel by the swerd vpon his swerde, and dyed with hym.

And so Saul dyed, and his thre sonnes, and his harnessbearer, and all his men, that same daye together.

And when the men of Israel that were on the other syde of the valleie, and they of the other syde Jordan herde that the men of Israel were put to flight, and that Saul and his sonnes were deed, they left the cyties, and ranne awaye: and the Philistines came and dwelte in them. On the morowe when the Philistines were come, to spoyle them that were slayne, they founde Saul and his thre sonnes lying in mount Gilboa. And they cut of his hebd, and strypped hym out of his harness, and sent into the lande of the Philistines on euery syde, that they shoulde publish it in the temple of theyr ydols, and amonge the people, and they layed vpon his harness in the house of Ashtaroth, but they hanged vpon bys bodie on the wall of Bethsan. When the inhabytours of Iabes in Gilead

hearde thereof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) and went al night and toke the bodie of Saul, and the bodyes of his sonnes, from the wall of Bethsan, and came to Iabes, and burnt them there, and toke theyr bones & buried the vnder a tree at Iabes, and fasted seuen dayes.

¶ The ende of the xxiij. booke of Samuel: other wyle called the xxiij. of the Kynges.

The seconde boke of

Samuel: order wyse called the second boke of the knyghtes.

The first Chapter.

The lamentation of David for Saul and Jonathan.



3

489.172.1



After the deeth of Saul, whē David was returned fro the slaughter of the Amalekites, he had ben two dayes in yihleg. Behold, ther came a mā the thyrde day out of the wood fro Saul, with his clothes rent, & earth upon his heed.

And whē he came to David, he fell to the earth, and did obsequies. David said vnto him: whēce comest thou? he sayd vnto hym: Out of the host of Israel I am escaped. And David sayd vnto hym: And what is chaunced? tell me. He sayde: the people is fled from the battayle, and manye of the people are ouerthrowen, and deeth, and Saul and Jonathan his sonne are deeth also.

25

And David sayde vnto the yonge man, that tolde hym these thynges: howe knowest thou that Saul and Jonathan his sonne be deeth? The yonge man answered: I came by chaunce to moule Gilboa. And behold, Saul leaned vpon his speare. For the charrettes and charnyes of horsemen folowed hard after him: And whē he looked backe he sawe me, and called me. And I answered: here am I. And he said vnto me: what art thou? I answered hym: I am an Amalekite. He sayde vnto me agayne: Stande vpon me, and slaye me. For angrys he is come vpon me, though he my lyfe be yet all in me. And so I stode vpon hym, and slew hym, for I was sure that he coulde not lyue, after that he had fallen. And I toke the crowne that was vpon his heed, and the bracelet that was on his arme and haue broughte them hyther vnto my lord.

489.174.1
489.174.1

Then David toke holde on his clothes, & rent them and so dyd al the men that were with hym. And they mourned and wepte, and fasted vntill euen, for Saul and Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were ouerthrowen with the swerde.

And David sayde vnto the yonge man that brought him these thynges. Whēce arte thou? And he answered: I am the sonne of an aleaunt an Amalekite. And David said vnto hym: howe is it that thou wast not ascaied, to laye thyne hande on the Lordes anoynted, to destroy hym?

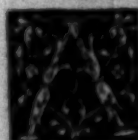
And David called one of his yonge men, & sayd Go so, and eunne vpon hym. And he smote hym that he dyed. Then sayd David vnto hym: thy bloode be vpon thyne owne heed. For thyne owne mouth hath testified agaynst the, saying I haue slayne the Lordes anoynted.

And David mourned with this lamentation ouer Saul and ouer Jonathan his sonne, & had teache the children of Israel the vse of the bowe. And behold, it is wyrtten in the booke of the ryghteous. (And he sayd: Confesse, O Israel, these that be deeth and wounded vpon the hye hylls.) O noble Israel the wounded are slayne vpon the hylls: Oh, howe are the myghtye ouerthrowen? Tell it not in Gath, nor publyshe it in the stretes of Ihalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircumcised triumph. Ye mountaynes of Gilboa, vpon you be neyther dewe nor rayne, nor vpon the felde of offspriges. For there the byld of strength is cast downe: the hyde of Saul, as though he had not ben anoynted with oyle. The bowe of Jonathan and the swerde of Saul turned neuer backe agayne emptye, from the blood of the slayne, and fro the fear of the myghtye warriours.

Saul and Jonathan were louelye and pleasures in theyr lyues, and in theyr deathtes they were not deuyded. They were swyfter then Eagles, and stronger then Lyons: ye daughters of Israel wepe ouer Saul, whiche clothed you in purple, with pleasures, and banded oymettes of golde vpon your apparel. How were strength slayne in battayle? Jonathan is deeth on the hye hylls. Who is me for the? my brother Jonathan verie kynde hast thou ben vnto me. Thy loue to me was wonderfull, passing the loue of women. (As a mother loued her onely chylde, euen so dyd I loue the.) O howe are the myghtye ouerthrowen, and the weapons of warre destroyed.

The ii. Chapter

David is anoynted in Hebron. The battayle of the seruantes of David and Achish.



After this it fortuneth, that David asked counsaile at the Lord, saying: shall I go vnto anye of the cyties of Iuda? And the Lord sayde vnto hym: goo. And David sayde agayne. Whither shall I go? he answered: vnto Hebron. And so David went thither with his two wyues, Abinoam the Iesraelite, and Abigail Rabais wyfe the Caemelite. And the men that were with hym, dyd David carie vpon also, euerye man with his household.

And they dwelte in the towne of Hebron. And the men of Iuda came, and there they annoynted David kyng ouer the house of Iuda. And they tolde David, saying: It is the men of Iabes in Gilead that buried Saul. And David sent messengers vnto the men of Iabes in Gilead, and sayde vnto them: blessed are ye vnto the Lord, that ye haue shewed suche kyndnesse vnto your lord Saul, and haue buried hym. And now the Lord shewe mercye and trueth vnto you. And I wyll do you also suche kyndnesse as ye haue done in this thyng: Therefore now let your

your handes be stronge, and playe ye the men: For your master Saul is dead. And they that are of the house of Juda haue anoynted me kyng ouer them. But Abner the sonne of Ner was captaine of Sauls host toke Absoloth the son of Saul, and brought hym to Mahanaim, and made hym kyng ouer Gilead, and ouer the Assurites, and ouer Israhel, Ephraim, Ben Iamin, and ouer all Israhel. And Absoloth Sauls sonne was fouertye yere olde when he began to raygne ouer Israhel, and reigned two yere. But the house of Juda folowed Dauid.

And the tyme which Dauid raygned in Hebron ouer the house of Juda was seue yere and syxe monethes. And Abner the sonne of Ner, and the seruantes of Absoloth the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne of Jaaria, and the seruantes of Dauid went out, and met them by the poole of Gibeon. And they late downe, the one on the one syde of the poole, and the other on the other syde. And Abner sayde to Joab: let the yonge men aryle, and playe befoze vs: And Joab sayde: Let them aryle. Then there arose and wente ouer, twelue of Ben Iamin by nombre, which pertayned to Absoloth the sonne of Saul, and twelue of the seruantes of Dauid. And euery one caught his felowe that cam agaynst hym by the heed, and thrust his swerde in his syde, and so they fell downe togyther.

Wherefoze the place was called: The felde of the myghtye. And it is in Gibeon. And there began an exceeding cruel battaile that same daye. For Abner and the men of Israhel fell befoze the seruantes of Dauid.

And there were thre sonnes of Iariah there: Joab, Abisai, and Abiath. And Abiath was as lyght on foot as a wynde roob, and Abiath folowed after Abner, and * tourned nyether to the ryght hande nor to the lefte, from Abner: Then Abner lohed behynde hym, and sayde: arte thou Abiath? he answered: yea, that I am. Abner sayde: turne the ether to the ryght hande or to the lefte, and cathe one of the yonge men, & take the his weapons. But Abiath wolde not depart from hym. And Abner sayde agayne to Abiath: departe fro me. Wherefoze shulde I synne the to the grounde, and not be hable to holde up my face to Joab thy brother? Howbeit, when he wolde in nowye departe, Abner with the dyn-

die ende of the speare smote hym vnder * the hooste ryddes: that the speare came out behynde hym: that he fell downe in the same place, and dyed there. And as manye as came to the place where Abiath fell downe and dyed, stode still. Joab also and Abisai folowed Abner. And the same wente downe, when they were come to the hyl Imma that lyeth befoze Giath, by the wape that goeth thowowe the wyldernesse of Gibeon. And the chyldren of Ben Iamin gathered them selues togyther on an heape, to Abner, and stode on the toppes of an hyl. Then Abner called to Joab, and sayde: what the swerde deuoure thy felowes? knowest thou not, that it wyll be hytter- nesse in the latter ende, howe longe shall it be, or thou bydde the people retorne from folowynge

thei brethren? And Joab sayde: as trulpe as God lyueth, if thou haddest not spoken in the morning, the people had ben departed euery one from persecutynge his brother. And so * Joab blew a trompet, and all the people stode still, & pursued after Israhel nomore, neyther fought they any more. And Abner and his men waliked all that nyght thowowe the playne: and went ouer Iordan, and past thowowe al Bethazon tyll they came to Mahanaim.

And Joab returned from persecutynge Abner. And when he had gathered all the people togyther, there lacked of Dauids seruantes, nyne- tene men, and Abiath. But the seruantes of Dauid had slayn of Ben Iamin, and of Abners men, thre hundred and thre score men. And they toke vp Abiath, and buried him in the sepulchre of his father in Berseheem. And Joab and his men went all nyght, vntill the dawnyng of the daye, and came to Hebron.

The. iii. Chapter.

Abner cometh to Dauid, and bringeth hym to Hebron. Joab kylleth Abner.

There was longe warre betwene the house of Saul and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And vnto Dauid were * chylidren borne in Hebron: his eldest sonne also was Amnon, of Abinoam the Jerabelite: & seconde Chisai of Hagail the wyfe of Abai the Carmelite: the thyrde Absalom, sonne of Maachab the daughter of Chisai, the kyng of Gethur: the fourth Adonia the sonne of Hagith, the syth. Merphatia the sonne of Abiath: the syth, Iechiam, by Eglia Dauids wyfe. These were borne to Dauid in Hebron. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde by the house of Saul. And Saul had a concubine named Risha, the daughter of Abia. And Absoloth sayd to Abner: wherefore hast thou gone into my fathers concubine? Then was Abner verpe wroth for the wordes of Absoloth, & sayd: Am I not a * dogges heed, which agaynst Juda do thewe mercye this day vnto the house of Saul thy father, and to his brethren and frendes, and haue not deliuered the into the hande of Dauid: and thou fyndest a fault in me this daye for this woma? * So and so do God to Abner. For as the Loyde hath sworn to Dauid, so wyll I be on his syde, to bringe the kyngdome from the house of Saul, that the throne of Dauid maye be stablyshed ouer Israhel, and ouer Juda, euen from Dan to Berseheem. And he coulde gyue Abner neuer a word to answer, because he feared hym.

And Abner sent messengers to Dauid secretly, sayinge: Whose is the lande? Make a bonde with me, and behold, myne hande is with the, to bringe all Israhel vnto the. He sayde: It is good, that I make a bonde with the. But one thing I requyre of the, that thou le not my face except thou lyest bringe Michol Sauls daughter when thou comest to se me.

And

Aug. ii. aduersities: When one tolde me, and sayd that Saul was deed, thynkyng to haue brought good tydings, I caught hym and slue hym in whyle: whiche thought that I wolde haue gyfte hym a reward for his tydings bypynge. How much more wyl wyched men haue slayne a ryghteous person, in his owne house, and vpon his bedde. Shall I not requyte his blood of your hande, and take you from the earth? And David commaunded his younge men, and they slue them, and cut of theyr handes and fete, and hanged them vpon the poole in Hebzon. But they toke the head of Ishobeth, and buryed it in the sepulchre of Abner in Hebzon.

The v. Chapter.

David is yet agayne annoynted kyng: and taketh the arke from Gyr.

When came all the trybes of Israel to David vnto Hebzon, and sayde: Beholde, we are of thy bone & of thy flesh. And in tyme past whil Saul was our kyng, thou leddest Israel in and oute. And the Lorde hath sayde to the: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so al the elders of Israel came to the kyng to Hebzon. And kyng David made a covenannt with them in Hebzon before the Lorde. And they annoynted David kyng ouer Israel. David was thyrty yere olde when he began to raigne, and he raigned fortye yere: In Hebzon he raigned ouer Iuda seven yere, and hys monethes. And in Ierusalem he raigned thyrtye and thre yeres ouer all Israel and Iuda.

The kyng also and his men wente to Ierusalem vnto the Jebusites, the inhabitants of the lande. Whiche spake vnto David, saying: except thou take awaye the blynde and the lame, thou shalt not come in hyther. For they sayde: Thou arte not hable to come in hyther. Nevertheless, David toke the stronge hold of Sydo. The same is the cytie of David. And David sayd the same day: whosoever smiteth the Jebusites, and getteth vp to the gutters of the houses and smiteth the lame & blynde & hate Davids soule. Wherefore, they sayd: the blynde and the lame shal not come into the house. And so David dwelt in the towne, & called it the cytie of David, & buylt round about it fro Wylo in ward. And David prospered & grewe, & the Lorde God of hostes was wth hym. And hiram kyng of Tyre sent messengers to David, & cedartrees, and carpters, and masons for walles: and they buylt David an house. And David perceyved, that the Lorde had stablyshed hym kyng ouer Israel, and that he had exalted his highdom for his people Israels sake. And David toke hym mo concubynes and wyues oute of Ierusalem, after he was come from Hebzon, and molones and daughters were yet borne to David. And these be the names of the sones that were borne vnto hym in Ierusalem: Samma, Hobab, Nathan, and Salom, Jibbar also, and Elia, Nepheg, and Iaphia, Elisama, Elida, and Eliaphel.

But when the Philistines herde that they had annoynted David kyng ouer Israel, they came

all vnto seke David. And as soone as David hearde of it, he gate hym to an holde. And when the Philistines came, they layed them alonge in the valley of Rephaim. And David asked counsaile of the Lorde, saying: Shall I goo vnto the Philistines: wylte thou deliuer them into myne handes? And the Lorde answered vnto David: go vp, for I wyl doubtesse deliuer the Philistines into thyne handes. And David came to the playne of Berazim, and smote them there, and sayde: the Lorde hath deuyded myne enemyes a sondre before me, as waters be deuyded a sondre. And therefore the name of the place was called: The playne of Berazim. And there they left theyr ymages, & David and his men toke them vp. And the Philistines cam yet agayne, and layed them selues in the valley of Rephaim. And when David asked at the Lorde, *Aug. ii.* (shall I goo vnto the Philistines: and wylte thou deliuer them into myne handes?) he answered: Thou shalt not goo vp, but compasse them on the backeside, and come vpon them ouer agaynst the peretrees. And when thou hearest the noyse of a thynge going in the toppes of the peretrees, then remoue: for then shall the Lorde go oute before the, to smyte the hostes of the Philistines. And David dyd as the Lorde had commaunded hym, and smote the Philistines from Gibe, vntyll they come to Gazer.

The vi. Chapter.

The arke is brought forth of the house of Abinadab. Uza is stricken, and dyeth. David dancceth before it, and is therfore deliuyed of his trespach.

Agayne, David gathered together all the cholen men of Israel, euen thyrtye thousande, & arose and went with al the folke that were with him of the men of Iuda to fet a way from thence the arke of God, whose name is called the name of the Lorde of hostes, that dwelleth vpon it betwene the cherubins. And they put the arke of God vpon a new cart, and brought it out of the house of Abinadab that was at Gibe. And Uza and Ahio the sonnes of Abinadab draue the new cart. And whil they brought it out of the house of Abinadab it was at Gibe with the arke of God: Ahio went before the arke, and David and all the house of Israel played before the Lorde in sondry instrumentes made of Cedar wood, wyth harpes, of psalterres, tymbrels, sydes, and cymbals.

And when they came to Nachons thersyng floore, Uza put his hande to the arke of God, & helde it, for the oxen stumbled. And the Lorde was wrooth with Uza, and God smote hym in the same place for his fault, and there he dyed before the arke of God: And David was displeased, because the Lorde had smytten Uza. And the name of the place was called Peres: The renyng of Uza vntyll this daye. And David was then afrayed of the Lorde, and sayde: how shall the arke of the Lorde come to me? And so David wolde not bypynge the arke of the Lorde vnto hym into the cytie of David. But David carryed it into the house of Obed Edom, a Gethyter. And the arke of the Lorde continued in the house of Obed Edom the Gethyter, thre

Aug. ii. monethes

monethes, and the Lorde blessed Obeth Edom, and all his household. And one tolde hyng David how the Lorde had blessed Obeth Edom & all that pertayned vnto hym, because of the arke of God, and David went and brought the arke of God from the house of Obeth Edom, into the cytye of Dauid with gladnesse. ¹⁰ And there were in Dauid seven thousand of hammer, and sixteen thousand of silver. ¹¹ And when they that bare the arke of the Lorde had gone fyve spaces, he offered an ox, and a fat shepe. ¹² And Dauid ¹³ (played on harpe strings, and) daunced before the Lorde with all his myght, and was gyrded with a tymbre Ephod. ¹⁴ So Dauid and all the house of Israel, brought the arke ¹⁵ (of the covenant) of the Lorde with shouting, and trompet blowing.

¹⁶ And it fortuned, that as the arke of the Lorde came into the cytye of Dauid, Michol Dauides daughter looked thowre a window, and sawe hyng David spyng, and daunce before the Lorde, and she despyled hym in her herte. And when they brought in the arke of the Lorde they set it in his place, euen in the myddes of the tabernacle that Dauid had pitched for it. And Dauid offered burnt offrynges & peace offrynges before the Lorde. And as soone as Dauid had made an end of offrynges burnt offrynges & peace offrynges he blessed the people in the name of the Lorde of hostes, and gaue amonge al the folke, eue amonge the hole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a peece of fleshe, and a flaketh of dymne. And so al the people departed euery one to his house.

¹⁷ Then Dauid returned to blese his household, and Michol the daughter of Saul came out to meete Dauid, and sayde: O howe glorious was the kyng of Israel this daye, which was vncouered todaye, in the eyes of the maydens of his seruantes, as yf it had bene a lyght byayned fellowe vncouered. And Dauid sayde vnto Michol: I thought to dance before the Lorde, which chose me rather then thy father, and al his kyn, and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel. And therfore wyl I play before the Lorde. And wyl yet be moze vyle then so, and wyl be lowe in myne owne syght, and of the very same maydeseruautes, which thou hast spoken of, shall I be had in honour. Therfore Michol the daughter of Saul had no chyld, vnto the daye of her death.

The vii. Chapter.

¹ Dauid wolde buyde God an house, but is forbyden of God.

² **I**t fortuned, that as the kyng sate in his house (after the Lorde had gyuen hym rest rounde about fro all his enemyes) he sayd vnto Nathan a prophet: behold, I dwel now in an house of Cedar trees: but the arke of God dwelleth within a curtayne. And Nathan sayd vnto the kyng: go, and do all that is in thine herte, for the Lorde is with the.

And it fortuned the same nyghte, that the worde of the Lorde came vnto Nathan, saying: go, and tell my seruant Dauid, thus sayeth the Lorde: Wilt thou buyde me an house to dwell in?

For I haue not dwelt in any house syns I tyme that I brought the chyld of Israel out of Egypt vnto this daye: but haue dwelt in a tent & tabernacle. In all the places wherin I haue walked with all the chyldren of Israel, I haue I one worde with anye of the trybes of Israel (syns I commaunded the iudges to fede my people Israel) saying: why buyde ye not me an house of Cedar trees? Howe therfore so saye vnto my seruant Dauid: thus sayeth the Lorde of hostes. * I toke the from the shepheard (as thou wast folowynge shepe) that thou myghtest be ruler ouer my people Israel. And I was with the in al that thou wentest to, & haue destroyed all thine enemyes oute of thy syght, and haue made the a greate name, lyke vnto the name of the greates men that are in the earth. And therfore I wyl appoynte a place for my people Israel, and wyl plant it, that they maye dwell in a place of theyr owne, and moue nomore, neyther shall wyched people trouble them anye moze as they dyd at the begynnyng: syns the tyme that I set iudges ouer my people of Israel. And I wyl gyue the rest from all thine enemyes. And the Lorde telleth the, & he wyl make for an house.

And when thy dayes be fulfilled, thou shalt slepe with thy fathers, and I wyl sette vp thy seed after the, which shall procede out of thy body, and wyl stablish his kyngdome. * He shall buyde an house for my name, and I wyl stablish the seate of his kyngdome for euer: & I will be his father, and he shall be my sonne: & yf the syn I wyl chasten hym with such a rodde as men be chastened with, and with suche plagis as the chyldren of men be plagued with. But my mercy shall not departe a waye from him, as I toke it fro Saul, whom I put downe before the. And thine house and thy kyngdome shall endure with out ende after the, & thy seate shall be stablished for euer. Accordynge to all these wordes, and accordynge to all this vpsion, dyd Nathan speake vnto Dauid. Then wente Dauid in, and set hym downe before the Lorde, and sayd: what am I, O lord God, and what is my house: that thou shouldest haue brought me this far forth? And this was yet a small thyng in thy syght, O Lorde God, but thou hast spoken al of thy seruantes house for a greate whylle to come: for this is the yle of man, O Lorde God. And what can Dauid saye moze vnto the: for thou, Lorde God knowest thy seruant. Euen for thy wordes sake, and accordynge to thine owne herte hast thou done all these great thynges, to make them knowne vnto thy seruant.

Wherefore thou art grete, O Lorde God: for there is none lyke the: & neither is there any god like the, accordynge to all that we haue heard with our eares. * And what one people in the earth is like thy people Israel: whose God went & deliuered them, & they myght be his people, and I demygde make hym a name, & to thewe great & terrible thynges in the earth, for thy people: which thou redemest to the out of Egypt: euen the people with thy goddes. For thou hast ordeyned thy people Israel to be thy people for euer.

And

And thou Lorde arte become thy God. And now (Lorde God) the word that thou hast spoken concerning thy seruante and his house, make it good for ever, and do as thou hast sayd. For so shall thy name be magnified for ever of men that shall say: the Lord of hostes is the God of Israel: and the house of thy seruante shall be stablished before the. For thou O Lorde of hostes God of Israel, haste to lorde in the care of thy seruante. sayinge: I will buyde the an house.

And therefore hath thy seruante founde in his heart, to pray this prayer vnto the. * Therefore now Lorde God, thou art God, & thy wordes must be true, that thou hast tolde this goodnesse vnto thy seruant. And now go to & blesse the house of thy seruant, that it maye continue for ever before the. for thou Lorde God hast spoken it: and with thy blessinge shall the house of thy seruant be blessed for ever.

The viii. Chapter
David ouercometh the Philistines.



After this it is foxtuned, & David smote the Philistines, & subdued them, & take the byble of bondage out of the hande of the Philistines. * And he smote the Goliathites, & measured the wall byne, & call them downe to the ground. Euf with two bynes measured he them who he slue, and the length of one byne laued he aloue. And so became the Goliathites Davids seruantes, and payed tribute. David smote also hadadazer the sonne of Rehob kyng of zoba as he went to recover his bozore at the ryuer Eberath. And David toke a thousande and six hundred men of his host, and twenty thousand foemen, & cut of the hofe of all his charethozes, reseruing only one hundred charettres. And when the Syrians of Damascus came to succour hadadazer kyng of zoba, David slue of the Syrians two and twenty thousande men, and put souldyers in Siria Damascus. And the Syrians became seruantes to David, payinge tribute. And thus the Lorde laued David, in all that he went vnto.

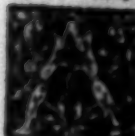
And David toke the sheldes of golde that beloged to the seruantes of hadadazer, & brought them to Jerusalem. And out of Beta, and Berothai (cytyes of hadadazer) byd David bypnyng exceedinge moche byasse: (whereof Salomon made all the brasen vessel in the temple, and the brasen lanternes, and the pyllers and the outers.)

When Chai kyng of Hamath herde howe David had smytten alle the host of hadadazer, he sent Joabam his sonne vnto kyng David, to entreat hym for peace, and to blesse him because he had fought agaynst hadadazer, and beaten

him (for Chai had great war with hadadazer) which (Joabam) broughte with him vessels of silver, vessels of golde, & vessels of bras. Whych byasse kyng David byd dedicate vnto the Lorde with the silver and golde that he had consecrated of all nations, whych he subdued: of Siria, of the Goliathites, and of the children of Ammō, of the Philistines, and of Hamath, and of the spoule of hadadazer sonne of Rehob, kyng of zoba. And David gat hym a name after that he returned, and had smitten of the Syrians in the vallepe of Salt, eightene thousand men. * And he put keepers in Edom: even thowout all Edom put he souldiers, and all they of Edom became Davids seruantes. And the Lorde kepte David whatsoeuer he toke in hande. And David raygned ouer all Israel, and executed ryghte and iustyce vnto all his people. And Joab the sonne of Zaruia was ouer the host, and Jehoiaphat the sonne of Achis was recorder. And Bada the sonne of Achis, and Achimelech the son of Abiathar wer the prestes, and Sarai was the scribe. And Banaiahu the sonne of Jehoiada was ouer the Cretchites and the Philestines and Davids sonnes were chiefe rulers.

The ix. Chapter.

David reduceth all the felde of Saul, to Michah, holery the sonne of Jonathan.



As David sayde: is there yet anye man left of the house of Saul? For I wyl geue hym mercy for Jonathan say. And ther was of the house of Saul, a seruante whose name was iiba, & when they had called hym vnto David, & kyng sayd vnto him, art thou iiba? he sayd: Thy seruante is he. And the kyng said: remaineth there yet anye man of the house of Saul, whome I may geue the mercede of God? iiba answered the kyng: * Jonathan hath byt a sonne which is lame of his fete. The kyng sayde vnto hym: where is he? iiba sayd vnto the kyng: behold, he is in the house of Achish the sonne of Amiel of Lodeber. Then kyng David sent, and fet hym out of the house of Achish the sonne of Amiel out of Lodeber. Now when Achisholoth the sonne of Jonathan, the sonne of Saul was come vnto David, he fell on his face, and byd reuerence. And the kyng sayde: Achisholoth he answered. Beholde thy seruant. David sayde vnto hym: feare not, for I wyl surely geue the thyndesse, for Jonathan thy fathers sake, and wyl restore the all the felde of Saul thy father, and thou shalt eat byed on myne owne table continuallye. And he bowed hym selfe, and sayde: What is thy seruant? that thou shouldeste voucheface to looke vpon suche a deed dogge as I am?

Then the kyng called vnto iiba Davids yong man, and sayde vnto hym: I haue giuen vnto thy masters sonne, all that pertayned to Saul, and to all his house. So therefore that thou and thy sonnes and thy seruantes tye the land, and bynge in, that thy masters sonne maye haue foode to eat. But Achisholoth thy masters sonne shall eat byed alwaye vpon my table.

E. 1. For 34.

For iſba had ſixtene ſonnes, and twenty ſer-
uantes. Then ſayd iſba vnto the kyng: Accord-
yng to all þy my lord the kyng hath commaun-
ded his ſeruante, ſo ſhal thy ſeruante do. Well
(ſayd the kyng) Whiche ſhall eate vpon my
table, as one of the kynges ſonnes. Whiche-
ſeth had a ſonne that was yonge named Micha-
and all that dwelled in the houſe of iſba wer ſer-
uantes vnto Whicheſeth. And Whicheſeth
dwelte in Jeruſalem, for he dyd eate euer at the
kynges table: and was lame on both his feete.

The .x. Chapter.

The meſſengers of Dauid are ſylapouſly murthered
of the kyng of Ammon.

IT happened after this, þat the kyng
of the chyldren of Ammon dyed, and
hath his ſonne reigned in his ſtede.
Then ſayd Dauid: I wil ſhew kind-
neſſe vnto hath þe ſonne of Nabas, as
his father ſhewed kindneſſe vnto me. And Da-
uid ſent to comfort him by the hande of his ſeru-
tes ouer ^{the death of} his father. And Dauids
ſeruantes came into þe land of the chyldren of
Ammon, and the lordes of the chyldren of Am-
mon ſayde vnto hath the kyng: thyneſt þe
that Dauid doth honour thy father, that he hath
ſent comfortours to the? hath not Dauid rather
ſent his ſeruantes vnto the, to ſearche the cy-
pre, and to ſpye it out, and to ouerthrowe it?

Wherfore hath he ſent Dauids ſeruantes,
and ſhaued of the halfe of euery mannes beerde,
and cut of the garments in the myddle, euen
harde to the buttockes of them, and ſente them
a waye. When they tolde it vnto Dauid, he ſent
to mete them (for they were men exceedingly a-
ſhamed) and the kyng ſayde: tarpe at Jericho,
vntill your beerdes be grown, & then returne.
And when the chyldren of Ammon ſawe, that
they ſtande in the ſpyght of Dauid, they ſent and
hired the Syrians of the houſe of Rehob, and
the Syrians of Joba twenty thouſand ſouldiers,
and of kyng Maacha a thouſande men, and of
Joba twelue thouſand men. And when Dauid
hearde of it, he ſent Joab & all the hoſt of ſtrong
men. And the chyldren of Ammon came out, and
waged battayle at the entrynge in of the gate,
and the Syrians of Joba, of Rehob, Joba, &
Maacha were by them ſelues in the felde.

When Joab ſawe that the fronte of the bat-
tayle was agaynſt hym, before & after, he choſe
of all the ſtrength ponge men of Iſrael, and put the
in aray agaynſt the Syrians. And the reſt of þe
people he deliuered into the hande of Abiſai his
brother, þe myght put them in aray agaynſt
the chyldren of Ammon. And he ſayd: yf the Sy-
rians be ſtronger then I, thou ſhalte helpe me.
But yf the chyldren of Ammon be to ſtrong for
the, I wyll come and ſuccoure the. Therefore
quyte the lyke a man, and let vs ſtand ſtyll for
our people, and for the cyties of oure God. And
the Lord do that whiche is good in his owne
eyes. And Joab proceeded forth, and the people
that was with hym to fyght with the Syrians.
But they fled before hym. And when the chyldren
of Ammon ſawe that þe Syrians were fled, then

fled they alſo before Abiſai, and entered into the
cype. And ſo Joab returned fro the chyldren of
Ammon, and came to Jeruſalem. And when þe
Syrians ſawe that they were put to the worſe
before Iſrael, they gathered them together.
And Hadarezer ſent, and brought out the Sy-
rians that were beyonde the ryuer. And they
came with the army, and Joba þe capteyne
of the hoſt of Hadarezer, went before them.

And when it was ſhewed Dauid, he gather-
ed all Iſrael together, and paſſed ouer Jordan
and came to Helam: And the Syrians ſet them
ſelues in aray agaynſt Dauid, and fought with
him: & the Syrians fled before Iſrael. And Da-
uid deſtroyed ſeuene hundred charrettes of the Sy-
rians, & fourtye thouſande hoſtemen, and more.
Joba the capteyne of the hoſt, whiche alſo
dyed there. And when all the kynges (that were
ſeruantes to Hadarezer, ſawe þe they were put
to the worſe before Iſrael, they made peace w
them, and ſerued them. And ſo the Syrians fea-
red to helpe the chyldren of Ammon any moze.

The .xi. Chapter.

The ſubornage of Dauid with Bethſabe
the wyfe of Urias.



As it came to paſſe, that (after the peace
was crypyed in the tyme whiche kynges uſe
to go forth to battayle, Dauid ſent Joab
and his ſeruantes with hym, & all Iſrael, whiche
deſtroyed the chyldren of Ammon, and beſie-
ged Raba. But Dauid tarped ſtyll at Jeruſa-
lem. And it chaunced in an eueninge, that Da-
uid aroſe out of his bed, and walked vpon the
rooſe of the kynges palace, and from the rooſe,
he ſawe a woman waſhyng her ſelfe: and the
woman was very beautifull to loke vpon. And
he ſente to enquire what woman it ſhoulde be,
ſayinge: is it not Bethſabe the daughter of E-
liam, and wyfe to Urias the Hethite? And Da-
uid ſent meſſengers, & ſet her. And ſhe came in vnto
him: he laye w her. And ſhe came in vnto
her houſe. And ſhe was puriſed from her vncleannes, and returned vnto
her houſe. And ſhe was conceyued, and ſet &
told Dauid, & ſayd: I am w chyld. And Dauid
ſent to Joab ſayinge: ſende me Urias the He-
thite. And Joab ſet Urias to Dauid. And when
Urias was come vnto him, Dauid demaunded
of him how Joab dyd, and how the people fared
and how the men of warre prospered. And Da-
uid ſayde to Urias: goo downe to thine houſe,
and waſh thy ſelfe. And Urias departed oute of
the kynges palace, and there folowed him a ſer-
uante fro þe kynges table. But Urias ſlept at the
doze of

doze of the kynges palace: with all the seruantes of his lord, and wet not downe to his house.

C Which when they had tolde Dauid (sayinge: Elias went not downe into his house) Dauid sayd vnto Elias: Camest thou not fro thy tourney? why dydest thou not go downe then vnto thyne house? Elias answered Dauid. The arche of Israel and Iuda dwell in paulions: & my lord Joab and the seruantes of my lord lye vpon the flat earth, and shall I then go into myne house, to eate and drynke, and lye with my wyfe? By thy lyfe, and by the lyfe of thy soule, I will not do this thyng. And Dauid sayde vnto Elias: *tarye here thyng nychte also, and tomozowe I will let the departe. And so Elias abode in Ierusalem that daye, and the mozowe. And when Dauid had called hym, he dyd eate and drynke before hym, & he made hym dyonke. And at euene he went out to lye on his couch with the seruantes of his lord, but wet not downe to his house. On the mozowe Dauid wrote a letter to Joab, and sent it by the hande of Elias. And he wrote thus in the letter, sayinge: put Elias in the forefront of the sharpest battayle, and come ye backe from hym, that he may be smytten, and dye. So when Joab besieged the cite, he assigned Elias vnto a place, where he wrote, that stronge men were. And the men of the cite came out, and fought with Joab. And there were certayn ouerthrowen of the people, and of the seruantes of Dauid: and Elias the hethite dyed also.

D Then Joab sente, and tolde Dauid all the thynges concerning the warre, and charged the messenger, sayinge: when thou hast made an ende of telling the matters of this warre vnto the kyng, yf he begynne to fume, and say vnto the: wherfore approached ye so nye vnto the cite, when ye dyd fight? wylt ye not that they wold hurle and shote from the walls? Who smote Abimelech sonne of Jeroboam? Dyd not a woman cast a ptre of a mylstone vpon hym fro of the wall, and he dyed in Thers? Why wente you nye the wall? Then saie thou: thy seruant Elias the hethite is deed also.

So the messenger went, & came and the wed Dauid all. Joab had sent hym for: and the messenger sayd vnto Dauid: the men preyayled agaynst vs, & came out vnto vs into the felde, & we ^(with violence) smote vnto them, euen vnto the entring of the gate. And the shoters shot fro the walles vpon thy seruantes, and some of thynges seruantes be deed. And thy seruant Elias the hethite is deed also. And Dauid sayde vnto the messengers: thus shalte thou say vnto Joab: let not the thing trouble the. For ^(the thynge of) the sword deuoureth one as well as another: make thy battayle moze stronge, agaynst the cite to ouerthrowe it, and let that thou courage Joab. And when the wyfe of Elias herde that her husband was deed, she mourned for hym. And when the mourninge was past, Dauid sent & fet her to his house, and she became his wyfe, and bare him a sonne. But this thing that Dauid dyd, displeased the Lorde.

C The. xii. Chapter.

C Dauid is reproued for the slayng of Nabal.
The childe conceived in adultery, dyeth.
After it is shewen howe.

A And the Lorde sent Nathan vnto Dauid. And he came vnto hym, and tolde hym: there were two men in one cite, the one ryche and the other poore: the ryche man had exceeding many shepe and oxen. But the poore had nothinge, save one lyele shepe which he hadde bought, and nourished vp. And it grew: vp with hym and with his chyldren also, and dyd eat of his owne meate, and drank of his owne cyppe and slept in his bosome, and was vnto hym as his daughter. And there came a stranger vnto the ryche man. And he coule not fynde in his herde to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto hym. But toke the poore mans shepe, and dresse it for the man that was come to hym. And Dauid was exceedingly wroth with the man and sayde to Nathan: as surely as the Lorde lyueth, the man that hath done this thyng *is the childe of death. He shal restore the lambe: fourfold, because he dyd this thinge, and had no pte. And Nathan sayde to Dauid: thou arte the man. Thus sayeth the Lorde God of Israel: *I annoynted the kyng ouer Israel, and eke the out of the hand of Saul, I gaue the thy masters house, and thy masters wyues into thy bosom, and gaue the the house of Israel, and of Iuda, and myghte (yft that had bene to lyle) haue gyuen the so moche moze. Wherfore then haste thou despyed the commaundement of the Lorde, to do wickednesse in his syght: thou hast killed Elias the hethite with the swerde, and hast taken his wyfe to thy wyfe, and haste slayne hym with the swerde of the chyldren of Ammon.

Now therfore the swerde shall neuer departe fro thyne house, because thou hast despyed me, and taken the wyfe of Elias the hethite to be thy wyfe. Wherfore thus sayth the Lorde: beholde, I will styre vp euill agaynst the, euen out of thyne owne house, & wil take thy wyues before thyne eyes, & gyue the vnto thy neighbour, & he shal lye with thy wyues in the syght of the sunne. For thou dydest it secretly. But I wil do this thing before all Israel, & in the open sunne lycht.

And Dauid sayd vnto Nathan: *I haue synned agaynst the Lorde. And Nathan sayd vnto Dauid: the Lorde also hath put away thy syn, thou shalt not dye. howbeit, because in doinge this dede, thou hast gyued the enemies of the Lorde a cause to rayle, the childe that is borne vnto the shal surely dye. And Nathan departed vnto his house. And the Lorde stroke the childe that Elias wyfe bare vnto Dauid, and it sychened saie. Dauid therfore besought God for the childe, and fasted and went in, and laye all nyght vpon the earth. And the elders of his house arose, and went to hym, to take him vp from the earth. But he wold not, neyther dyd he eate meate with them.

And it happened the seuen daye, that the childe dyed. And the seruantes of Dauid durst not tell hym that the childe was deed. For they sayde: beholde, whyle the childe was yet alyue, we spake vnto hym, and he wolde not hearken vnto oure

C iii. booke.

voice. howe will he then bere hym selfe yf we tell hym that the chyldre is deed? And David seeing his seruantes whysperynge perceyued that the chylder was deed. And David layd vnto his seruantes: is the chylder deed? They sayde: yea. And David arose from the earth, and washed and annoynted hym selfe, and chaunged his apparel, and came into the house of the Lorde, and worshipped, and afterwarde came to his owne house, and bad that they shoulde set before hym, and he dyd eate. Then sayd his seruantes vnto hym, what thyng is this, that thou hast done? Thou dydest fast and wepte for y^e chylder, whyle it was aloue, and as soone as it was deed thou dydest eate vp, and eate meate. He sayde: whyle the chylder was yet aloue, I fasted, and wept: for thus I thought, who can tell whether God will haue mercye on me, that the chylder maye lyue. But now I seeinge he is deed, wherefore shoulde I fast? Can I linge hym agayne any moze? I shall go to hym, rather then he shal come agayne to me. And David comforted Bethsabe his wyfe, and wente in vnto her, and laye with her, & he bare a sonne, and called his name Salomon, and the Lorde loued hym. And he sent by the hande of Nathan the prophete, and called his name Iredia, of y^e Lorde behalfe.

II. SAM. VI.

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II. SAM. VI.
II. SAM. VI.

Joab fought agaynst Raba the cytye of the chyldren of Ammon, and toke the cytye of the kyngdome. And Joab sent messengers to David sayinge: I haue made assaut at Raba, and haue taken the cytye with waters. Now therefore gather the rest of the people together, and besiege y^e citie, that thou mayest take it, lest I take it, & call it after my name. And David gathered all the people together, and went agaynst Raba, and besieged it, and gate it. And he toke they^e kynges crowne from of his heed, whych wayed an hundred weyghte of golde, and in it were precious stones. And it was set on Davids heed: & he brought out the spoyle of the cytye in exceeding great aboundance. And he carryed out y^e people that was therein, and put them vpon sawes, & vpon yzon harowes, and vpon axes of yzon, and thrust them into the tyle kyline. Thus dyd he wth all y^e cities of the chyldren of Ammon. And so David & all the people returned vnto Jerusalem.

II. SAM. VI.

The xiii. Chapter.

Ammon Davids sonne defileth his syster Thamar.
Absalom therefore killeth Ammon.

After this, chaficed, y^e Absalom the son of David had a saye syster, named Thamar, whos Ammon the son of David loved: and he was so sore vexed y^e he fell syche for the loue of his syster Thamar: for she was a virgin, and he thought it harde for him to haue his purpose of her. But Ammon had a frende called Jonadab, y^e son of Shimeah Davids brother: and Jonadab was a very wyse man. And he sayd vnto hym: how cometh it, that thou bring y^e kynges sonne art thus consumed euery day? Wyle thou not tel me? Ammon answered hym: I loue Thamar my brother Absaloms syster. Jonadab sayd vnto hym: laye the downe on thy bedde, and make

thy selfe syche. And when thy father is come to se the, saye vnto hym: Oh, let my syster Thamar come, and gyue me meate, & dresse it in my syght, that I maye se it, and eate it of her hande.

And so Ammon laye downe, and made hym selfe syche. And when the kyng was come to se hym, Ammon sayde vnto hym: Oh lette Thamar my syster come, and make me a couple of frytters in my syght, that I maye eate of her hande. Then David sent home to Thamar, sayinge: go now to thy brother Ammons house, and dresse hym meate. So Thamar went to her brother Ammons house, and he was layed downe. And she toke flour, and made paste, and dresed frytters in his syght, and dyd bake them, & toke a platter, and poured them out before hym: but he wolde not eate. And Ammon sayde: haue out al men fro me. And they went al out from hym. And Ammon sayde vnto Thamar: bringe the meate into the chambere, that I maye eate of thyne hande. And Thamar toke the frytters, whiche she had made, and brought them into the chambere to Ammon her brother: And when she hadde set them before hym to eate, he toke her, & layde vnto her: come lye with me my syster. And she answered hym: naye my brother, doo not force me, for there hath no such thyng be done in Israel: do not thou this abhominacyon. For whyther shal I be able to go wth my shame. And thou shalt be as one of y^e foles in Israel. O speake vnto the kyng, and he shal not denye me vnto the.

Howbeit, he wolde not hearken vnto her voyce but toke her, and forced her, and lay with her. And then Ammon hated her exceedingly: so that the hate wherewith he hated her, was greater then the loue, with which he before loved her. And Ammon sayde vnto her: vp, and gette the hence. She answered hym: thou hast no cause. This euyl that thou puttest me a way, is greater then the other, that thou dydest vnto me. Nevertheless, he wolde not heare her, but called his boye that serued hym, and sayde: put a waye this woman fro me, and bolte the doze after her. And she had a kystle of dyuers colours vpon her: for wth such were the kynges doughters (that were virgins) apparelled. Th^{is} his seruante brought her out, & locked the doze after her. And Thamar toke, & put asbes on her heed and sente her gape kystle that was on her, and layed her hand on her heed, & so went, and as she went, cryed. And Absalom her brother sayd vnto her: hath Ammon thy brother bene wth thee? Now yet he kyll my syster: he is thy brother. Let not this thyng greue thyne herte. And so Thamar remayned desolate in her brother Absaloms house. But when kyng David herde of al these thynges, he was very wroth. (And he wolde not bere the synne of Ammon his sonne, for he loved hym, because he was his firstborne.) And Absalom sayde vnto his brother Ammon, neyther good nor badde. Howbeit, Absalom hated Ammon, because he had forced his syster Thamar.

And it happened after two yere, that Absalom had y^e shepherders in y^e playne of Bazai besyde the trybe of Ephraim, & bad al the kynges sonnes

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ney, and came to the kyng & sayde: beholde, thy seruant hath thepererres, let the kyng & his seruantes come to thy seruant: The kyng answered Absalom: naye my sonne. We wyll not go all, nor be chargeable vnto the. And Absalom laye soze vpon hym: howbeit, he wolde not go, but blessed hym. Then sayde Absalom: If thou wylt not come, then let my brother Amnon go with vs. And the kyng answered hym: What nedeth it, that he goe with the? But Absalom made such instance, that he let Amnon and all the kynges chyldren go with hym.

Row had Absalom commaunded his pongme saying: make when Ammons herte is mery w wyne, & when I byd you synge Amnon, then kyl him: and feare not, haue not I hydden your beholde thefoze, & play the men. And the pong men of Absalom dyd vnto Amnō, euen as Absalom had commaunded. And all the kynges sonnes arose, and eury man gat hym vp vpon hys mule, & fled: And it fortuned, & while they were yet in & way, tydynges came to Dauid, saying Absalom hath slayne all the kynges sonnes, & there is none left alpyue. The Dauid arose, and tare his garmentes, & laye alonge on the earthe, and all his seruantes rode by w the; clothes rent. And Jonadab the son of Simeach Dauids brother answered and sayde: let not my lord suppose & they haue slayne all the ponge men the kynges sonnes, saue Amnon onely is dead. For & hath ben determined in Absaloms mynde, syns he forced his sister Thamar. Now therfoze let not my lord the kyng take the thyng so greuouslye, so thynke that all the kynges sonnes are dead, saue Amnon onely is dead.

But Absalom fled. And the ponge man that kept the watche lyfte vp his eyes, & lohed. And beholde, there came moche people by a waye, alonge by the hynder part on an hyllsyde. And Jonadab sayd vnto the kyng: beholde, & kynges sonnes come. As thy seruante sayde, so it is. And as soone as he had left speake, beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wept. The kyng also and all his seruantes wept exceedingly. But Absalom escaped & wote to Thalmat the sonne of Amihur kyng of Gethur. And Dauid mourned for his son eury day. And so Absalom escaped and went to Gethur, & was there thye yeres. And kyng Dauid desired to go forth vnto Absalom: For where as Amnon was dead, he was comforted ouer hym.

The. xliii. Chapter.

Why the woman of Thchoa, Absalom is called agayne.

The sonne of Jaria perceyued, & the kynges herte was toward Absalom, and he sent to Thchoa, and sette thence a wyfe woman, and sayd vnto her: sayne thy selfe to be a mourner, and put on mournynge apparell. And annoynt not thy self with oyle. But be as a woman that had longe tyme mourned for some deed body. And come to the kyng, and speake of thys maner vnto hym. And so Joab taught her what she shoulde saye. And when the woman of Thchoa had fallen

on her face to the grounde, and done obeysance, she sayde vnto the kyng: helpe me, O kyng.



The kyng sayde vnto her: what ayleth the? She answered: I am a wyddowe, and my hus band is dead. And thy handmayde had two sonnes, and they two foughte together in the filde (where was noman to go betwene them) but the one smote the other, and slue hym. And beholde, the hole kyngdome is ryisen agaynst thyne handmayde, and they sayde: *delyuer vs hym that smote his brother: that we maye kyl hym, for the soule of his brother whome he slae. We wyll destroye the deye also. And so they shall quench my sparkle whiche is left, that he shall lyre vp (to my husbände) neither name nor ille sue vpon the earth. And the kyng sayde vnto & woman: go home to thyne house, I wyll gyue a charge for the. And the womā of Thchoa sayd vnto the kyng: O lord, O kyng, this trespassse be on me, and on my fathers house, and the kyng and his seate be gyflesse. And the kyng sayde: If any man laye ought vnto the: byngge hym to me, and he shall hurt the nomye. Then sayde she: Let the kyng remembre hys Loyde God, that the auenger of the blood gather not on heapes togyther to destroye, and that they slay not my sonne. And he answered: as sure as the Loyde lyueth, * there shall not on heare of thy sonne fall to the earth.

The woman sayde: let thynne hande mayde speake one woide moze with my Loyd the kyng. And he sayd: laye on. The woman sayd: wherfoze then haste thou determyned suche a thyng agaynst the people of God: For the kyng doth speake this thyng as one which is fante, that he shoulde not fet home agayne hys banyshe. For we must nedes dye, and perpyse as water spilt on the grounde, which cannot be gathered vp agayne. Forther doth God spare any soule. Let the kyng therfoze fynde the meanes, that his banyshe be not utterly expelled from him. Now therfoze am I come, to speake of this thyng vnto the kyng my lord. For they that be of & people wyll feare me. And thy handmayde sayde: Now wyll I speake vnto the kyng, peradventure the kyng wyl perfourme the request of his handmayde. And the kyng, whal heare his hand mayde, so delyuer her out of the hande of & man that wolde haue destroyed me, and also my son out of & inheritaunce of God. And thynne handmayde sayde: the woide of my Loyde the kyng shall now be comfortable. For my lord the kyng is as an angel of God in bearyng of good

e.v. and bad:

and bad: therefore the Lorde thy God be wth the.

Then the kynge answered, and sayde vnto the woman: hyde not fro me (I praye the) the thynges that I shall aske the: And the woman sayde: let my lord be the kynge now saye on. And the kynge sayde: Is not the hande of Joab with the in al this matter? The woman answered, & sayde: as sure as thy soule lyueth my lord kynge there is els noman (on the ryght hande nor on p^r left) but as my lord be the kynge hath spoken, thy seruau^t Joab he badde me, and he put all these wordes in the mouth of thyne handmaide. For to the intent that I shoulde alter my communication, hath thy seruau^t Joab done this thing. And my lord is wylle as an Angel of God to vnderstande all thynges that are in the earth. And the kynge sayde vnto Joab: beholde, I am content to do this thyng. So and set home the chyld Absalom agayne. And Joab fell to the grounde on his face, and bowed hym selfe, and blessed the kynge. And Joab sayd: now thy seruau^t knoweth, that I haue found grace in thy syght (my lord). Whynge in that the kynge hath fulfilled the request of his seruau^t. And so Joab arose, and went to Geth, and brought Absalom to Jerusalem. And the kynge sayde: let him turne to his owne house, and not se my face. And so Absalom returned to his owne house, and sawe not the kynge face.

But in all Israel there was not so goodly a man as Absalom, for he was verie beautifull in somoch that from the sole of his foote to the toppe of his head, there was no blemish in hym. And wh^{er} he shaued his head (for at euery yere ende he shaued it, bycause the heere was deuy on hym, and must needs shau^e it) the heere of his head wayed two hundred syckles after the kynge's weyght. And this Absalom had thre sones borne hym, and one daughter named Thamar: whiche was a fayre woman to loke vpon. So Absalom dwelt two yere in Jerusalem, & sawe not the kynge's face. Therefore Absalom let for Joab, to haue sente hym to the kynge. But he wold not come to hym. And when he let agayne he woulde not come, therefore he sayd vnto his seruantes: beholde, Joab hath a parcel of lade fast by my place, & hath barly therein. So, & set it on fyre. And Absalom's seruantes set it on fyre.

(And Joab's seruantes came wth theyr garmentes rent, and sayde: Absalom's seruantes haue burnt the peece of land wth fyre.)

Then Joab arose, and came to Absalom vnto his house, and sayde vnto hym: Wherefore haue thy seruantes burnt my felde with fyre? And Absalom answered Joab: beholde, I sente for the, desyrynge the to come, bycause I wolde haue sent the to the kynge, for to saye: wherefore am I come from Geth? It had bene better for me to haue ben there still. Nowe therefore wold I se the kynge's face. And yf there be anye trespass in me, kyll thou me. And so Joab came to the kynge, and tolde hym: whiche when he had sent for Absalom, he came to the kynge, and fell to the grounde on his face before hym. And the kynge kysed Absalom.

C The .xv. Chapter.

David is taken to Geth for feare of hym.



After this it is foreshewed, that Absalom gat hym charrettes & horses, and spyt men to runne before hym. And he arose vnto early in the mornynge, and rode in the place of the entrynge in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym, and sayd: of what cite art thou? He answered: thy seruau^t is of one of the trybes of Israel. And Absalom sayd vnto hym: se thy matter is good and ryghteous, but there is no man deputyd of the kynge to heare the. Absalom sayd moouer: O that I wer made iudge in the lande, that euery man whiche hath any ple and matter in the lawe, myght come to me, and that I myght do hym iustice. And when anye man came nye to hym, and dyd hym obeyssaunce, he put forth his hand and toke hym to hym, and kysed hym. And on this maner dyd Absalom to all Israel, that came to the kynge for iudgement: and he stole the hertes of the m^{id} of Israel. And after fouretye yeres it is foreshewed, that Absalom sayd vnto the kynge: let me go nowe to Hebron, and paye my vowe whiche I haue vowed vnto the Lorde, for thy seruau^t vowed a vowe (when I was in Geth, in the lande of Idria) sayynge: Yf the Lorde shall byynge me agayne from Jerusalem, I wyll serue the Lorde. And the kynge sayd vnto hym: go in peace. And so he arose, and went to Hebron.

But Absalom sent spyers thorowout all the trybes of Israel, sayynge: as soone as ye heare the voyce of the trumpet blowe, ye shall saye: Absalom raggeth kynge in Hebron. And wyth Absalom went two hundred men out of Jerusalem, that were called. And they wente with pure hertes, not knowynge of any thyng. And Absalom sent also for Ahiathophel the Gilonite Dauid's counsailler, that he shoulde come out of his cite Silo, whyle he offered sacrifices. And there was wrought stronge treason. For the people wente, and increased wyth Absalom in multitude. And there came a messenger to Dauid, and sayd: the hertes of the men of Israel are turned after Absalom. And Dauid sayde vnto all his seruantes that were with hym at Jerusalem: wy, that we maye be gone, for we shal not els escape from Absalom. Make speede, to departe, lest he come sodainly & catche vs, & bring some mischefe vnto vs, & smyte the cite with p^r edge of the sword. And his seruantes said vnto him: beholde, thy seruantes are redy to do what soeuer my lord be the kynge shall appoynt.

And the kynge and all his household, departed on fote, and left behynde hym ten concubines to kepe the house. And so the kynge and all the people went out on fote, & taried in a place that was a farre of. And all his seruantes went aboute hym. And all the Cherethites and all the Prethites and al the Gethites (whiche were men of Geth) (euen fyre hundred men whiche were come on fote from Geth) went before the kynge. The sayd the kynge to Ahiathophel the Gethite: wherefore comest

2. Samuel. 15. 22. 23.

2. Samuel. 15. 22. 23.

commett thou with vs? Returne agayne with the kyng, for thou art a stranger, and arte remoued from thine owne place. Thou cameste but yesterdape, and shouldest thou disquiete the to-dape to go with vs? I will go whither I can. Therfore retourne thou, and carie agayne thy brethren. Weepe and truste.

And Ithai answered the kyng, & sayd: as truly as God liueth, and as my lord the kyng liueth, in what place my lord the kyng shalbe whether in death or lyfe, even there also wil I be. And Dauid the kyng sayde to Ithai: come then, and goo forwarde. And Ithai the Gethite went forth, and all his men, and all the chyldren that were with hym. And all the countrey wepte with a loude voyce, and so dyd all the people that went forth. The kyng also hym selfe passed ouer the brooke Kydon. And all the people went towarde the waye that lea-
deyth to the wilderness. And Adoh and al the Leuytes were with hym, and bare the arke of the appoyntemente of God. And there they set downe the arke of God: And Abiathar wet vp vntyll the people were all come ouer, out of the cytie. And the kyng sayde vnto Adoh: Carie the arke of God agayne into the cite. If I shal fynde fauoure in the eyes of the Lorde, he wylle bying me agayne, and shewe me both it and the tabernacle therof. But if the Lorde thus saye I haue no lust vnto the, beholde, here am I: let hym do with me, what seemeth good in his eyes.

The kyng sayd also vnto Adoh the priest: Art not thou a leaer? Returne into the cytie in peace: and take your two sonnes with you, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar. Beholde, I wyl tarie in the felde of the wilderness, vntyll there come some word from you to be tolde me. Adoh therfore and Abiathar caried the arke of God agayne to Ierusalem, and they taried there. And Dauid wente vpon mount Oliuet, and wept as he wet, and had his head couered, and went barefoote. And all the people that was with hym had euery man his head couered, and as they wente vp, they wept also. And one tolde Dauid, sayinge: Ahithophel is one of them that haue conspyred with Absalom. And Dauid sayd: O Lorde turne the counsaile of Ahithophel into foolery.

When Dauid was come to the toppes of the mount he worshypped God: and behold, Husai the Arachite came agaynst hym with his coote towe, and haunged earth vpon his head. Vnto whome Dauid sayde: If thou go with me, thou shalt be a burthe vnto me. But if thou retourne to the cite, and saye vnto Absalom: I wyl be thy seruante, O kyng: (as I haue this longe ben thy fathers seruante, so am I now thy seruante) thou mayest for my sake destroye the counsaile of Ahithophel. And thou hast there with the Adoh and Abiathar the priests, vnto whom thou shalt shewe all that thou canst heare out of the kynges house. And behold, they haue there with them their two sonnes. Ahimaaz Adohs sonne, and Jonathan Abiathars son: by them also shalt thou sende me al that thou canst heare.

And so Husai Dauids frende gat hym to the cytie. And Absalom also entered into Ierusalem.

The xxi. Chapter.

When Dauid was a little past the toppes of the hill: beholde, Ithai the seruante of Ahithophel came to meet hym, with a couple of asses saddled, and vpon them two hundrede loaves, and one hundrede bunches of ryssynges, and an hundred clusters of dyed rysses, and a hottell of wyne. And the kyng sayd vnto Ithai: what meanest thou with these? And Ithai sayd: They be asses for the kynges household to eate on, and breade and frute for the yonge men to eate, and wyne, that theye as be saynt in the wilderness may drynke. And the kyng sayde: where is thy masters sonne? Ithai answered vnto the kyng: beholde, he stieeth styl at Ierusalem. For he sayd: this daye shall the house of Israel restore me the kyngdome of my father: then sayd the kyng to Ithai: beholde, thyne are all that persayued vnto Ahithophel. And Ithai sayde: I do homage to the: I beseeche the, that I maye fynde grace in the eyes of my lord, O kyng.

And when kyng Dauid came to Babirim beholde, then came out a man of the kynred of the house of Saul, named Gomeri the sonne of Gea. and he came out cursyng. And he cast stones at Dauid, and at all the seruantes of kyng Dauid. And all the people also, and all the men of warre were on his ryghte hande, and on his lefte. And thus sayde Gomeri when he cursed: come forth, come forth thou bloodshedder: and thou man of Belial. The Lorde hath brought vpon the all the bloode of the house of Saul, in whose steade thou hast raygned, and the Lorde hath deliuered the kyngdome into the hande of Absalom thy sonne. And behold, thou art come to thy myschefe, because thou art a bloodshedder.

Then sayde Ahisai the sonne of Nerai vnto the kyng: why doest this dead dogge curse my lord the kyng? let me go now and take of the head of hym. And the kyng sayd: what haue I to do with you, ye sonnes of Nerai: let him curse for the Lorde hath bydden hym curse Dauid. Who darre then saye: wherfore hast thou done so? And Dauid sayd to Ahisai, and to all his seruantes beholde, my sonne which came of myns owne bodie, seeketh my lyfe. How muche more then maye this sonne of Nerai doo it? Suffre hym to curse, for the Lorde hath bydden hym: happelp the Lorde wyl loke on my weppynge eyes and wretchednesse, and do me good for this cursyng this dape. And as Dauid and his men went by the waye, Gomeri went alonge on the hillis syde ouer agaynst hym, and cursed as he went, and threw stones at hym, and cast dust. And the kyng and al that were with him came wepye, and refresched them selues there.

And Absalom and all the people of the nif of Israel came to Ierusalem, and Ahithophel was with hym.

with hym. And as soone as Husai the Archite Dauides frend was come vnto Absalom, he sayd vnto hym: God saue the kynge, God saue the kynge. And Absalom sayd agayn to Husai: is this the kyndenesse thou owest to thy frende? Whyp wete thou not with hym? Husai answered vnto Absalom: naye not so: but whom the Lord & this people and all the men of Israel chose, hym wyl I be, and with hym wyl I dwel. Wozenner, vnto whoshal I do seruyce, but euen to his sonner? And as I was seruaunt before to thy father, euen so shall I be with the. The spake Absalom to Abithophel: gyue counsell what is best for vs to do. And Abithophel said vnto Absalom get the in vnto thy fathers concubines, which be hath left to kepe y house. And all Israel shal heare, that thou arte cast out of thy father: then shal the handes of al that are with the be strong. And so they pyched Absalom a tente vpon the toppes of the house. And he went in vnto his fathers concubines in the sight of all Israel.

And the counsayl of Abithophel which he counsayled in those dayes, was as a man had asked counsayle of God: euen so was all the counsayle of Abithophel, both with Dauid and w Absalom.

¶ The xvii. Chapter.

¶ Abithophel forge hym counsayle by salomon of Husai, and forsaken, hanged hym selfe.

Abithophel sayde to Absalom: let me chose out now tweiue. Men. And I wyl by y folow after Dauid this night, & I wyl come vpon him whyle he is wey & weke habed, and wyl feare hym, and all the people y are with him shal fye. And so I wyl smyte the king only, & wyl bring agayne al the people vnto the, euen as casely as yf I wolde bypnyng any other thyng. And when I haue slayne the man whom thou sekest, al the people shal haue rest. And the sayinge pleased Absalom wel, and all the elders of Israel. The sayd Absalom: cal also Husai the Archite, and let vs heare hym counsayle. When Husai was come to Absalom, Absalom spake vnto hym, saying: Abithophel hath gyuen such counsayl: shal we do after his saying, or no? tell thou.

Husai answered vnto Absalom, the counsayle that Abithophel hath gyue, is not good at this tyme: for (sayde Husai) thou knoweste thy father, and his men, how that they be strong. And they be chased in theyr myndes, and are euen as a beare robbed of her whelpes in the feld. Thy father is a man also practysed in the warre, and maketh not sayyngs with the people. Beholde, he lurketh now in some caue, or in some other, (stronge) place. And though some of his men be ouerthrowen at the fyasse bzunter: yet they that heare it wyl saye: The people that folowe Absalom be put to the worse. And the best men thou hast whose berres are as the berres of yps, shal thynke therat. For all Israel knoweth, that thy father is a myghty man, and they whych be with hym, are all men of warre.

¶ Therefore my counsayle is, that all Israel be gathered vnto the, fro Dan to Beerseba (which

are as the sande of the sea in nymbre) and that thou go to battayle in thyne owne person. For so shall we come vpon him in one place or other, where we shal fynde hym, and we wyl byp him euen as thicke as the dewe falleth on y ground. And of all the men that are with hym, we shall not leaue hym one. Wozenner, yf he be gotten in to a towne, then shal al the men of Israel byng ropes to that cytie, & we wyl drawe it into the ryuer, vntyll there be not one stone found there. And Absalom & all the men of Israel sayd: the counsayle of Husai the Archite is better, then the counsayl of Abithophel. For it was euen y Lordes determinaciō to destroye the good counsayle of Abithophel: & the Lord impyde bypnyng euell vpon Absalom. The sayd: Husai vnto Dauid & Abithophel the prestes: of this and y manner byd Abithophel and the elders of Israel counsayle Absalom. And thus & thus haue I counsayled. Now therefore send quychly, and let we Dauid, saying: carpe not at nyght in the felde of y wyldernes, but get the ouer, least the kynge be deuoured and all the people that are with hym. Now Jonathas and Ahimaaz abode by y well of Rogel: (for they myght not be seene to come into the cytie.) And a wenche wence, and tolde them. And they wnt and met we David.

¶ Nevertheless, a lad sawe them, and tolde it to Absalom. But they went both of them a way quychly, and came to a mans house in Babul, whiche had a well in his parde, into the whych they went downe. And a womā toke and spred a couerlet ouer the welles mouthe, and strowed fumentye coyne thereon. And the thyng was not espyed. And whē Absaloms seruantes came to the wyfe to the house, they sayde: Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytle brooke of water. And when they had sought them, and could not fynde them, they retourned to Jerusalem. And as soone as they were departed, the other came out of the well, and went and told kynge Dauid, and sayde vnto hym: y, and get you quychly ouer the water, for suche counsell hath Abithophel gyuen agaynst you: Then Dauid arose, and all the people that were with hym, & they were comye ouer Iordane by that it was daye: so that there lacked not one of them, that was not come ouer Iordan. And when Abithophel sawe, that his counsayl was not folowed, he sadied his asse, and arose, and gat him home to his owne house, and to his owne cytie, & put his houtholde in ordye, and hanged hym selfe, & dyed, & was buryed in y sepulture of his father.

¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iordan, he and all the men of Israel with hym. And Absalom made Amasa captayne of the host in the stede of Ioab, whiche Amasa was a mannes sonne named Iethra an Israelite, that went into Abigail the daughter of Nabal, syster to zeulā, Iobas mother. So Israel and Absalom pyched in the land of Gilead. And when Dauid was come to Mahanaim, hebi the sonne of Nabal out of y Raba the cytie of the ephraim of Ammon, and watche the

ii. reg. xii. 2.
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ii. reg. xii. 2.

the sonne of Amiel out of Lodeber, and Berzelai & Eleabite out of Rogil broughte beddes, balens, creche vessels, wheat and barley flour, and parched coyne, beanes, ryce, ofmele homp, butter, Oyle, and cheefe of kyne, for Dauid and all the people that were with hym, to cate for they sayde: the people is hungry, wepy and theyr lyfe in the wyldernesse.

The xliiij. Chapter.

Abisalom is overcome in battayle. he hangeth by the heave in an oke. he is kylled and put in a pyre. Dauid is so controulled for the death of Abisalom, he weepeth.

And Dauid nombred the people that were with hym, and set captaynes of thousandes & of hundredes ouer them. And Dauid sent forth the thyrde part of the people vnder the hande of Joab, and an other part vnder the hande of Abisai the sonne of Nerua Joabs brother, and the other thyrde parte vnder the hande of Ittai the Gethite. And the kyng sayd vnto the people: I wyl go with you also. And the people answered. Thou shalt not goo forth: for yf we flye, our aduersaries wyl not care for vs: neyther shall they regarde vs though halfe of vs were slayne: but thou art worth ten thousande of vs: wherefore it is better, that thou succoure vs out of the cytie. And the kyng sayde vnto them: What semeth you best, that I wyl do.

B And the kyng rode by the gate syde, and all the people came out by hundredes and by thousandes, and the kyng commaunded Joab and Abisai, and Ittai, sayinge: entreate the pong man Absalom gently for my sake. And all the people herde that the kyng gaue all the captaynes charge concernyng Absalom. And so the people went oute in the felde agaynst Israel, and the battayle was in the wood of Ephraim: Where the people of Israel were put to the worse before the seruautes of Dauid, and there was a great slaughter that day, euen of twenty thousande men. For the felde was foughe there in dyuers places, all abode vpon the earth. And the wood deuoured mo people that day the wynde the swerde. And Absalom came before the seruautes of Dauid, rydng vpon a mule, whiche carped hym vnder the thyrke bowes of a greake oke. And his hed was caught of the oke, and he was lyfte vp betwene heauen and earth: and the mule that was vnder hym went his waye. And one that sawe it tolde Joab, sayinge: Beholde, I sawe Absalom hange in an Oke, and Joab sayde vnto the man that tolde hym: If thou dydest se hym, why dydest not thou ther smyte hym to the ground, and I wold haue gyuen the ten syles of syluer, and a gyrdle.

C The man sayd vnto Joab: though thou woldest lape a thousande syles of syluer in myne hande, yet wolde I not stretch out myne hand agaynst the kynges sonne. For we herde with our eares, when the kyng charged the, and Abisai, and Ittai, sayinge: Beware, that none touchethe the pong man Absalom. Hoze oure, yf I had done it, I shoulde haue done agaynst myne owne lyfe: for there is no matter yd fro the kyng: yea, and thou thy selfe woldest haue

tene agaynst me. Then sayd Joab: I maye not stande thus sayyng with the.

And he toke the speeres in his hande, and thrust them thorow Absalom, whyle he was yet alpye on the body of ferce. And ten seruantes that bare Joabs weapons, touryed smote Absalom, and slue hym. And when Joab slewe the trepser, the people returned from folowynge Israel. For Joab spared the people. And the ptoke Absalom, and cast him into a great pye in the wood, and laped a myggyr great hepe of stones vpo hym. And all Israel fled to the pye trees. And this Absalom yet in his lyfe tyme toke couerage: & reared vp a pyller, whiche is in kynges dale. For he sayde: I haue no son. And therfore, to kepe my name in remembraunce do I it. And he called the pyller after hys owne name. And it is called vnto this daye: Absaloms pyller.

E Then sayde Ahimaaz the sonne of Sadock: let me runne now, and beare the kyng tidynge howe that the Lozde hath iudged hym quyte of the hande of his enemyes. And Joab sayd vnto hym: thou art no man to beare good tydynge to day: thou shalt beare tydynge an other tyme but to daye thou shalt beare none: because the kynges sone is deed. Then sayd Joab to Chusi: Goo, and tell the kyng, what thou hast sene.

And Chusi bowed hym selfe vnto Joab, and ranne. Then said Ahimaaz the sonne of Sadock agayne to Joab: come what come wyl, let me also runne after Chusi. And Joab sayd: Wherefore wylt thou runne my sonner seing that for tydynge thou shalt haue no reward: wel (sayd he) come what wyl, let me runne. he sayde vnto him: runne. Then Ahimaaz ranne by the plaine waye, and came before Chusi.

F And Dauid sat betwene the two gates. And the watchman wente vp to the rooke ouer the gate vnto the wall, and lyfte vp hys eyes, and sawe, and beholde, there came a man runnyng alone. And the watchman cryed, and tolde the kyng. And the kyng said: yf he be aloune, there is good tydynge in his mouth. And he came, & dic we nye. And the watchman sawe an other man runnyng, and he called vnto the poster, and sayde: beholde, there cometh an other man runnyng alone. And the kyng sayd: he is also a tydynge bringer. And the watchman sayd me thyng that the runnyng of the formost is like the runnyng of Ahimaaz the sonne of Sadock. The kyng sayd: he is a good man, and cometh with good tydynge. And Ahimaaz called, and sayd vnto the kyng: good tydynge, and he fel downe flat to the earth vpon his face before the kyng, and saide: blessed be the Lozde thy God, which hath put vp the men that lyfte vp theyr handes agaynst my lozde the kyng. And the kyng sayd: Is the pong man Absalom safe? Ahimaaz answered: when Joab sent (Chusi) the kynges seruaunte, and me thy seruaunte, I sawe moche ado: But I wot not what it was. And the kyng sayd vnto hym: turne, and stand here. And he turned, and rode awyl.

G And beholde, Chusi came also, and sayde: Good tydynge my lozde the kyng, for the Lozde hath quyte

And he kept the this daye out of the hande of all them that rose agaynst the. And the kyng sayd vnto Chusi: Is the yonger man Absalom late? Chusi answered: The enemyes of my lord the kyng, and all that rise agaynst the to doo the hurt, be as that yonger man is. And the kyng was moued, and went vnto a chamber ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

C The xix. Chapter.

Dauid is returned to his kingdom and brought againe to Ierusalem.

A And it was tolde Joab: Beholde, the kyng mourneth and wepeth for Absalom. And the vnto of that daye was turned into mourning vnto all the people. For the people heard saye that day howe the kyng sorowed for his sonne. And the people shal awaye that daye from goinge into the cite, as people confounded to scale awaye when they lye in battaile. But the kyng dyd his face, and cryed with a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne.

B And Joab came into the house to the kyng and said: thou hast named this daye the faces of all thy seruantes, which this daye haue saued thy life, & the lyues of thy sonnes & of thy doughters, & the lyues of thy wyues, & of thy concubines, in & thou louest thyne enemies, & hatest thy frendes. For thou hast declared this day, & thou regardest neither thy lordes nor seruantes. And this daye I perceyue, & yf Absalom had liued, & all we had dyed this daye, & had pleased the wel. Now therfore vnto, & come out, and speake kindly vnto thy seruantes: For I sweare by & lord, excepte thou come out, there wyl not escape one man with & this night. And that wyl be worse vnto the, then all the euyl & fell on the from thy youth vnto this houre. Then the kyng arose, & sat downe in the gate. And they tolde vnto all the people, saying: Beholde, the kyng doeth lye in the gate. And all the people came before the kyng. But Israel fled euery man to his tent.

C And it fortuned, that all the people were at strete tharowout all the trybes of Israel, saying: the kyng saued vs out of the hand of oure enemyes, he deliuered vs out of the hand of the Philistines, and now he is fled out of the lande for Absalom. But Absalom whom we anoynted ouer vs is dead in battaile. Therfore why are ye so still, & ye saynge not the kyng agayne? And kyng Dauid sent to Zadok & Abiathar & priests, saying: Speake vnto the elders of Juda and saye: why are ye behynd to saynge the kyng agayne to his house, seeing that such a spynge is come from all Israel vnto the kyng, euen to his house? *(For the kyng had sayde: Whom shall ye saye vnto the people of Juda?)* Ye are my brethren, my bones and my flesh: wherfore then are ye the last to saynge the kyng home agayne? And say ye to Amata: art thou not of my bone & of my flesh? God do so & so to me, yf thou be not captain of the hoste to me for euer in the roume of Joab.

And he bowed & beried of al & men of Juda, eue as the best of one man: so & they sent this word to & saynge: Returne thou w all thy seruantes. So the kyng returned, & came to Iordan. And Juda came to Gilgal, for to go downe to mete the kyng, & to chury hym ouer Iordan. And Abimelech the sonne of Gera, & son of Jemim, which was of Baburim, halld and came with & men of Juda to mete kyng Dauid, and there were a thousand men of Ben Jamin w him, and & Jiba the seruante of & house of Dauid, and his xvj. sonnes and twentye seruantes which hym. And they went quichly ouer Iordan before & kyng. And there went ouer a bore that caried ouer & kynges householde, and they dyd hym pleasure.

D And Abimelech the sonne of Gera, fell before the kyng (as he was come ouer Iordan) and sayde vnto hym: let not my lord: impute wychednes vnto me, nor remembre the thynges that thy seruante dyd wychedly when my lord the kyng departed out of Ierusalem, that the kyng shuld take it to hart. For thy seruante doeth knowe: how that I haue done amysse. And therfore beholde, I am the first this daye of al the house of Joseph, that am come to go downe, to mete my lord the kyng. But Abisai the sonne of Neria answered, and sayde: I shall not & meit dye for this, because he cursed the Lordes annoynted? And Dauid sayd: what matter is betwene you and me, ye sonnes of Neria? For this daye ye be aduersaries vnto me. What ther any man dye this daye in Israel? Doo not I knowe, that I am this daye kyng ouer Israel? And therfore the kyng sayd vnto Abimelech: thou shalte not dye and the kyng swore vnto hym.

E And Miphiboseeth the sonne of Saul came also to mete the kyng, and had neyther washed his feet, nor shauen his beard, nor washed his clothes from the tyme the kyng departed, vntill he came agayne in peace. And it fortuned, & when he was come to Ierusalem, and met & kyng the kyng sayd vnto him: wherfore wentest thou with me Miphiboseeth? he answered: my lord, O kyng, my seruante discrepued me. For thy seruante sayd: I wolde haue myne asse saddled to ryde theron, for to go to the kyng, because thy seruante is lame. And Jiba hath saille reposed of thy seruante vnto my lord the kyng. And my lord the kyng is as an angel of God do therfore what semeth good in thyne eyes. For all my fathers house were but dead men be fore my lord & kyng, and yet dydest thou put thy seruante among them & did eat at thyne own table. What tyme therfore haue I yet, to crye any more vnto the kyng. And the kyng sayde vnto him: why speakest thou yet in thyne owne cause? *(As it is decreed, that)* I haue sayd: thou & Jiba dwelde the landes betwene you. And Miphiboseeth sayd vnto the kyng: yea, let him take all: for so moche as my lord the kyng is come agayne in peace vnto his owne house.

And Bersai the Giliadite came downe fro Rogitim, and wente ouer Iordan to the kyng, to chury him ouer Jorda. Bersai was a very aged man, euen fourscore yere olde, & prouided the

A the kyng of sustenance, whyle he laye at Gabaon: for he was a man of deepe greute subtilite. And the kyng sayd vnto Berisai: come thou with me, and I wyll sende the with me in Jerusalem. And Berisai sayd vnto the kyng: I am thus olde, and howe am I able to go vp with the kyng vnto Jerusalem? I am this day fourescore yere olde: and can I decreue betwene good or euill? Hath thy seruante any taste in that he eateth or drynke? Can he heare any moze the voyce of kyngyngemen and women? Wherefore then shoulde thy seruante be yet a burthen vnto my lord the kyng? Thy seruante wyll go a lytle waye ouer Jordan with thy kyng and wyll the kyng recompence it me with suche a rewarde? O let thy seruante turne backe agayne, that I maye dye in myne owne cite, and be buried in the graue of my father and of my mother. Beholde, here is thy seruante Chimiam, let hym go with my lord the kyng, and do to hym what shall please the.

And the kyng answered: Chimiam shal go with me. And I wyll do to hym that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same wyll I do for the. And al the people went ouer Jordan. And when shing was come ouer Jordan, he kissed Berisai, and blessed hym, and he went back agayne vnto his owne place. And then the kyng went to Gilgal, and Chimiam went with hym, and so dyd all the people of Juda, and brought ouer the kyng, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kyng, and said vnto him: why haue our brethren the men of Juda stolen the away, & haue brought the kyng & his household, and all Dauids men with hym ouer Jordan? And all the men of Juda answered the men of Israel the kyng is nere of hym to vs: wherefore be ye angry for matter? thinke ye we care of the kynges cost, or we take vs any gyftes? And the men of Israel answered the men of Juda, & sayde: we haue ten partes in the kyng, & haue therto moze rpyght to Dauid then ye. Why the dyd ye despise vs, that our aduyls shuld not be fyist had, in restoring our kyng a gayner? And the wordes of the men of Juda were fearece then the wordes of the men of Israel.

The .xx. Chapter.

Beha the sonne of Bichai rayseth Israel agaynst Dauid
Joab kylleth Amasa treacherously: the head of Beba is despyred to Joab: Dauids sorowes are multiplied.



When there came thither a certayne man of Betial (named Beba the sonne of Bichai, a man of Gemini) he blew a trow-

per, & sayde: we haue no part in Dauid, neither haue we embertanence in the sonne of Israhel, let the men of Israel depart vnto theyr tentes. And so euery man of Israel went from Dauid & folowed Beba the sonne of Bichai. But the men of Juda claue fast vnto the kyng, from Jordan to Jerusalem. And Dauid came to his house to Jerusalem, & toke el even women his concubines, & he had left behinde hym to kepe the house, and put them in warde, and fedde them: but laye no moze with them. And so they were enclosed vnto the day of their death, luyng in wyddowhed.

Then sayde the kyng to Amasa: cal me the men of Juda togyder agaynst the egypte daye and be thou here also. And so Amasa went to gather the men of Juda togyder: but tarped longer the tyme which he had appoynted hym. And Dauid sayd to Abisai: now that Beba the sonne of Bichai do vs moze harme, the dyd Abisai. Take thou therfore the lordes seruantes and folowe after hym, lest he get hym walled cities, and escape vs. And there went out after hym Joabs men, and the Creethites & the Iselethites, and all the myghtyest men. And they departed out of Jerusalem, to folowe after Beba the sonne of Bichai. And whyle they were at the great stone in Sibeon, Amasa went before the. And Joabs garmente (that he had about hym) was gyde vnto hym, and he had gyde thereon a knyfe, whiche was gyded fast to his loynes in such a wyse, that (as he went) it fel somtymes out. And Joab said to Amasa: art thou in belch my brother? And Joab toke Amasa by the chin with the rpyght hand to kylle hym. But Amasa toke no hede to the knyfe that was in Joabs hande, for therewith he smote him in the horte rpyghtes, and shed out his bowels to the ground, and thrust at hym no moze and he dyed.

And Joab & Abisai his brother folowed after Beba the sonne of Bichai: & one of Joabs men stode by him, & sayde: he shal beareth any fauour to Joab or good wyll to Dauid, let hym go after Joab. And Amasa laye wallowed in bloode in the myddes of the way. And there was a ma whiche when he sawe & all the people stode styll, he rowled Amasa out of the way into the feld, & cast a cloth vnder hym, because he sawe that euery one shuld stode styll by hym. And as soone as he was tumbled out of the waye, all the people went after Joab, to folowe after Beba the sonne of Bichai.

And he went thowowe all the tribes of Israel vnto Abel, and Bethmaacha and al the places of Barim. And they gathered togyder, & went after hym. And they came, and besieged hym in Abel, and Bethmaacha. And they caste up a banke agaynst the cye that stode in the valley. All the people that was with Joab, thrust at the wal to ouerthrowe it. The cryed a wyle woman out of the city: heare, heare. And Joab come hitther & I may speake to hym. When Joab was come vnto her, the woman said vnto him. Art not thou Joab? And he answered, I am. And she sayde to hym: heare the wordes of thyne handmayde. And he answered: I do heare: & she sayd agayne: They spake in the olde tyme, saying: men must aske

castel and my delyuerer. God is my strength, in hym wyl I trust: he is my spyde, and the hoine of my saluaciō, my wozshyp and my refuge: my saypōne, thou shalt saue me from wjōnge.

ps. cxviii. a * I wyl cal on the Lorde which is my people wozshyp, and so shal I be saued from myne enemyes. For the corrupciōs of death closed me aboute: the floudes of Belial put me in lease. The sorowes of hell compassed me aboute: the snares of death ouertoke me. In my tribulation wyl I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of hys temple, and my crye shall enter into his eares. The earth trembled and quaked: the foundacions of heauen moued and shoke, when he was angry.

B Smoke went vp in his wrath, & consuming fyre out of his mouth, coles were kindled thereof. And he bowed heauē, & came downe, & there was darkenesse vnder his fete. And he sat vpon Cherub & vpon slye, he was seene carped vpon the wynges of the wynde. He made darknesse a tabernacle rounde about hym, & waters gathered together in thynke cloudes. Thowow f baryghenelle of his ptesence were the fyre coles kindled.

God thundred from heauen, & he that is moost hye, dooth put out his voyce. He shot arrowes, & scattered them: he hurled lightning, & ouerthrew them. The flowynges of the see appeared, & the foundacions of the world were sene, by f reason of the rebukynge of the Lorde, & thowow the blastynge of the breath of hys nostrilles. He shall sende fro heauen, & fet me, he shall plucke me out of many waters. He shal delyuer me from my myghtye aduersarye, & from myne enemyes, for they are to stronge for me. When they had ouer taken me, in the daye of my calamitie the Lord stayed me vp. For he brought me out into rooth he delyuered me, because he had a loue vnto me.

C The Lorde wyl rewarde me accordynge to my ryghtousnesse: accordynge to the purenes of my hādes wyl be recompence me. For I haue kept the wayes of the Lord, & done no wychednes agaynst my God. For all hys lawes are in my spght, and his statutes wyl not I put away fro me. In hys spght also haue I bene vndefyled, & haue kept me from myne iniquitie.

And the Lorde byd to me agayne, accordynge to my ryghtousnesse, euen after my purenes in hys eyre spght. Wylth the godlye thou shalt be godly, and with the mā that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, and with the frowarde thou shalt be frowarde. And the poore people that are in aduersitie, thou shalt helpe. And on the proude shalt thou caste thynne eyes. Thou arte my lycht, O Lorde: the Lorde shall lycht my darkenesse.

For wylth thynne helpe I wyl runne thowowe an doost of men, and in my God wyl I spyng out a wall. God is vncorrupte in his waye: the word of the Lorde is tryed in the fyre: he is the defender of all them that trust in hym.

For who is a God saue the Lorde, and who is my thype, saue our God? God strengthech me w power, and ryddeth the waye in battayle cleare before me. He maketh his fete lyke hertes fete,

and stretteth me fast vpon my holde.

* He teacherd my handes to fgyht, that euen a bowe of stele is to weake for myne armes.

Thou hast gyuen me the spyde of thy saluaciō, and with thy louynge mekenesse thou doost multiplie me. Thou shalt make me space to walke in, & my legges shall not fayle me. I wyl followe vpon myne enemyes & destrope them, & turne not agayne: vntyl I haue consumed them. I wyl waste them and smyte them, that they shall not be able to aryse: pea, they shall fall vnder my fete.

Thou hast gydded me aboute wylth myght to battayle, and them that arose agaynst me, hast thou subdued vnder me.

And thou madest myne enemyes, (and them that hated me) to turne theyr backs to me that I myght destrope them. They loke for helpe, but there is none to saue them: Pea, euen vnto the Lorde do they crye, but he heareth them not.

I wyl beate them as small as the dust of the earth: I wyl stamp them as the dust of f strette and wyl spreade them abrode.

Thou shalt delyuer me from the dysensyon of my people, thou shalt kepe me to be an hee over nacions: the people whych I knewe not, shall serue me.

Strange chyldren d: Amble wylth me. At the hearynge of the care they obeye me.

Strange chyldren wyl shyne away, and they shal be smytten wylth feare in theyr pryue chambie. God is almyr, & blessed be my maker: magnified be God, my moost stronge saluaciō. It is God that auengerth me, & bringeth downe the people vnder me. He deliuereth me fro myne enemyes, thou also shalt lycht me vp on hye from them that rpe agaynst me, thou shalt delyuer me from the wyched men.

And therefore I wyl prayse the (O Lorde) amonge f nacions, & wyl syng vnto thy name. Which he wylth great saluaciō for his kyng, & dealeth mercifully wylth hys annoynted: euen wylth David, and wylth his seede for euer moze.

¶ The. xxiij. Chapter.

C The last commendation of David, and the description of the myghty men to hym belōngynge.

¶ He be the last sayynges of David, Dauid the son of Isai sayde: And the man (which was made, the anoynted of the God of Jacob, & the noble psalmist of Israel) sayd: the spyrte of the Lord spake by me & his worde was in my tounge. The God of Israel spake of me, euen the moost myghtye of Israel sayde: he that beareth rule ouer men, ought to rule in slye in the feare of God. And as the moynge lycht when the sunne is vp, a moynge in whiche are no cloudes to let the dyghthenesse, & as the grasse of the earth is by the vertue of the rayn. Shal not my house be so wylth God? * For he hath made with me an euerylastyng cōuenant, partye & sure in all popytes: and thys is truly all my healeth and all my delyue, that it growe but not as grasse. But f vngodly mā of Belial shall be as a thorne cleane pluchte vp,

¶ whych

wherof can not be taken with handes: But the man that shall touche them, must haue yron, or a longe beire. * Or elles muste they be burnt with fyre in the same place.

These be the names of the myghtye men whos David had: one that sat in the seate of wisdom beinge chiefe amonge the: pleasaunte was he and strong: he slue eynghundred at one tyme. After hym was Eliazar the sonne of Doi, the sonne of Abi, one of the thre worthyes, with David, which defied the Philistines that were there gathered together to battayle, when the men of Israel were gone by. He arose and layed on the Philistines vntill hym hand was weary, & claued vnto the sword. And the Lord gaue great victory the same day. And the people ^(which was) returned and went after him to runne to the spoyle. After hym was Samma the son of Age the Hararite: and the Philistines gathered together besyde a towne. (Where was a parcell of lande full of ryce) and the people fledde from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the Lord gaue great victorye.

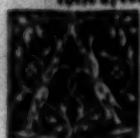
* These thre (which were of the thre type chiefe captaynes) went downe to David in sharpest tyme vnto the caue of Adullam, and the host of the Philistines abode in the valeys of glaunces. And David was then in an holde. And the soundours of the Philistines were in Bethlechem. And David longed, and sayde: O, that I had of the water that is in the welle, by the gate of Bethlechem for to drynke. And the thre myghty bryghte showe the hoste of the Philistines, and set water out of the well of Bethlechem that was by the gate, and toke & brought it to David. He uerthelesse he wold not drynke therof, but offered it vnto the Lord, and sayde: the Lord forbyd I shulde do so. Is not this the blood of the men that went in leopardy of the: lyues: and therefore he wolde not drynke it. And these thynges dyd these thre myghty men. * Abisai the brother of Joab, & sonne of Baruiab, was chiefe amonge the thre, & he lyfte up hym speare agaynst the hundred, and slue them, & had the name amonge the thre. For he was nobler man then the thre, and was theyr captayne. Howbeit he attayned not vnto ^(the thre) the thre.

And Banaiab the son of Jehoiaab (the sone of a myghtye man (valiant in actes) of Gadzeel slue two stronge lyons, and lyons of Doab. He wote downe also, & slue a lyb in a pynt in tyme of snow. And he slue an Egyptian a goodly bygger man, which had a speare in his hande. But he wente downe to him with a staffe, & plucked the speare out of the Egyptians hande, & slue hym with hym owne speare. These thynges dyd Banaiab the sonne of Jehoiaab, & had & name amonge the thre worthyes. He was honourable amonge the thre, but he attayned not to the thre. And David made hym of his counsell. Abisai & brother of Joab also was one of the thre type. The Elhanan the sone of Dodo of Bethlechem: Sama the Hararite: Elia & Hararite: Hele & Baithier: Iea the sone of Ihes & Thehoite: Abime of Anothor

Geobai the Husa thite: Jethai an Abobite: Warai & Aetopbatite: Hele the son of Baanah an Aetopbatite: Ithai the son of Ribai out of a byl of & childe of Benjamin. Banaiab & Shira tonite: Hedai of the riuer of Gaas: Abial the Aetobite: Amantetha a Barhumite: Elhaba a Baalhonite: & the sonnes of Isen, Jonathas, Sama & Hararite. Abia the sonne of Baran Hararite. Elphelet the son of Asbai the sonne of a Maachabite. Eliam the sonne of Abiehopel & Gilonite: Hezrai & Carmelite: Barai the Aetobite: Igal the sonne of Atha of Zoba: Bani the Gadite: Jeler an Amomite: Abahai a Berobite, which was the barne bearer of Joab the sonne of Ierua. Iea the Ietibite: Gared the Ietibite, Elia the Ietibite, threty and seven wall.

The xxiii. Chapter.

David caused the people to be numbered, and therefore is Israel plagued with pestilence, so that in thre dayes there dyed .ixc. thousande.



As agayne, the Lord was wroth a gaynst Israel, & he moued Dauid a gaynst them, in that he sayd: * go & nobbe Israel & Iuda. For the kyng said to Joab & captayne of his host go & abode now, thowout all the tribes of Israel, euen from Dan to Beerseba and nombze ye the people, that I may knowe the nombze of them. And Joab sayd vnto the kyng: I beleche the Lord thy God, to make thy people as many mo as they be: pea, and an hundred tymes so many mo, and that the eyes of my lord & kyng maye se them. And what is the cause that my lord the kyng hath a lust to this thyng? For withstandyng the kynges woide pteupled agaynst Joab & agaynst & captaynes of the host.

And Joab & the captaynes of the host went out from the presence of the kyng, to nobbe the people of Israel. And they passed ouer Jordan, and pyched in Aroer on the ryght syde of the cytie that lyeth in the myddes of the valeys of Gad ouer agaynst Jazer. And then they came to Gilead, & to the netherlande, where was a new habitation, & from thence they came to Dan Jaan about to Bithon, & came to the stronge holde of Tyre & to all the cyries of the Heuites & of Cananites, & then went out of the South of Iuda, euen to Beerseba. And so, when they had ben a bode thowout all the lande, they returned to Ierusalem agayne, after the ende of nyne monethes & twentye dayes. And Joab despyrred by the nobbe & summe of the people vnto the kyng. And there were in Israel eynghundred thousand men of myghte that bryewe swordes. And the me of Iuda were thre hundred thousande men.

And Dauides herte smote hym, after that he had nombzed the people. And Dauid sayd vnto the Lord: I haue sinned exceedingly in that I haue done. And now Lord take awaye the trelasse of thy seruant, for I haue done very foolishly. And when Dauid was vp in a morning the word of the Lord came vnto & prophet Gad Dauides sear, saying: go, and saye vnto Dauid, thus sayeth the Lord: I offer the thre thynges, chose the which of them I shall do vnto the.

So Gad came to Dauid, and shewed hym, & sayde

sayd vnto hym: Wylte thou haue seuen yeares hungere to come in thy lande, or wylte thou syle iii. monethes before thyne enemyes, they solo- wyng the, or that there be thre dayes pestilence in thy lande? Howe therfore aduise the, and se, what answer I shall gyue to hym that sente me: and Dauid said vnto Gad: I am in extreme trouble. * We wyl fall now into the hande of the Lord, for moche is his mercy, and let me not fall into the hande of man.

And so the Lord sent a pestilence in Israel, from the morning vnto the tyme appoynted. And there dyed of the people ffe hundred thousande men. And when the angell stretched out his hande vpon Iherusalem to destroy it, the Lord had compassion to do that euyl, and sayde to the angell that destroyed the people: it is now sufficient: holde thyne hande. And the angell of the Lord was by the thershyng place of Arefna the Jebusite. And Dauid spake vnto the Lord (when he sawe the angell that smote the people) and sayde: lo, it is I that haue synned, and I that haue done wyckedye. But these shepe, what haue they done? let thine hande (I praye the) be agaynst me and agaynst my fathers house.

And Gad came the same daye to Dauid, and sayd vnto hym: go vp, and reare an altare vnto the Lord in the thershyng flooze of Arefna the Jebusite. And Dauid, accorshyng to the sayinge of Gad, went vp, as the Lord commaunded. And Arefna looked, and sawe the kyng and his seruantes commyng towarde hym. And Arefna went oute: and bowed hym selfe before the kyng flat on his face vpon the ground, and Arefna sayde: wherfore is my lord the kyng come to his seruante? Dauid answered: to bye the thershyng flooze of the, and to make an altare vnto the Lord, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my lord the kyng take & offre what semeth hym good in his eyes. Beholde, here be oxen for burnt sacrifice, and seades, and the other instrumentes of the oxen for wood. All these thynges dyd Arefna gyue vnto the kyng, and sayd moreover vnto the kyng: the Lord thy God accept the. And the kyng sayd vnto Arefna: not so, but I wyl bye it of the at a pryce, and wyl not offre sacrifice vnto the Lord my God of that which doeth cost me nothyng. And so Dauid boughte the thershyng flooze, and the oxen for fyfte pyles of syluer. And Dauid buyt there an altare vnto the Lord, and offered burnt sacrifices and peace offerings. And so the

Lord was intreated for
the lande. And the
plage ceased
from
Israel.

¶ The ende of the seconde boke of Samuel:
other wyse called the seconde boke
of the kynges.

¶ The thyrde boke of
the kynges after the recknyng of the La-
tinistes, which thyrde boke and the
fourth also, is but one with
the hebreues.

¶ The fyrst Chapter.

¶ The yonge virgin Abisag heperth Dauid in his extreme
age. Adonia occupeth the realme contrary to his fa-
ther. Salomon is anointed kyng, and so Adonia gets
kild hym alwaies.



Ad kyng Dauid was olde & stryken in yeres, so that whē they couered hym with clo- thes, he caughte no heate: wherfore his seruantes sayd vnto him: let there be soughte for my lord the kyng a yonge mayden, to stande before the kyng, and to cherishe hym. And let her lye in thy bosome, that my lord the kyng maye get heate. And so they sought for a saye dame sell thowout all the coastes of Israel, and founde one Abisag a sumatite, and brought her to the kyng. And the dame sell was exceedyng saye, and cherished the kyng, and mynistred to him. But the kyng knewe her not.

And Adonia the sonne of Hagith exalted him selfe, sayinge: I wyl be kyng. And he gat hym charettes & horsemen, & fyfte men to runne be- fore hym. And his father wolde not displease hym at any tyme, nor sayd so moche to hym, as: why doest thou so? And he was a goodly man, & his mother bare hym next after Absalom. And he toke counsaile of Joab the son of sarua, and at Abiathar the priest. And they helped Adonia. But Sadoc the priest, Banaiabu the son of Je- holada, Nathan the prophete, Bemei, and Rei, and al the men of myght which were with Da- uid, fauoured not Adonia. And Adonia sacrificed shepe and oxen, and fat castel, by the ston of jobelet, which is fast by the well of Rogel, & called all his brethren the kynges sonnes, and the men of Iuda the kynges seruantes. But Nathan the prophete, and Banaiabu, and the other myghtye men, and Salomon his brother he called not.

Wherfore Nathan spake vnto Bethsabe the mother of Salomon, saying: hast thou not herde howe Adonia & sonne of Hagith doth reigne? and Dauid our lord knoweth it not? Howe shouldest thou come, & I wyl gyue the counseil, how to saue thyne

¶ ii. thyne

thyne owne lyfe, and the lyfe of thy sonne Salomon. So and get the in vnto kyng David, and saye vnto hym: dyddst thou (my lord, O kyng) sweare vnto thy handmayde, saying: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate, wher is then Adonia kyng? Behold, whyle I yet talkest there wth the kyng. I wyl come in after the, & cōfyrme thy wordes.

C And Bethsabe went in vnto the kyng into the chambrye. And the kyng was very olde, and Abisag the Sunamite ministered vnto the kyng. And Bethsabe skouped & made obysaunce vnto the kyng. And the kyng sayd: what is the matter? He answered him: my lord, thou swarst by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raygne after me, and he shall sit vpon my seate. And beholde, now is Adonia kyng, and my lord the kyng wtherth not of it. And he hath offered oren, fat catel, and many shepe, and hath called all the sonnes of the kyng, & Abiathar p^riest, & Joab the captayne of the host. But Salomon thy seruau^t hath be not bydden. And nowe my Lorde (O kyng) the eyes of all Israel wayte on the, that thou wyldest tell them, who ought to sit on the seate of my lord the kyng after hym. For eis when my lord the kyng shal slepe with his fatheres, I and my sonne Salomon shal be synners.

D And whyle the p^ret talked with the kyng, Nathan the prophete came also. And they told the kyng, saying: beholde, here cometh Nathan the prophete. And when he was come in to the kyng he made obysaunce before the kyng vpon his face on the ground, & Nathan sayd: My lord, O kyng hast thou sayde: Adonia shall raygne after me, & shal sit vpon my seate? For he is gone downe this dape, & hath slayne many oren, and fat shepe, & hath called all the kynges sonnes, & the captaynes of the host, & Abiathar the p^riest. And beholde, they cate & drynke before him, and saye: God saue kyng Adonia. But me thy seruau^t, and Sadok the p^riest, and Banaiab the sonne of Jehoiada, and thy seruau^t Salomon hath be not called. Is this thyng done of my lord the kyng, and thou hast not shewed it vnto thy seruau^t, who wylde sit on the seate of my lord the kyng after hym?

E Then kyng David answered, and sayd: call me Bethsabe. And she came into the kynges presence, and stode before hym. And the kyng sware, sayinge: As trulye as the Lorde lyueth (that hath ryd my soule out of al aduersitie) iur^e as I sware vnto the by the Lorde God of Israel sayinge: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate for me, so wyl I do this day. Then Bethsabe bowed on her face to the earth, and byd^e reverence vnto the kyng, & sayd: I praye God that my lord kyng David maye lyue euer. And kyng David sayd: call me Sadocke the p^riest, & Nathan the prophete, and Banaiab the sonne of Jehoiada: And they came before the kyng. The kyng also sayd vnto them: take wth you the seruantes of your lord, & let Salomon my sonne vpon myne owne mule, & carry hym downe to Gihon. And let Sadocke the p^riest

& Nathan the prophete annoynte hym there kyng ouer Israel. And blowe ye wth trompettes, & saye: God saue kyng Salomon. And thus came vp after him, & he may come & sit vpon my seate. For he shal be kyng in my stede. And I wyl commaunde hym to be captayne ouer Israel & Iuda. And Banaiab the sonne of Jehoiada answered the kyng, & sayd: Amen. I praye God & the Lorde God of my lord the kyng saye so to. And as God hath ben wth my lord the kyng, euen so be he wth Salomon also, & make his seate greater, then the seate of my lord kyng David hath ben.

And so Sadok the p^riest, and Nathan the p^rphet, and Banaiab the sonne of Jehoiada, and the Cherethites and Phelithites wet downe, and sette Salomon vpon kyng Davids mule, and brought him to Gihon. And Sadocke the p^riest toke an hoine of oyle oute of the tabernacle, and anoynted Salomon. And all they of the people blew trompettes, and sayde: God saue kyng Salomō. And al the people came vp after him, p^ryinge wth p^ripes and reioysyng greatly, so that the earth rang with the sounde of them.

And Adonia and al the gesses that he had called vnto hym, herd it, euen as they had made an ende of eatyng. And when Joab herde the sounde of the trompet, he sayde: how happeneth it that there is such a noyse in the cytye? And as he yet spake, behold, Jonathan the sonne of Abiathar the p^riest came. And Adonia sayd vnto him: come in, for thou arte a valyaunt man, and byngest good tydings. And Jonathan answered, & said to Adonia: Verily our lord kyng David hath made Salomō kyng. And the kyng hath sent wth hym Sadok the p^riest, & Nathan the p^rphet, and Banaiab the sonne of Jehoiada, and the Cherethites, and the Phelithites, & they haue set him vpon the kynges mule. And Sadok the p^riest, and Nathan the prophete, haue anoynted him kyng in Gihon. And they came vp agayne and reioysed, that the cytye byd sounde agayne. And that is the noyse that ye haue hearde. And Salomon speteth on the seate of the kyngdom. And mozeouer, the kynges seruantes came to blisse our lord kyng David, saying: thy God make the name of Salomō moze honorable than thy seate. And the kyng bowed him selfe vpon the bed. And thus sayd the kyng: Blessed be the Lorde God of Israel: whiche hath made one to sette on my seate this dape, myne eye seinge it.

And all the gesses that were wth Adonia were asfroped, and rose vp, and went euery man his waye. And Adonia fearyng the presence of Salomon, arose, and went, ^(into the tabernacle of the Lorde) and caught holde on the hoines of the altare. And one tolde Salomon, saying: Behold, Adonia doth feare kyng Salomon: for he hath caught holde on the hoines of the altare, saying: let kyng Salomon sweare vnto me this dape, that he wyl not slaye my seruantes wth the swerde.

And Salomon sayde, yf he wyl be a chyld of vertue, there shal not an heere of him fall to the earth. But yf wickednesse be found in him, he shal dye. And so kyng Salomon sent, and they brought

brought hym from the altare. And he came and
bowed himselfe vnto kyng Salomon. And Sa-
lomon sayd vnto hym: get the to thyne house.

The ii. Chapter.

Chaun dyeth. Adonia requyeth to haue Absag to his chere, and therefore Salomon commaundeth to slaye hym. Abiathar is put from his pythode. Hemi and Joab are slayne.

In the dayes of wauid dyewe nre that he
shulde dye, and he charged Salomon
hys sonne, sayinge: I go the waye of
al the world, * be thou stronge ther-
foze, and serue thy lyfe a man. Kepe thou the
watche of the Lozde thy God, that thou walke
in his wayes, and kepe his statutes, and his pre-
ceptes, his iudgements, and his testimonies,
euen as it is wyrtten in the lawe of Moyses: that
thou mayest prosper in all that thou doest, and
in euery thyng that thou meddest wythall.

That the Lozde also make good hys
waide whiche he spake vnto me, sayinge: yf thy
chyliden take heed to thes wayes, & they walke
before me in truthe, wyth all thes herces, and
wyth all thes soules, * then shalte thou not be
wythout a man on the seate of Israel.

* Wozeouer, thou wotest how Joab the sonne
of zacaria serued me, & what he dyd to that two
captaynes of the hoodes of Israel: vnto Abner
the sonne of Ner, & vnto Amasa the sonne of Je-
ther: whiche he slue, & shed blood in tyme of peace,
(euen as it had ben in warre) and put the blood
of warre vpon hys gyde that was about hys
loynes, and in hys shoes that were on hys feete.
Deale wyth hym therefore accordyng to the
wyse dome, & bypunge not his booz heere downe
to the graue in peace. * but he we kyndnesse vnto
the sonnes of Bersaias the Gileadites, & they
may eate at thy table. For they came to me whē
I fled from Absalom thy brother.

* And beholde, thou baste wyth the Hemi
the sonne of Gera, the sonne of Gemini, of Ba-
burim, whiche cursed me wyth an hoireble curse
in the daye when I went to Mahanaim. But
he came to mete me at Jozbane, and I swaie to
hym by the Lozde, sayinge: I wyll not slaye the
wyth the swerde: but thou shalte not count hym
as vngyltlye. For thou art a man of wyse dome,
and knowest what thou oughtest to doo vnto
hym. hys booz heere shalte thou bypunge to the
graue wyth blood.

And so * Dauid slepte wyth his fathers, and
was buryed in the cytie of Dauid. And f dayes
whiche Dauid raygned vpon Israel, were four-
tye yeres: seuen yeres raygned he in hebron, and
thirty & thye yeres raygned he in Ierusalem.

* Then sat Salomon vpon the seate of Dauid
his father, and hys kyngdome was stablyshed
myghrelye. And Adonia f sone of Hagith came
to Bethsabe the mother of Salomon. And she
sayd: * Comest thou peaceably? And he said pre-
ceably. He sayd, mozeouer: I haue somewhat to
saye vnto the. She sayd: saye on. And he sayd: I
knowest that the kyngdome was myne, & that
all Israel let their faces on me, & I quid raygn,
howbeit, the kyngdome is turned away, and ge-
uen to my brother: for it is apoynted him of the

Lozde, & now I aske a petition of the: denye me
not. And she sayde vnto hym: Saye on. And he
sayde: Speake, I praye the, vnto Salomon the
kyng, for he wyll not sape the nape, that he geue
me Absag f Hunamite to wyfe. And Bethsa-
be sayd: wel, I wyll speake for the vnto f kyng.

Bethsabe therfoze went vnto kyng Salo-
mon, to speake vnto hym for Adonia. And the
kyng rose to mete her, & bowed hym selfe vnto
her, and sat hym downe on hys seate. And there
was a seate set for the kynges mother, & she sat
on hys ryght syde. Then she sayd: I bespye a ly-
tle petition of the, I praye the sape me not nape.
And the kyng sayd vnto her: Aske on my mo-
ther, for I wyll not sape the nape. She sayde: let
Absag the Hunamite be gyuen to Adonia thy
brother to wyfe. And kyng Salomon answe-
red and sayd vnto hys mother: why doest thou
aske Absag f Hunamite for Adonia aske for
him the kyngdome also: for he is myne elder bro-
ther, and deyd for him Abiathar the prest, and
Joab the sonne of zacaria. Then kyng Salo-
mon swaie by the Lozde, sayinge: God do so, and
so to me, yf Adonia hath not spoken thes woide
agaynst hys owne lyfe. Now therfoze as trulpe
as the Lozde lyueth, whiche hath ordeyned me,
and set me on the seate of Dauid my father, and
made me an house, as he promysed, Adonia shal
dye this daye. And kyng Salomon sent by the
hande of Banaiahu the sonne of Jehoiada, and
he smote hym that he dyed.

And vnto Abiathar the prest sayd the kyng:
get the to Anatoch vnto thyne owne felde: for
thou arte worthy of deathe: but I wyll not at
this tyme kyll the, because thou barest the arke
of the Lozde God before Dauid my father, and
by cause thou hast suffred wyth my father in al
his afflictions. And so Salomon put awaye A-
biathar from bringe prest vnto the Lozde, that
he myght fulfyll the woides of the Lozde whiche
he spake ouer the house of Eli in Silo. Then by-
punges came also to Joab: for Joab had turned
after Adonia though he turned not after Absa-
lom. And Joab fled vnto the tabernacle of the
Lozde and caught holde on the hoines of the al-
tare. And it was tolde kyng Salomon, how y
Joab fled vnto f tabernacle of the Lozde, & stode
by the altare. Then Salomon sent Banaiahu the
sonne of Jehoiada, sayinge: go, & fall vpon hym.

And Banaiahu came to the Tabernacle of
the Lozde, and sayd vnto hym: Thus sayth the
kyng: come out. And he sayde: nape, but I wyll
dye euen here. And Banaiahu brought the kyng
woide agayne, sayinge: thus sayde Joab, and
thus he answered me.

And the kyng sayd. Do euen as he hath sayd
synce hym, and burye hym, that thou mayest
take awaye the blood whiche Joab shed cause-
lesse, from me, and from the house of my father.
And the Lozde shal bypunge his blood vpon hys
owne heed, for he smote two men ryght ouer
better thā he, & slue them wyth the swerde, my
father Dauid not knowyng therof: euen Abner
the sonne of Ner, captayn of f hood of Israel, &
Amasa the sonne of Jether captayn of the hood

of Juda. Thy blood shall therefore returne vpon the head of Iosab. and on the head of thy seed for euer. But vpon Dauid, and vpon thy seed, & vpon his house, & vpon his state shall there be peace for euer of the Lorde. So Banaiabu the sonne of Jehoiada went vp, & smote hym, & slue him, & buried hym in his owne house in the wall berneffe. And the kyng put Banaiabu the sonne of Jehoiada in his rounne ouer the hooft, & put Adolai the priest in the rounne of Abiathar.

And the kyng sente, and called Semel, and sayd vnto him: buyde the an house in Ierusalem, and dwell there: and let that thou goo not for the thence anye whither. For be thou sure, that the daye that thou goest oute, and passest ouer the ryuer of Cedron, thou shalt dye that daye, & thy blood shall be vpon thyne owne head. And Semel sayd vnto the kyng. This is a good thyng as my lord the kyng hath sayd: so will his seruante do. And Semel dwelt in Ierusalem many a daye. And it chaunced after thise peres, that two of the seruantes of Semel ranne awaye vnto Achis, sonne of Maacha kyng of Geth. And they tolde Semel, saying: behold, thy seruantes be in Geth. And Semel stode vp, and saddled his asse, and gat hym to Geth to Achis, to seeke his seruantes, and returned, & brought his seruantes agayne from Geth.

And it was tolde Salomon, howe that Semel had gone fro Ierusalem to Geth, and was come agayne. And the kyng sent & called Semel, and sayd vnto hym. Dyd I not charge the by the Lorde wyth an othe, and testified vnto the, saying: be sure, that whensoever thou goest oute, & walkest abrode any whither, thou shalt dye the death? And thou saydest vnto me: it is good thynges that I haue herd. Why thā hast thou not kept the oth of the Lorde and the commaundement that I charged the wythall?

The kyng sayd mozeouer to Semel: Thou remembrest al the wickednesse which thyne herte knoweth, that thou dydest to Dauid my father. The Lorde also shall byryng the wyckednesse vpon thyne owne head: and kyng Salomon shall be blessed, and the seate of Dauid stablished before the Lorde for euer. So the kyng commaunded Banaiabu the sonne of Jehoiada: which went out & smote him that he dyed. And thing done was stablished in the hāde of Salomon.

The. iii. Chapter

Salomon taketh his two daughters in wyfe. The Lord appeareth to hym, and graunt hym wisdom. The plea-
ring of the two daughters, who shalbe due the prayng
of the, and Salomons sentence thereon.

Salomon made affinitie with Pharaos kyng of Egypte, and toke Pharaos daughter, and brought her into the cytye of Dauid, vntill he had made an ende of buydyng his owne house, & the house of the Lorde, & the wall of Ierusalem rounde about. Only the people sacrificed in altares made on hylls, because ther was no house buylt vnto the name of the Lorde, vntill those dayes. And Salomon loued the Lorde, & walked in the ordina-
ces of Dauid his father, save only that he sacrificed and offered incense vpon altares in hylls

And the kyng went to Gibeon to offere there, for it was a speciall offering place. And a thou-
sande burnt offerings dyd Salomon offere vpon that altare: & in Gibeon the Lorde appeared to Salomon in a dreame by nyght. And God said vnto Salomon: thou shalt haue what thou wilt, that I maye graunt it the. And Salomon sayde: thou hast shewed vnto thy seruant Dauid my father great mercye, wch he walked before the in trueth, in ryghteousnes, & in playnesse of heart wyth the. And thou hast kept for him this greute mercye, that thou hast giuen hym a sonne, to sit on his seate: as it is come to passe this daye. And now, O Lorde my God, it is thou that hast made thy seruant kyng in seide of Dauid my father. And I am but yong and wote not howe to go out & in. And thy seruante is in the myddell of the people, whiche thou hast chosen. And verely the people are so many that they can not be told nor nombred for multitude. & Give therefore vnto thy seruant an vnderstandyng herte, to iudge the people, that I maye decerne betwene good and bad. For who is able to iudge this, thy so myghty a people?

And this pleased the Lorde well, that Salomon had desired this thyng. And God sayde vnto hym: because thou hast asked this thyng, & hast not asked longe lyfe, neyther hast asked riches, nor the soule of thyne enemies, but hast asked vnderstandyng & discretion in iudgement.

Beholde, I haue done accordyng to thy petition. For I haue giuen the a wyle & an vnderstandyng herte, so that there was none lyke the before the, neither after the shall any arple lyke vnto the. And I haue also giue the, that whiche thou hast not asked, euen riches and honoure, so that there shalbe no kyng lyke vnto the al thy dayes. And if thou wilt walke in my wayes, to kepe myne ordinaunces and my commaundementes, as thy father Dauid dyd walke, I will lengthen thy dayes. When Salomon awoke, behold it was a dreame. And he came to Ierusalem, and stode before the arke of the testament of the Lorde, & offered burnt offerings & peace offerings, and made a feast to all his seruantes.

Then came there two women, that were harlots, vnto the kyng, and stode before him. And the one woman sayd: Oh my lord: I & this woman dwell in one house. And I was deliuered of a chyld with her in the house. And the chyld day after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in the house, save we two.

And this wyues chyld dyed in nyght, for she smothered it. And she rose at mydnyght, & toke my sonne from my syde, whyle thyne handmayde slepte, & layed it in her bosome, and put her deed chyld in my bosome. And whē I rose vnto gyue my chyld sucke, behold, it was deed. But whē I had looked vpon it in the mornyng, behold, it was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my sonne lyueth, and thy son is deed. And she sayde agayne: No, but thy sonne is deed, and myne is aliue. And thus they pleated before the kyng. Then sayde the kyng: the one sayeth, this that

ii. reg. 12

ii. reg. 12

iii. reg. 1

iii. reg. 1

C

iii. reg. 1

iii. reg. 1

D

that is alvye is my sonne, and the deed is thynne. And the other sayth, naye: but thy sonne is deed, and the lpyunge chyld is myne. And the kyng sayd: bypunge me a swerde. And they brought out a swerde before the kyng. And the kyng sayd: Deynde the lpyunge child in two, and gyve the one halfe to the one, and the other to y other.

Then spake the woman whose the lpyunge chyld was, unto the kyng, for her bowels pynned upon her sonne, and sayde: I beseeche the my lord, gyve her the lpyunge chyld, & in no wyse slay it. But the other sayd: let it be neither myne nor thynne, but deuyde it. Then the kyng answered and sayd: agyve her the lpyunge chyld, and slay it not, for he is the mother thereof. And all they of Israel heard of the iudgement, which the kyng hadde iudged, and feared the kyng: for they sawe that the wysdome of God was in hym to do iustyce. **¶**

¶ The. iiii. Chapter.

¶ The prince and rulers under Salomon. The purpoyse for his bytaryles. The nombre of his houses, and of his parables.

Ad hyng Salomon was kyng over all Israel. And these were hys lordes. Azariab the sonne of Sadoche the priest, Elihozepe & Ithiab the sonnes of Sufa, scribes. Jehoiahyb the sonne of Abiud, the recorder. Baanaiab the son of Jehoiaza was over the doost. Sadoche and Abiathar were the priests. And Azariab the sonne of Nathan was over the officers. And Iabud the sonne of Nathan was a priest, the kynges companion. And Abisar steward of household. And Aboniram the sonne of Naba was over the tributes.

¶ And Salomon had twelve officers over all Israel, which prouyded vytapies for the kyng and hys household: eche man hys moneth in a yere, made prouision for neerlye thynges. And these are they: names: the sonne of Hur in moite Ephyraim: the sonne of Dehar in Mahay, and in Baalbin and Berblames, Elon & Berbhanan: the sonne of Hersed in Truboth, to whom perteyned Docho and al the land of Iephec: the sonne of Abinadab in al y region of Doi, which had Capther the daughter of Salomons wyfe Baane the son of Abiud was over Chanach, and Magiddo, and over all Berblan, whiche is by zarthana beneth Israel, sed Berblan, to the playne of Dehola, even unto the place that is ouer agaynst Jerahme: the sonne of Saber had Ramoth Gilead, and hys were the townes of Jair, the sonne of Manasse, which are in Gilead, and under him was the region of Argob which is in Basan thescoze greates cities with walles and barres of brasse.

¶ Abinadab the sonne of Hiddo had Madenaim. Abimaaz was in Sephehalim, and he toke Basmath the daughter of Salomon to wyfe. Baanah the sonne of Hufai was in Aker and in Aloth. Jehoiahyb the sonne of Baruah was in Ithar. Semel the sonne of Ela was in Ben-Jamin. Saber the sonne of Aizp was in the colli fyre of Gilead, the lande of Sehon kyng of the Amoytes, and of Og kyng of Basan, & was

officer alone in the land. And Juda and Israel were many, such as the lande of the see in nobbye earping, bypnyng, and mahyng merre. **¶** And Salomon ragned ouer al kyngdomes, fro the ryuer unto the lande of the Philistines: cut vn to the bordre of Egypte, and they brought presentes, & serued Salomons at the dayes of his life.

And Salomons byerd for one daye was. xxx quarters of manchet flour, and thescoze quarters of meale: ten stalled oxen, and. xx. out of the pastures, and an hundred shepe, besyde hertes, buckes, and wyld gootes, and capons. For he ruled in all the region on the other syde Euphrates, from Chiblad to Ala, ouer al the kynges on the other syde the ryuer. And he had peace w all his seruantes on every syde. And Juda and Israel dwelt wythoute feare, euery man under hys vyne and under his fygge tree, from Dan, to Berseba, al the dayes of Salomon.

And Salomon had. xli. G. stalles of houses for charettes, and. xli. G. boylmen. And the officers prouyded vytapies for kyng Salomon, & for all y came out of any place to kyng Salomons table, euery man his moneth, so that there lacked nothyng. Early also & strawe for the horses & mules, brought they vnto the place where the officers were, euery man in his office.

¶ And God gaue Salomon wysdome and understanding excedyng moche, and a large herte, such as the lande that is on the see shore: and Salomons wysdome excelled the wysdome of all the chyldren of the Eastre cuntrye, and all the wysdome of Egypte. For he was wyser then all men: yea, then Ethan the Ezrahite, and Heman, Chalcol, and Darda the sonnes of Babel. And his name was spokt of thorow out al nacions on every side. And Salomons spake thre thousand pouerbes. And his songes were a thousande and fyue. And he spake of trees, cut from the Cedar tree that groweth in Libanon, vnto the Ploie that spryngeth out of the wall. He spake also of beastes, of foules, of womes, & of fytches. And there came of al nacions to heare the wysdome of Salomon, & from al kynges of the earth, which had herde of hys wysdome.

¶ The. v. Chapter.

¶ Hyng Hyram sendeth Ethan synner to the buyldyng of the temple. The description of the workes.



Ad Hyram kyng of Tyre sente hys seruantes vnto Salomon, for he hadde hearde, that they hadde annoynted hyr kyng in the rowme of hys father. **¶** For hyr

ram was sent a loutre of David. **¶** And Salomons

¶ And Salomons

^{1. Sam. xii. 4} sente to Hiram, sayinge: thou knowest * howe that Dauid my father could not buyde an house vnto the name of the Lord his God, for I warres which were about him on every syde, vntill the Lord put them vnder the soles of his fete. But now the Lord my God hath gyue me rest on every syde, so that there is neither aduersary, nor any euill plage. And beholde, * I am determined to buyde an house vnto the name of the Lord my God, as the Lord spake vnto Dauid my father, sayinge: thy sonne whome I wyll set vpon thy seat for euer, he shal buyde an house vnto thy name. Now therfore commaunde thou that they beue me Cedar trees out of Libanon. And my seruantes shalbe with thyme, & vnto the wil I gyue the hyze for thy seruantes, accordyng to al such thynges as thou shalt appoynt, for thou knowest that there are not among vs, that can shpell to beue tymbre, lyke vnto the Sidones.

^{2. Sam. xii. 3} When Hiram herde the wordes of Salomon he reioysed greatly, and sayd: Blessed be f Lord this daye, which hath gyue vnto Dauid a wyse sonne ouer this myghty people. And Hiram let to Salomon, sayinge: I haue conspyred the thyngs which thou sentest to me for, and wyl accordyng to al thy desyre, concernyng tymbre of cedar trees and fyre. My seruantes shal bypunge the from Libanon to the see. And I wyl conuey the by wypp vnto the place that thou shalt beue me and wyl cause them to be discharged there, and thou shalt receyue them. And thou shalt do me a pleasure agayne, yf thou minister fode for myne house. And so Hiram gaue Salomon cedar trees and fyre trees accordyng to al his desyre. And Salomon gaue Hiram twenty thousand quarters of wheate for foode to his housholde, and twentye buttes of pure oyle. Thus moche gaue Salomon to Hiram yere by yere.

^{1. Sam. xii. 4} And the Lord gaue Salomon wylsome as he promised him. And there was peace betwene Hiram and Salomon, and they two were confederat togyther. And kyng Salomon rayled a summe out of all Israel. And the summe was thysyde thousand men, whom he sent to Libanon ten thousand a moneth by course, so that when they had bene one moneth in Libanon, they abode two monethes at home.

^{1. Sam. xii. 4} And * Adoniram was ouer the summe. And Salomon had thyscote and ten thousande that bare burthens, and fourescore thousand maids in the mountaynes, besydes the lordes, whome Salomon appoynted to ouerse the worke, euen thre W. and thre hundred, whiche ruled the people * (and them) that wrought in the worke. And the kyng commaunded the to bypung great stones free stones, and hewed stones for the solidacion of the house. And Salomons macons, & the macons of hira ded beue the wylch the workemen of the corners. And so they prepared both tymber and stones for the buydyng of the house.

The vi. Chapter.

Howe and when the temple was buyden.

³ **A**nd it came to passe that in the foure hundred & foure score yere (after the chyldren of Israel were come oute of the lande of

Egypte) and * in the fourth yere of the raygne of Salomon vpon Israel, and in the moneth yisse, whiche is the seconde moneth * he beganne to buyde the house of the Lord. And the house which Salomon buyde for the Lord, was thre score cubytes longe, and twenty cubytes bryde, and thysyde cubytes hye. And * he made a porch before the bodye of the temple, which was twety cubytes longe after the brydth of the house, and ten cubytes bryde, euen in the forefront of the house. And in the house he made wyndowes, bryde without, and narrowe wythin.

And in the wall of the house, he made chambers rounde aboute, (euen in the walles of the house) rounde about the temple and the quere, & made sydes rounde about. The nethermost chamber was fyue cubytes bryde, and the thyrde was seven cubytes bryde. For without in the wall of the house he layed beames rounde aboute, that the beames of the chambers shoulde not be fastened in the walles of the house. And the house was buyt of stone, made perrye alr by before it was brought thither, so that there was neyther hammer nor axe, eyther any tooke of yron herde in the house, whyle it was in buydyng.

The doze of the myddle chamber was in the ryght syde of the house: & he went vp with wyndyng steyres into the myddle chamber, & oute of the myddle into the thyrde. And so he buyt the house & finished it, & roust it with beames of Cedar tymbre. And thal he buyt chambers to all the temple of fyue cubytes brydth, and they were ioynd to the house, with beames of Cedar.

And the worde of the Lord came to Salomon sayinge: concernyng the house which thou arte in buydyng, yf thou wyl walke in myne ordynances, & execute my lawes, & kepe al my commaundementes, to walke in them: then wyl I make good vnto the my promise * which I pmo mysed Dauid thy father. * And I wyl dwell amonge the chyldren of Israel, & wyl not forsake my people Israel. Salomon therfore buyt the house, & finished it, & syled the walles of f house wythin with bozdes of cedar tree: euen from the pavement of the house vnto f rooffe byd he syle the walles of it wythin with cedar tree, & boozded the flooze of f house with planks of fyre.

And he syled twenty cubytes in the sydes of the quere of the temple, both flooze & walles, with bozdes of Cedar, & dyessed it wythin in the secret place of the temple, euen in the moost holy. And the fyyst house, that is to say: the bodye of the temple without was forty cubytes long. And the Cedar of the house wythin, was keued wylch knoppes, & grauen with floures, and al was cedar tymbre: so f no stone was sene. And f quere that was wythin the temple, he prepared to set there the arke of the appoyntment of the Lord. And the quere before, was twenty cubytes longe, and twenty cubytes in brydth, and twety cubytes in brydth. And he syled it with pure golde, and boozded the altare wylch Cedar.

And Salomon also syled f house wythin with pure gold. And he made golden barres runne alonge f quere, which he had couered with golde And

And the whole house, he overlaid with golde, vntill he hadde ended it. And the altare that was in the quyre he overlaid with golde also.

And within the quyre he made two Cherubins of olyue tree, ten cubytes hie. Fyue cubytes longe was a wyng of the other Cherub: so that from the uttermost parte of one wyng vnto the uttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hie also: so that bothe the Cherubs were of one measure and one hie: for the length of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubs within the inner house. And the Cherubs stretched out theyr wynges, so that the one wyng of the one touched the one wall, and the one wyng of the other touched the other wall. And the other two wynges of them touched one another in the myddes of the house. And he overlaid the cherubs with golde.

And in all the walles of the house round aboute, he made figures of carued & fyed worke as namely, pictures of Cherubs & palme trees, and grauen flowers, both within in the quyre and without in the temple. And the floore of the house he couered with golde, both within in the quyre, and also without in the temple. And in the entree of the quyre he made two doores of olyue tree: And bothe the vpper and the lower doores were fyue square. The two doores also were of olyue tree, and he graued them with grauyng of Cherubs and paulme trees: and grauen flowers and couered them with golde, and layde thynne plates of golde vpon the Cherubs and paulme trees. And in like maner did he in the doore of the temple, sayng that the doores were of olyue tree fyue square. The two doores were of fyue tree, and epyther doore with two foldyng leues, he graued thereon Cherubs, paulme trees and flowers and couered them with golde, which was layed thynne vpon the carued worke.

And he buylt synner court with thre rowes of heued stone, and one rowe of Cedar wodde.

In the fourth yere was the foundation of the house of the Lord: layde euen in the moneth 21st. And in the leauenth yere, in the moneth 21st, (which is the epyght moneth) was the house full finished thowme out all the partes thereof, accordyng to all the fashion of it, and so was he leuenth yere in buyldyng it.

¶ The vii. Chapter.

The buyldyng of the house of Salomon. The house of pharaons daughter. The founde of the pylers of brass, at the heauen for or.

At Salomon was buyldyng his owne house thyrtyne yere, and synfined it all. And he buylt the house in the wood of Libanon, an hundred cubytes longe, and fyfte cubytes bryde, and thyrtyne cubytes hie. And (it stode) vpon four rowes of Cedar pylers, and cedar beames (were layed) vpon the pylers. And the rooffe was Cedar above vpon the beames that laye on the pylers, euen 11th beames in fyftene rowes. And there were wyndowes in thre rowes, and the wyndowes were one against another thre fold. And the doores with the fyue postes, and the vpper

postes, were foure square, & had wyndowes one agaynst another thre fold.

And he made a porche by the pylers (the bare by the house) fyfte cubytes longe, and xxx. cubytes bryde, and the porche was before thost, & the other pylers. For there was a thicke tre set before them. Then he made a porche to lye and iudge in, fyed with Cedar thowme out all the pamentes. And his owne house (that he kept residence in: and that was in another court without the porche) was made of the same woode. And then Salomon made a house for pharaons daughter * (whome he had taken to wyfe) lyke vnto the fashion of the porche.

And all these were of the best stones, heued after a measure, and sawed with sawes, within and without, from the foundation vnto the beames (that laye above, after the measure) and cut so on the outsyde towards the great court. And the foundation was layed vpon ryche stones, and that very great stones, wherof some were ten cubytes, and some epyght cubytes. And a boue were good stones, squared after a certayn rule, and couered with Cedar. And the great court round about was with thre rowes of heued stones, and one rowe of Cedar plankes, after the maner of the inner court of the house of the Lord, & of the porche of the temple. * And kyng Salomon sente, and set one hiram out of Tyre, a wyndowes some of the trybe of Asephthalim, his father being a man of Tyre which hiram was a crafterman in brasse: ful of wysdom, vnderstandyng and cunnyng: to worke all maner of woode in brasse. And he came to kyng Salomon, and wrought all his worke. For he cast two pylers of brasse of xviij. cubytes hie a pece, and a stryng of twelue cubytes byd compass epyther of them aboute. And he made two head pees of molten brasse (after the fashion of a crowne) to set on the toppes of the pylers. The length of the one head pece contayned fyue cubytes, and the length of the other head pece contayned fyue cubytes also: he made also net worke & garlandes of chaine worke vpon the head pees that were on the toppe of the pylers euen leuen (rowes) vpon the one head pece, and sent on the other. And so he made the pylers, and two rowes rounde about, in the one wyndowes worke to couer the head pees that were vpon the pomgranates. And thus byd he also for the other head pece.

And the head pees that were on the toppes, of the pylers couered he above, with a curyous worke of roses towards the palace by the space of foure cubytes. Lyke wyse vnder the head pees in those two pylers beneth, ouer agaynst the myddes, and before the net worke: And vpon the seconde head pece were thre two hundred pomgranates in two rowes rounde about. And he set vpon the pylers in the porche of the temple. And when he had set vpon the epyght piler, he called the name thereof. * Jachin: & when he had set vpon the left piler, he called the name thereof. * Boaz. And in the toppe of the pylers was a worke of roses, and so was the worke maner of the pylers synfined.

f. v. And

*Strolach
nells.
Strength.*

D And he made a molten lautoy, ten cubites hye from bym to bym, rounde in compasse, & fyue cubites hye. And a syngre of thye cubites dyd compasse it aboute, and vnder the bym of it there were knoppes round about ten in one cubite: and they compassed the lautoy rounde aboute. And the knoppes were caste wyth it, in two rowes, when it was caste. And it stode on twelue oxen: of wyche thye loked towarde the north thye towarde the weste, thye towarde the south and thye towarde the easte, and the lautoy stode vpon them, and all they: vnderpartes were inward. It was an hande byaderth thye, and the bym wrought lyke the bym of a cup wyth flowres of lypen. And it conteyned two thousande Battes.

And he made ten sohettes of brasse, foure cubites long, and foure cubites broade a pece, and the cubites hye. And the worke of the sohettes was on this maner: They had sydes, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oxen and Cherubs. And lyke wyse vpon the ledges were above: and beneath lyons and oxen, were certayne addicions made of thynne worke. And vnder every sohet were foure brasse wheles, and boyes of brasse. And in the foure corners thereof, were vnderletters: vnder the lautoy cast eke ouer agaynst his felowe.

And the skalle of the lautoy was in the myddle of it, (where it is line on the out syde) one cubite hye, and a cubite and an halfe rounde, and in the bredth of it were grauen wykes whose sydes were made foure square, and not rounde. And vnder the sydes were foure wheles, and the axeltrees toynded sake to the bottome. And the bredth of every whele was a cubite and an halfe. And the workmanshipp of the wheles was lyke the worke of a charet whele. And the axeltrees, the nauelles, spokes and shaftes were all molte. And there were foure vnderletters in foure corners of one sohet: and the vnderletters were of the very bottome selfe.

And in the heighth of the bottome was there a rounde compasse of halfe a cubite hye: and in that bredth of the bottome, there proceeded bothe ledges and sydes out of the same. For in the boyes of the ledges and on the sydes he had grauen pictures of Cherubins, lyons and palmetrees, one by another round about. Thus made he the ten sohettes after thys maner: And they had al one fashyon of casting: one measure, and one sphe. Tha made he ff lauerys of brasse, one lauer contaynyng forty Bates: and one lauer was foure cubites, and vpon every one of the ten sohettes, he put one lauer. And he put fyue of those sohettes on the right side of the house, and other fyue on y left. And he set the lautoy on y right syde of y house eastwarde & towarde the south.

And he made pottes, Houelles and basens, and so synneth all the worke that he made kyng Salomon for the house of the Lord: that is to saie, two pylers and two rounde headpieces that were to be set on the toppes of the two pylers, and foure hundred pomegranates for

the two net wykes, (euen y two rowes of pomegranates in one net wyke) to couer y two headpieces that were to set on the toppes of the pylers. And the ten sohettes, and ten lauerys on the sohettes. The lautoy, and twelue oxen vnder it, & pottes, Houelles and basens. And all these vesselles which hiram made to kyng Salomon for the house of the Lord, were of bryght brasse. In the playne of Iordam dyd the kyng cast the euen in y thye clape betwene Moab & yartba. And Salomon made all the vesselles vnywaped because they were so exceeding many, neyther founde they out the wryght of the brasse.

And so Salomon made all the vesselles that perteyned vnto the house of the Lord: the golden altare, and the golden table whereon the shewbread was: And fyue candelestickes, for the ryght syde, and fyue for the left, before y quyre of pure golde: with flowers, lampes, & snuffers of golde: and boullies, flat peeces, basens, spones and masours of pure golde: & bindges made be of gold both for the boyes of the quyre (the place most holy) and for the boyes of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lord. And Salomon brought in the thynge which Dauid his father had dedicated: eue the spuer, gold and vesselles, and layed them vp amonge y treasures of the house of the Lord.

¶ The viii. Chapter.

¶ The ark is borne into the temple. A cloud filleth the temple. The temple is blessed.

When Salomon gathered together the elders of Israel, all the headdes of the tribes, (and them that were captaynes among the fathers of the chyldre of Israel) vnto him in Ierusalem y they myght bryng vpon the arke of the appoyntment of the Lord out of the cyte of Dauid, which is Zion. And all the men of Israel assembled vnto kyng Salomon to the feast that fallith in the moneth Ethanim, which is the seuenth moneth. And al the elders of Israel were come and the prestes toke vp the arke. They bare y arke of the Lord into the tabernacle of wynter, and all the holy vesselles that were in the tabernacle: those dyd the prestes and Leuytes bere. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym (and went with hym before the arke) dyd offere shepe and oxen, that coulde not be tolde nor numbred for multitude.

And so the prestes brought the arke of the appoyntment of the Lord vnto his place: euen in the quyre of the temple and place most holy. vnder the wynges of the Cherubs. For the Cherubs stretched out they wynges ouer the place of the arke, and couered both it and also the stanes thereof a hye vpon it. And they drew out the stanes, that the endes of the myght appear out of the holy place within the quire, but they were not sene without. And ther they haue bene vnto this daye, and there was nothynge in the arke, save the two tables of stone which Moyses put there at Horeb, in y which (tables) y Lord made an appoyntment to the chyldren of Israel, wha

he brought them out of the lande of Egypte.

And it fortuned that when the priestes were come out of the holy place, the cloude fylled the house of the Lorde, that the priestes coude not stande and minister, because of the cloude for the glory of the Lorde had fylled the house of the Lorde. Then spake Salomon: the Lorde said that he wolde dwell in the darke cloude. I haue buyt the an house to dwell in, an habitation for the to abyde in for euer. And the kyng turned his face, & blessed al the congregation of Israel, & all the cōgregation of Israel stode still, and he sayde.

Blessed be the Lorde God of Israel, whych spake with bys mouth vnto Dauid my father, and hath with bys hande fulfilled it, sayeng: Sencer the daye that I brought my people Israel out of Egypte, I chose no cytie of al the trybes of Israel, to buyde an house that my name myght be therein: But I haue chosen Dauid to be ruler ouer my people of Israel.

And it was in the herte of Dauid my father to buyde an house for the name of the Lorde God of Israel. And the Lorde sayde vnto Dauid my father: Where as it was in thy herte to buyde an house vnto my name, thou dydest wel, that thou wast so mynded. Neuertheless thou shalt not buyde the house, but thy sonne shall come out of thy loynes, he shall buyde the house vnto my name. And the Lorde hath made good bys woide that he spake. And I am risen up in the rowme of Dauid my father, and sit on the seat of Israel, as the Lorde promysed, & haue buyt an house for the name of the Lorde God of Israel. And I haue prepared therein a place for the Ark, where in is the couenant of the Lord whych he made w our fathers, wher he brought them out of the lande of Egypte. Salomon stode before the altare of the Lorde in the syght of all the congregation of Israel, and stretched out bys handes toward heauen, and sayd: * Lorde God of Israel, there is no God lyke the in heuē aboue, or in the earth beneath, thou that hepest cōuenant & mercy for thy seruantes that walke before the wyth all they herte: thou that haste kepte with thy seruant Dauid my father, that thou promysedst hym. Thou spakest also with thy mouth and hast fulfilled it with thyne hāde as it is come to passe this daye. Therefore nowe Lorde God of Israel, kepe with thy seruante Dauid my father, that thou promysedst hym, sayeng: * Thou shalt not be without a mā in my syght to sytte on the seat of Israel: so that thy chyldren take heed to they wape, & they walke before me, as thou hast walked in my syght. And nowe (O God) of Israel, let thy woide be verified, whych thou spakest vnto thy seruante Dauid my father.

Upll God in dede dwell on the earth: & behold: the heauens, and heauens of all heauens are not able to contayne the: And howe should the thys house do it that I haue buyt: haue thou therefore respecte vnto the prayer of thy seruante, & to his supplication (O Lorde my God) to heare the voyce and prayer before the, this daye: that thyne eyes maye open toward thy

house, myght and daye, euen toward this place (of whych thou hast sayde, * My name shall be there.) That thou mayest hearken vnto the prayer whych thy seruante prayeth in this place: And regarde thou the supplication of thy seruante and of thy people Israel when they pray in this place: And heare thou in heauen thy dwelling place, and when thou hearest, haue mercy. * If any man trespass agaynst his neyghbour, and there go an oth betwene them, and the one compele the other, and come swearing before thyne altare in this house, the hearken thou in heuen & worke & iudge thy seruantes, that I condemne the vngodly to byng bys wape vpon his head and iustifye the ryghteouse to geue hym accordyng to bys ryghteousnesse. * When thy people Israel be put to the worse before the enemy, because they haue synned agaynst the, and afterwarde turne agayne to the, and knowledge vnto thy name, and praye and make supplication vnto the in this house: then heare thou in heauē to be mercifull vnto the synne of thy people Israel and byng them agayne vnto the lande, whych thou gauest vnto they fathers.

* If heauē be shut vp, and there be no rayne because they haue synned agaynst the: yet if they praye in this place, & knowledge vnto thy name and turne from they synne, thou owe thy scourgyng of them: then heare thou in heauen, and be mercifull (vnto the synners) of thy seruantes and of thy people Israel, & thou thet them a good wape to walke in & geue rayne vpon the lāde & thou hast geuen to thy people to enherite.

If there be in the lande dearth, or pestilence, or drought, or blasting, or grethopper, or caterpyller, or if they enemy belege them in the lāde of they cyties, or what so euer plage or sykenesse chaunce: then what prayers and supplication to euer be made of any man of al thy people Israel, whych shall knowledge every man the plage of bys owne herte, and stretch forth bys handes toward this house. heare thou then in heuē, euen in thy dwelling place, and be mercifull, and worke, & geue every man accordyng to his wapes, (euen as I that only knowest his herte, for I only knowest the hertes of all the chyldren of men) that they maye feare the as long as they lyue in the lande. Whych thou gauest vnto our fathers. And lyke wyse, if a straunger that is not of thy people Israel, come oute of a farr countrey for thy names sake, for they shall heare of thy great name, and of thy myghty hande and of thy stretched out arme, and shall come and pray in this house. Therefore heare thou, in heauen thy dwelling place, and do all that the straunger calleth to the for: that all nations of the earth may know thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in this house that I haue buyt.

If thy people go out to batayl agaynst they enemy, whether so euer thou shalt sende them, and shall pray vnto the (O Lorde) & toward the wape of the cytie whych thou hast chosen, & toward the house that I haue buyt for thy name (heare thou in heauen they prayer and supplication

Deut. xlii.

ii. par. vi. d.

Deut. xlii.

iii. par. xlii. a

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et cap. lvi. c

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Actu. viii. d

Deut. vi. d.

cacion, and iudge they cause.)

1.3.4.1.2

¶ If they synne agaynst the (for ther is no milt that synned not) and thou be angrye wth the and deliuer them into the hande of they enemyes, so that they carry them awaye prisoners into the lande of they enemyes, either farre or neare, yet if they tourne agayne vnto they bertes in the lande (to the whych they be carryed awaye captiue,) and retorne and praye vnto y in the lande of they enemyes, sayeng: we haue synned, we haue done wychedly, and haue com mytted vngodlynes, and so turne agayne vnto the wth all they berte, and all they soule, in y lande of they enemyes (whych led them awaye captiue) and praye vnto the, towarde the waye of they lande, which thou gauest vnto they fathers, & towarde the cytie whiche thou hast chosen, and towarde the house whych I haue buyt for thy name: the heare thou they prayer and supplication in heauen thy dwelling place, and iudge they cause: and be merciful vnto thy people that haue synned agaynst the, and vnto all they iniquities (wherby they haue done wychedly agaynst the) & get thou them the fauour of those whych led them awaye captiue, & they may haue compassion on them. For they be thy people, & thy inheritaunce, whych thou broughtest out of Egypt, euen from the myddest of the foynace of yon. And let thine eyes be ope vnto the prayer of thy seruauit, and vnto the prayer of thy people Israel: to herken vnto them, in al that they call for vnto the. For thou dydest separate them from among all nations, of y erth, (to be thine owne inheritaunce) as thou saydest by y hnde of Moyses thy seruauit, whi y broughtest out our fathers out of Egypte O Lorde God.

2.1.1.1.2

1.2.1.1.2

1.2.1.1.2

1.2.1.1.2

* And when Salomon had made an ende of prayenge al thys prayer and supplication vnto the Lorde, he arose from before the altare of the Lorde, and from kneelinge on his knees, & from stretchyng of his handes vnto heauen, & stode and blessed all the congeration of Israel wth a loude voyce, sayeng: Blessed be the Lorde y hath gyuen rest vnto his people Israel, accor dyngte to all that he promyled: * there hath not fayled one worde of al the good promyle whych he promyled by the hande of Moyses his seruauit. The Lorde our God be w vs, as he was wth our fathers, and forsake vs not, neyther leaue vs, but that he maye holde our bertes vnto him that we maye walke in all his wayes, and kepe his commandementes, his statutes, and his lawes, whych he commaunded our fathers. And these my wordes whych I haue prayed before the Lorde, be nye vnto the Lorde our God dape & nyght that he defende the cause of his seruauit & the cause of his people Israel (what thing so euer chaunce at any tyme) that al naciōs of y erth maye knowe that the Lorde is God, and none but he. Let your bertes therfore be perfect wth the Lorde our God, that ye walke in his statutes, & kepe his commandementes, as thys day.

6

1.2.1.1.2

And the kyng and all Israel wth hym, offered offerynges before the Lorde. * And Salomon offered a sacrifice of peace offerynges vnto

the Lorde, and he offered vnto the Lorde. xxiij. thousande oxen, and an hundred & twenty thousande shepe: And so the kyng and all the chyl dren of Israel dedicated the house of the Lorde. The same day dyd the kyng halowe the mydle of the court, that was before the house of the Lorde: for there he offered burnt offerynges, meat offerynges, and the fat of the peace offerynges. he caule the brasen altare that was before y Lorde was to lytle to receyue y burnt offerynges, meat offerynges, and the fat of the peace offerynges.

And Salomon helde that same tyme an hye feast and all Israel wyped hym, a very great con gregation, euen fro the entreyng in of hemath vnto the ryuer of Egypte, before the Lorde our God, & seuen dayes and seuen dayes, euen. xiiij. dayes. And the viij. day he sent y people away. And they blessed y kyng and wente vnto they tentes ioyous and wth glad bert, because of al the goodnesse that the Lorde had done for Dauid his seruauit, and for Israel his people.

¶ The. ix. Chapter.

¶ The Lord appeared to Salomon. Salomon greatly returned to God. The Canaanites become tributaries. The Lord shows his gold. He displays many signs.

¶ And when Salomon had synplyed the buyldyng of the house of y Lorde & the kynges palace, and all that he had in his mynd, and was appoin ted to make: the Lorde appeared vnto hym agayne as he appeared vnto hym at Gibeon. And the Lorde sayde vnto hym: I haue herde thy prayer and thy intercession, that thou hast made before me. For I haue halowed this house (whych thou hast buylt,) to putte my name there for euer, and myne eyes, and myne bertes, shall be there perpetuallye. And yf thou wylt walk before me (as Dauid thy father wal ked, in purenes of berte, and in ryghteousnesse) to do al that I haue commaunded the, and wilt kepe my statutes, and my lawes, then wylle I stablyshe the seate of thy kyngdome vpon Israel for euer, as I promyled to Dauid thy father sayeng: * Thou shalt not be wythoute a man vpon the seate of Israel.

But and yf ye and your chyldre turne away from me, and wyl not kepe my commandmen tes and my statutes (whych I haue set before you) but go and serue other goddes, & wooshypp them: then wyl I wede Israel oute of the lande whych I haue giue the: And this house whych I haue halowed for my name, wyl I cast out of my sight, and Israel shall be a prourbe & a fable amonge all naciōs. And this house shall be taken away: so that every one that passeth by it, shall be astonysed, and shall hylle: and they shall say: * why hath the Lorde done thus vnto this lande and to this house? And they shall answer because they forsoke y Lorde they God, whych broughte they fathers out of the lande of Egypte and haue taken holde vpon other Goddes, and haue wooshypped them, and serued them: therfore hath the Lorde broughte vpon them al this ruel. * And it fortuned, that at the ende of twen tye yeres, Salomon synplyed the buyldyng of the two houses, that is to wete, the house of the Lorde

Deut. 31.1

1.2.1.1.2

1.2.1.1.2

25

1.2.1.1.2

Deut. 31.1

1.2.1.1.2

1.2.1.1.2

1.2.1.1.2

Lozde and the kynges palace. And Hiram the kyng of Tyre, broughte Salomon tymber of Cedar, and fyre trees, golde, and what so euer he desyred: And Salomon againe gaue hi ram. x. cyties in the lande of Galile. And Hiram came out from Tyre to se the cyties whych Salomon had geuen him, and they pleased him not. And he sayd: what cyties are these whiche thou hast geuen me, my brother? & he called the the lande of Cabul vnto thys daye. And Hiram sent the kyng. vi. scoze hundred weyght of golde And thys is the summe, whych kyng Salomon raysted for a tribute when he buyded the house of the Lozde, and hys owne house, and Gillo, and the walle of Jerusalem, and Hazort, and Megiddo, and Gazar.

C For Pharaos kyng of Egypt went by, and toke Gazar, and buente it with fyre & slue the Canaanites that dwelte in the cytie, and gaue it for a presente vnto hys daughter, Salomons wyfe. And Salomon buylt Gazar and Bethhoron further: and Baalath and Thamar in the wybernesse and in the lande: & all the treasure cyties that Salomon had, ^{whiche he made stronge} and cyties for hys charrettes, and cyties for hys horsemen, and all that Salomon desyred and wolde buyde in Jerusalem, in Libanon and in all the land of his dominion.

D And all the people that were leste of Amorit, Hethites, Pherezites, Hemitas and Jebusites, whych were not of the chyldren of Israel: they chyldren that were leste after them in the lande, whome the chyldren of Israel also were not able to destroye. Those dydde Salomon compell to bynge tribute vnto thys daye.

E But of the chyldren of Israel dydde Salomon make no bondme. But they were me of warre hys mynisters, hys lordes, hys capaynes, & rulers of hys charrettes & his horseme. And these were the lordes, that were set ouer Salomons worke: euen fyue hundred were they and fyty, & they ruled the people that wrought the worke.

And Pharaos daughter came out of the cite of Dauid vnto the house whych Salomon had buylt for her. And then dyd he also buyde Gillo. And thys is a peere dyd Salomon offer burnt offerings and peace offerings vpon the altare whych he buylt vnto the Lozde: And he burnt incense vpon the altare that was before the Lozde and so he fynished the house.

And kyng Salomon made a nauy of Shyppes in Idio Sabar which is beside Eloth, & the bynche of the red se, in the lade of Edom. And Hiram sent by Shypp also of his seruantes, that were Shyppmen, and had knowledge of the sea, with the seruantes of Salomon. And they came to Ophir and fet from thence one & twetic scoze hundred weyght of golde, and brought it to kyng Salomon.

CCDe. x. Chapter.

C The queene of Saba cometh to heare the wysdome of Salomon, whose story also is here desyred.

A And the queene of Saba hearing of the fame of Salomon (concernyng the name of the Lozde) came to proue him with hard

questions. And she came to Jerusalem with a very great trayne: with Camels & bare swete odoures, and golde exceeding much, and pprecious stones. And she came to Salomon, & communed with hym of all that was in her herte. And Salomon declared vnto her all her questions, so that there was not one thyng hyd from the kyng, whych he expounded not vnto her.

And the queene of Saba considered al Salomons wysdome, and the house that he had buylded, and the meate of hys table, and the setting of hys seruantes, the ordre of hys mynisters, & the apparel, hys dynke & his burnt sacrifices that he offered in the house of the Lozde, & she was astonyed. And she sayd vnto the kyng. It was a true worde that I herde in myne owne lande of the sayenges: & of thy wysdome. howbeit I beleued it not tyl I cam, & sawe it with myne eyes. And beholde the one halfe was not tolde me: for thy wysdome & prosperitie exceedeth the fame whych I herde of the. happy are thy men: & happy are these thy seruantes, which stande euer before the, & heare thy wysdome. Blessed be the Lozde the God, which loued the, to set thee on the seat of Israel, because the Lozde loued Israel for euer & made the kyng, to do equitie & righteuousnes.

And she gaue the kyng fyre scoze hundred weyght of golde, & of swete odoures exceeding much, and pprecious stones. There came no more suche aboundance of swete odoures, as the queene of Saba gaue to kyng Salomon. The nauy also of the Shyppes of Hiram: that carped gold from Ophir brought likewise great plenty of Almuge tree and pprecious stones. And the kyng made of the Almuge trees, pillars for the house of the Lozde and for the kynges palace, & made harpes & psalteries for lyngers. There came no more suche Almuge trees, nor were anye more sene vnto this daye. And kyng Salomon gaue vnto the Queene of Saba accordyng to all her desyre what so euer she asked: besydes that he gaue her of a free wyll with hys owne hande. And so she returned vnto her owne countrey: both she, and her seruantes.

The weyght of golde that came to Salomon in one peare, was fyre hundred thre scoze & fyre talentes of gold, besydes that he had of chayne and of marchautes & of porticaries, & of all the kynges of Arabye, & of the lordes of the countrey. And kyng Salomon made two hundred bucklers of beaten golde, fyre hundredde cycles of golde went to a buckeler. And he made thre hundred shyldes of beaten golde, the pounce of golde wente to one shyld, & the kyng put them in the house of the wood of Lybanon.

And the kyng made a great seate of iuery and couered it with the beste golde. And the seate had fyre stappes. And the toppe of the seate, was rounde behynde, & there were pomels on eyther syde on the place of the seate, & two Lyons stode besyde the pomelles. And there stode. xii. Lions on the stappes. vi. on a syde. There was none lyke (worke) sene in any kyngdome. And all kyng Salomons dynynge vessels were of golde, and lykewise al the vessels of the house of the

23

C

iii. reg. x. i.

ii. reg. xii. b.

D

Deut. xxi. a.

of the wood of Libanus were of pure golde. And as for syluer, it was nothyng wourchyn in dayes of Salomon. For the kynges nauye of hyppes wente on the sea vnto Charis wth the nauy of hyrams hyppes: euen ones in thre yere wth the nauy to Charis, and broughte gold and syluer Elephantes teeth, apes and pecoques. * And so hynges Salomon exceded all the hynges of the earth both in ryche and in wyledome. And all the world resorted to Salomon, to heare his wyledom, which God had put in his hert. And brought hym euery man hys ptesente, vessels of syluer, and vessels of golde, rayment, barnesse, and sweete odoures, and horses and mules, here by pere. And Salomon gathered together charrettes and horsemen: and he hadde a thousande and foure hundred charrettes, and .xii. thousande horsemen, whome he bestowed in the charret cyties, and with the kyng at Jerusalem.

* And the kyng made syluer in Jerusalem as plentous as stones, and Cedar as pteous as the world tyge trees that growe aboutidantely in the seides. The byngynge of horses also out of Egypte: and the collectio of the warres: byd the kynges marchauntes take agayne, & solde the stuffe for a myce. A charret came out of Egypte for .vi. hundred speles of syluer: that is, one horse for an hundred and fiftye. And euen so for all the kynges of the herbiten and for the kynges of Siria, byd they byngne them out the same they handes.

The .xi. Chapter.

Salomon hath seven hundred concubines and three hundred concubines, whiche byngne hym to idolatrye, hys abwesces rebell agayn hym. he dyeth.

But hynges * Salomon loued many outelandyche women: and the daughter of Pharaos: and women of the Moabites, Ammonites, Edomites, and Idomites, and herbiten. Where as yet (concernynge these nations) the Lorde sayde vnto the chyldren of Israel: * come not ye at them, noz let them come at you. Elles wyl they turne your hertes after they goddes. Nevertheless, Salomon claue vnto them in loue. * And he had seven hundred concubines, and thre hundred concubynnes, & hys wyues turned away his herte. For it came to passe, when Salomon was olde, hys wyues turned hys herte after other gods: and his herte was not perfecte wth the Lorde hys God, as was the herte of Dauid hys father: For Salomon folowed Astaroth the God of the idons, and Milcon the abhominacion of the Ammonites. And Salomon wrought wychednes in the syght of the Lorde, and folowed not the Lorde perfectly, as byd Dauid hys father. For the byd Salomon buyde an hye place for Chamus the abhominacion of Moab, in the hylle that is before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lyke wyle byd he for al his outlandysch wyues which burnt cens and offered vnto they goddes. And the Lorde was angry wth Salomon, because hys herte was turned fro the Lorde God of Israel: whiche had appeared vnto him tyme and gaue hym a charge (concernynge thys thyng)

that he shulde not folowe other goddes. But he kepte not that, whiche the Lorde commaunded hym: wherfore the Lorde sayde vnto Salomon for as much as this is done of the, and thou hast not kept mynt appoyntment, and my statutes (whiche I commaunded the) I wyl rent þing dome from the, and wyl graue it to thy seruaunt Horwith Landynge in thy dayes, I wyl not do it, because of Dauid thy father but wyl take it from the hylde of thy sone. howbeit I wyl not take awaye all the kyngdome: But wyl graue one trybe to thy sone, because of Dauid my seruante, & because of Jerusalem which I haue chos.

And the Lorde stirred vp an aduersary vnto Salomon: euen one Hadad an Edomite, of the kynges seide, whiche was in Edom. For when Dauid was in Edom, and Joab the captayne of þ host was gone vp to bury them that were slayne, he smote all the men chyldren in Edom. For .vi. monethes byd Joab remaine there and all Israel, tyll he had destroyed all the men chyldren of Edom. And thys Hadad fled and certain other Edomites of hys seruantes wth hym, to come into Egypte: Hadad byngne yet a lytle chyld. And they arose out of Arabia, and came to Paran, and toke men with them oute of Paran, and came to Egypte vnto Pharaos kyng of Egypte, whiche gaue hym an house, and appoynted hym bytayles, and gaue hym lande.

And Hadad gat grete fauoure in the syghte of Pharaos, so that he gaue hym to wyfe the syster of hys owne wyfe, euen the syster of Chabpenes the quene. And the syster of Chabpenes, bare hym Genubath hys sonne, whom Chabpenes nourished in Pharaos house. And Genubath was at Pharaos household amonge the sonnes of Pharaos. And when Hadad herde in Egypte, that Dauid was layd to slepe with hys fathers and that Joab the captayne of þ host was dead also, he sayd to Pharaos: let me depart, & I maye go to myne owne countrey. Pharaos sayd vnto hym: what hast thou lacked here wth me, that thou woldest thus go to thine owne countrey? he answered, nothyng: howbeit let me go. And God stirred him vp another aduersary, one Rezon the sonne of Eliada, whiche fled fro hys lorde Hadadzer kyng of zoba. And he gathered men vnto hym, and became captayne ouer the company, when Dauid slue them. And they went to Damasco, and dwelte there, & raygned in Damasco. Therfore was he an aduersary to Israel all the dayes of Salomon. And thys was the myschefe, in that Hadad byd abhorre Iroch and raygned ouer Siria.

And Irochom the sone of Achab an Ephraimite of iacoba (whose mother was called ieruah, whiche was a wyddowe, and he Salomons seruant) lyfte vp hys hande agayn þ kyng. But thys was the cause, that he lyfte vp hys hande agayn the kyng: Salomon buyde Delo, and mended the broken places of the cytie of Dauid hys father. And thys fellow Iero boam was a man of warre. And Salomon saue the ponge man that he was able to do the worke, he made hym ruler ouer al þ charges of the house of Ioseph

Joseph. And it chanced at that crason, that Jeroboam wente out of Ierusalem, and the prophet Ahiab the Bilonite met hym by the waye, hauynge a newe mantell on hym, & they two were alone in the felde. Ahiab caught the newe man tell that was on him, and rent it in twelue peces, and sayd to Jeroboam: take the ten peces. For thus sayeth the Lorde God of Israel: behold, I wyl rent the kyngdome out of the handes of Salomon, and wyl gyue ten trybes to the: and he shall haue one, for my seruaunte Dauid sake: & for Ierusalem the cytie whych I haue chosen out of all the trybes of Israel: because they haue forsake me, and haue worshipped vnto Astarte the God of the ydons, and Chamos the God of the Moabites, and Milcom the God of the chyl dren of Ammon: & haue not walked in my wayes (to fulfill my pleasure, my statutes and my lawes) as dyd Dauid my father.

I wyl not take the whole kyngdome out of hys hande: but I wyl make hym chiefe all hys lyfe longe, for Dauid my seruaunte sake, wold I chose: because he kepte my commandementes and my statutes. * But I wyl take the kyngdome out of hys sonnes hande, and wyl gyue it vnto the, euenthen trybes of it, & vnto hys sonne whyl I gyue one trybe that Dauid my seruaunt maye haue a lyght alwaye before me in Ierusalem, the cytie whych I haue chose me, to put my name there. And I wyl take the, and thou shalt ragyne accordyng to al that thy soule desireth, and shalt be hynge ouer Israel. And yf thou hearken vnto all that I commaunde the, & wylt walke in my wayes and do that is ryght in my syght, that thou kepe my statutes & my commaundementes (as Dauid my seruaunt dyd) then wyl I be wyth the, and buyde the a sure house that shall continue, as I buyde for my seruante Dauid, & wyl gyue Israel vnto the. And I wyl for thy offence (whych Salomon hath committed) vexe the seide of Dauid, but not for euer.

Salomon sought therfore to kyl Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sishak kynge of Egypte, and continued there in Egypte vntill the death of Salomon. The rest of the wordes that concerne Salomon, and all that he dyd, and hys wysedom: are they not wyrtten in the booke of the wordes of Salomon?

The tyme that Salomon ragyned in Ierusalem vpon all Israel, was fouetye yere. And Salomon slepte & he lapyd hym wyth his father & was buried in the cytie of Dauid his father & Rehoboam hys sonne ragyned in hys steade.

The. xii. Chapter.

The kyngdome is deuyded, Rehoboam ragyneth ouer two trybes, and Jeroboam ouer ten. Auarum is slayd, Jeroboam maketh golden calves.

Ad Rehoboam went to Sichem: for all Israel were come to Sichem, to make hym kynge. And Jeroboam & some of Ahab (whych was yet in Egypte) herde of it: for he fledde to Egypte from the presence of kynge Salomon, and dwelt in Egypte. So they sent and called him: and Jeroboam and al the congregation of Israel came, and spake vnto Rehoboam, saying: thy father made our poke greuous

nowe therfore, make thou the greuouser seruyce of thy father and hys soze poke whych he put vpon vs, lyghter, and we wyl serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell with the olde men that stode before Salomon hys father, whyle he yet lyued, and sayd: what counsell gyue ye, that I maye haue matter to answer thes people? And they sayd vnto hym: Yf thou be a seruaunte vnto thes people thes daye, and folowe thes mynides and aunswere them, and speake kynde wordes to them: they wyl be thy seruauntes for euer. But he forsooke the counsell that the olde men had gyuen hym, and called vnto hys counsaill yonger men, that were growen vp wyth hym, and wayted on hym.

And he sayd vnto them: what counsell gyue ye, that we maye answer thes people (for they haue communed wyth me, saying: make þ poke whych thy father dyd put vpon vs, lyghter. And the yonger men that were growen vp wyth hym, spake vnto hym sayinge. Thus shalt thou speake vnto thes people (that haue sayde vnto the: thy father made our poke heuie, but make thou it vs lyghter.) Euen thus shalt thou saye vnto them: My lytle synge shall be waygydeter then my father was in the loynes. And nowe where as my father dyd lade you and put a greuous poke vpon you, I wyl make it heuier. My father also corrected you wyth scourges, but I wyl chastise you wyth scorpions. And so Jeroboam and all the people, came to Rehoboam the thryde daye, as the kynge had appointed, saying: come to me agayne the thryde day. And the kynge answered the people chollyshly, and lefte the olde mens counsell (that they gaue hym) and spake to them after the counsell of the yonger men, saying. My father made your poke greuouser, and I wyl make it greuouser. My father also chastised you wyth whippes, but I wyl chastise you wyth scorpions. And þ kynge herkened not vnto the people: for it was the ordinaunce of God, that he myght perfourme his sapenge, whych the Lorde spake by Ahiab the Bilonite vnto Jeroboam the sonne of Nabat.

And so when al Israel saw that the kynge regarded them not, the people answered the kynge with these wordes, sayinge: what porciõ haue we in Dauid: we haue no inheritaunce in þ sone of Isai. * To your tentes, O Israel, nowe se to thynne owne house Dauid. And so Israel departed vnto thes tentes howbeit ouer the chylde of Israel whych dwelt in the cytie of Iuda, dyd Rehoboam ragyne still. The kynge Rehoboam sent Auarum receyuer of the trybute. And all they of Israel stoned hym to dea. But kynge Rehoboam made spede to get him vp to hys charret, & to fflye to Ierusalem. And they of Israel rebelled agaynst þ house of Dauid, vnto this day. And whyle al Israel hearde that Jeroboam was come agayne, they sent & called him vnto þ multitude, & made him kynge ouer al Israel: & there was no tribe þ folowed the house of Dauid, but Iuda

6. par. 2. **Juda only.** * And when Rehoboam was come to Jerusalem, he gathered all the house of Juda with the tribe of Ben Iamin an hundred & four score thousande of chosen men (which were good warreours) to fight against the house of Israel and to brynge the kyngdome agayne to Rehoboam the sonne of Salomon.

¶ And the word of God came vnto Hemaia the man of God, sayenge: speake vnto Achobeam the sonne of Salomon kynge of Iuda, and vnto all the house of Iuda & Ben Iamin, and to the remnaunt of the people, sayenge: Thus sayeth the Lorde. Ye shall not go vp, no: yet fyghte agaynste poure wherberne the chyliden of Israel, retorne euery man to his house, for this thyng is my doynge. They hearkened therfore to the word of the Lorde & returned to depart, accordynge to the word of the Lorde. Then Jeroboab buylt Sichem in mount Ephraim, & dwelt ther in. And went from thence. * and buylt Denuel.

And Ieroboam thought in hys herte: nowe shall the kyngdome returne to the house of Dauid. And he sayd vnto the people go ye do sacrifice in the house of the Lorde at Ierusalem the shall the herte of this people turne agayne vnto the Lorde. Rehoboam kyng of Iuda: so that they hyl me and go agayne to Rehoboam kyng of Iuda.

And he saide vnto them, I haue a word from the Lord. * And he layde
his hand vpon the yonge toke counsell, & made two
calues of golde, & saide vnto them, It is muche
for you to go vnto Ierusalem. * Beholde, O Is-
rael: these are thy goddes, whych brought thee
out of the lande of Egypt. And he set the one in

The. tit. Chapter.

Crisboom being sacrificed unto the calves, is reprehended of the prophets. Kings bands bareth up, words be spoken is out against the prophet. The prophet is killed, a buried.

Rehold, there came a mid of God out of Iuda (by the word of the Lorde) vnto Bethel, & Jeroboam stood by the altare to put incense. And he cryed agaynst the altare in the word of the Lord & sayd, O altare altare, thus saith the Lorde: Beholde, a chyld shall be bozne vnto the house of Dauid, (Josia by name) & vpon the shall be offer the pictures of the hye altars that burnt incense vpon the, and innues bones shall be zente vpon the. And he gaue a token the same tyme, sayenge: This is the token, that the Lorde hath spoake it. Behold

Lord byd say vnto the. Thou shalt eat no bierd
no3 dyne anpe water) thy carkasse shall not
come vnto the sepulchre of the fathers.

¶ And so it came to passe, & when he had eaten
bierd and dronke, the prophet whiche brought
hym agayne, saddled hym an asse. And when he
was gone, * a lyon met hym by the waye, & slue
him, and his carkasse was cast in the waye, and
the asse stode thereby, and the lyon stode by the
coorse also. And men passed by, sawe the car-
casse cast in the way, and the lyon standing ther
by: and they came & tolde it in the towne where
the olde prophet dwelt. And when the prophete
that brought hym backe agayne from the way
hearde thereof, he sayde: it is the man of God. he
was disobedient vnto the wyrd of the Lord, and
therfore the Lord hath deliuered hym vnto the
lyon, whiche hath rent him and slayne hym, ac-
cording to the wyrd of the Lord, which he spake
vnto hym. And he spake to his sonnes, sayinge:
saddle me an asse: and so they byd. And he went
and foude his body cast in the waye, and the asse
and the lyon stode by the coorse. And the lyon
had not eaten the carkasse no3 hurt the asse. And
the prophet toke vp the body of the man of God
and layed it vpon the asse, and brought it agayne
and the olde prophet came to the cytye, to la-
ment, and bury hym. And he layed his bodye
in his owne graue, and they lamented ouer hym:
(Alas, my brother.)

¶ And when he had buried hym, he spake to his
sonnes, sayinge: When I am deed, let that ye bu-
rye me in the sepulchre wherein the man of God
is buried: laye my bones besydes his bones.

* For the saying which he cryed at the doore of
the Lorde agaynst the altar in Bethel (and a-
gaynst all the houses of hyaulters which are in
the cytie of Samarie) shall come to passe.

Howbeit, for all that, Jeroboam conuerted
not from his wyched waye: but turned backe, &
made of the lowest of the people, prestes of the
hyaulters. And whoso pleased hym, he fylled
his hande, and became prest of the hyaulters.
And this thyng turned to syn vnto the house of
Jeroboam, euen to destroye hym, and to bynne
hym to nought from the face of the earth.

¶ The xliii. Chapter.

¶ Jeroboams wyfe & chylde counsell of Abia the pro-
phet. Jeroboam dyeth. Alisha kyng of Egypt rob-
beth the house of the Lorde. Jeroboam dyeth, and
Abiam succeedeth hym.



¶ That tyme Abia the sonne of Jeroboam
fell sycke. And Jeroboam sayd vnto his
wyfe: vp (I praye the) and disguise thy

selfe, & thou be not knowen to be the wyfe of Jer-
oboam, & get the to Silo. For there is Abia the pro-
phet which told me: * I shuld be king ouer this
people. And take w the ten lounes & cracknels, &
a cruse of honny, and go to hym, & he maye tell the
what shall become of the chylde. And Jeroboams
wyfe byd so: and arose, and wente to Silo, and
came to the house of Abia. But Abia could not
se, for his eyes were warne bynne for age.

¶ And the Lorde sayd vnto Abia: Behold, the
wyfe of Jeroboam cometh to aske a thyng of the
for her son, for he is sycke. But thus shalte thou
saye vnto her: And when she came in, she feyned
her selfe to be an other woman. But whē Abia
hearde the sounde of her feet as she came in at the
doore, he sayde: come in thou wyfe of Jeroboam,
why feynest thou thy selfe to be an other? I am
sent to thee to shewe the heuere thynges.

So tel Jeroboam, thus sayth the Lord God
of Israel: (It repented me) forasmuch as * Jer-
oboam hath rebelled against me amonge the people, and made the
prynces ouer my people Israel: I byd eft the king-
dom away fro the house of Dauid, & gaue it the:
Reuerendeste, thou hast not bene as my seruante
Dauid, whiche kept my commaundementes, and
folowed me with all his herte, to do that which
is right in myne eyes: but hast done euill aboue
all that were before the, for thou hast gone and
made the other goddes, and molten ymages, to
prouoke me, and hast cast me behynde thy back:
therfore behold, I wyll bynne euill vpon the
house of Jeroboam, and wyl roote out from Je-
roboam, euen hym that * pylleth agaynst the
wall, and hym that is in pylon and fastaken in
Israel, and wyll take awaye the remnaunte of
the house of Jeroboam, as a man taketh awaye
donge, till he hath carryed out all.

* Whosoever of Jeroboams house dye in the
towne, hym shall the dogges cate: and he shal
dye in the felde that the foules of the ayre eat: for
the Lorde hath sayde it. Up therfore, and gette
the to thyne house. Behold, whē thy fore entree
into the cytie the chylde shall dye. And all they
of Israel shall mourne for hym, and bury hym:
for he only of Jeroboam shall come to the sepul-
chre, because in hym there is founde goodnesse
towards the Lorde God of Israel: in the house
of Jeroboam. Whereouer, the Lorde shall bynne
hym vp a kyng ouer Israel which shall destroye
the house of Jeroboam in that daye. But what
is it now? For the Lorde shall smyte Israel, as
when a reed is shaken in the water, and he shall
wede Israel out of this good lande, whiche he
gaue to they fathers, and shal scatter them be-
yonde the ryuer, because they haue made them
groues, and angered the Lorde. And he shal gync
Israel vp, because of the synnes of Jeroboam,
which byd synne, and made Israel to spenne.

¶ And Jeroboams wyfe arose, and departed,
and came to Thizab, and when she came to the
threshold of the doore, the chylde was deed. And
all Israel buried hym, and lamented hym, ac-
cording to the word of the Lord which he spake
by the hand of his seruante Abia the prophet.
And the rest of the thynges that concern Jeroboam,

howe

howe he warred, and howe he raygned. Behold, they are wyrtten in the booke of the Chronicles of the kynges of Israel. And the dayes whiche Jeroboam raygned were. xxi. yere. And when he was layed alleys with his fathers, Nabab his sonne raygned in his stede.

Rehoboam the sonne of Salomon raygned in Juda, and Rehoboam was. xli. yere old whē he begā to raygne, and raygned. xlii. yere in Jerusalem: the cytie which the Lord dyd choise out of all the tribes of Israel, to put his name there. His mothers name was Naama an Ammonite. And Juda brought wickednesse in the syght of the Lorde: and angered hym in mothinges then they fathers dyd in they synnes which they synned. For they also made them pylalters, pynges, and groues on every hye hyll, & vnder every thycke tree. And there was a flues of male chylidren in the lande, and they dyd accordyng to all the abhominacions of the nations which the Lord cast out before the chyliden of Israel. And it so tyned, & in the fyfte yere of kyng Rehoboam: Shishak kyng of Egypt came vpon agaynst Jerusalem, & toke a way the treasures of the house of the Lorde, and the treasures of the kynges house, & spoyled all that was to be had. And he toke away the spides of golde which Salomon had made. In whose stede kyng Rehoboam made brassen chyldes, and commytted them vnto the handes of the keepinge of the captaynes of the garde, which waited at the doore of the kynges house. And when the kyng went into the house of the Lorde: they of the garde bare them, and brought them agayne into the garde chambyze.

The rest of the wordes that concerne Rehoboam, and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And there was warre betwene Rehoboam and Jeroboam all they synes. And Rehoboam slepe with his fathers, and was buryed besyde his fathers in the cytie of David. His mothers name was Naama an Ammonite. And Abiam his sonne raygned in his stede.

The. xv. Chapter

Whiche Abiam raygned ouer Juda, and vyghten Ala successerly in his toun. The battayle betwene Ala and Baasa. Jehosaphat successerly Ala. Nabab successerly Jeroboam. Baasa kyllyth Nabab.

In the. xvi. yere of kyng Jeroboam the son of Nabat, raygned Abiam ouer Juda. The yere raygned he in Jerusalem, & his mothers name was Maacha the daughter of Abisalom. And he walked in all the synnes of his father, which he had done before hym: and his hert was not perfect to the Lord his God: as the herte of David his father. Neuertheles, for Dauid sake dyd the Lorde his God gyue hym a lyght in Jerusalem, that he set vp his sonne after hym, and to stablysh Jerusalem, because Dauid dyd that which was ryght in the syght of the Lorde, and turned from nothyng that he commaunded hym, all the dayes of his lyfe, & saue only in the matter of Gias the herbyte. And there was warre betwene Rehoboam and Jeroboam as long as they lyued. The rest of the wordes that concerne

Abiam, and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And there was war betwene Abiam, and Jeroboam. And Abiam slepe with his fathers, and they buryed hym in the cytie of David. And Ala his sonne raygned in his stede.

In the. xx. yere of Jeroboam kyng of Israel raygned Ala ouer Juda. xli. yere raygned he in Jerusalem, and his mothers name was Maacha, the daughter of Abisalom. And Ala dyd & lemed ryght in the eyes of the Lord, as dyd Dauid his father. And he toke awaye the whores hepres out of the lande, and put awaye all the abhominable ydoles that his father had made. And he put downe Maacha his mother from bearyng rule, because she had made pynges in groues. And Ala destroyed her pynges, and burnt them by the brooke Cedron. But the pylalters were not put downe. Neuertheles, Alaes herte was perfecte with the Lorde all his dayes. He brought in the holy vessels of his fathers (and he had dedicate) vnto the house of the Lorde: golde and syluer, and ierwels. And there was warre betwene Ala and Baasa, kyng of Israel all they dayes.

And Baasa kyng of Israel wente vpon agaynst Juda, and burye Rama, so he wold let none go out of in, to Ala kyng of Juda. Then Ala toke all the golde and syluer that was left in the treasures of the house of the Lord, & the treasures of the kynges house, & deliuered them into the handes of his seruantes, and Ala sent them to Benbadad the sonne of Tabrimon the sonne of Hezion kyng of Siria (that dwelte at Damasco) saying: there is a bonde betwene the and me, betwene my father and thy father. And behold, I haue sente vnto the a present of syluer, and gold, & thou come & bryake the bonde thou hast to Baasa kyng of Israel, & he may departe from me. So Benbadad herkened vnto kyng Ala, & let the captaynes of the hostes (which he had) agaynst the cyties of Israel, and smote Hion, & Dan, & Abel, Berh, Maacha, & al the regyon of Ceneroth, with all the lande of Arphithai. And when Baasa herde therof, he left buyldyng of Rama, and dwelt in Tiberia. Then kyng Ala made a proclamacion thowout al Juda, that none shulde be excused. And so they toke the stoncs of Ramah, and the ryuer (wherewith Baasa had buylded) & kyng Ala buyld with the the pyl of Ben Jamin and Giza. The remnaite of all the wordes that concerne Ala, and all his myght and all that he dyd, & the cyties whiche he buylded, are they not wyrtten in the booke of the chronycles of the kynges of Juda? Neuertheles, in his old age he was diseased in his fete. And Ala slepe with his fathers, and was buryed besyde his fathers in the cytie of David his father. And Jehosaphat his son raygned in his stede. And Nabab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Ala kyng of Juda, and raygned vpon Israel two yere. And he dyd euyl in the syght of the Lorde, walhyng in the wyape of his father, and in his synne wherewith he made Israel sin. And Baasa son of Abia

of Aſa (which was of ſoule of Maſar, conſpyred agaynſte hym, and Baſa ſmote hym at Gibbethon which is a cytie of ſ Philſtines, for Adab and all Iſrael layed ſiege at Gibbethon. Even in the thyrde yere of Aſa kyng of Iuda, dyd Baſa ſlaue hym, and ragned in his ſtede.

* And it ſortuned, that when he was kyng, he ſmote all the houſe of Jeroboam, and lefte hym nought that breathed, but yll he hadde put hym cleane out, accordyng to the ſaying of the Lord which he ſpoke by his ſervant Aſa the ſerlomite: becauſe of the ſpynes of Jeroboam where-with he ſpyned, and made Iſrael ſpyn, wde he w his prouocacib angered ſ Lord God of Iſrael.

The reſt of the wordes that concerne Adab and all that he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Iſrael? And there was warre betwene Aſa and Baſa kyng of Iſrael, all they dayes.

So in the thyrde yere of Aſa kyng of Iuda, began Baſa the ſonne of Aſia to ragnen ouer all Iſrael in Thirza. xxiii. yere. And he dydde that whyche is euyl in the ſyghte of the Lord, walkyng in the waye of Jeroboam, and in his ſpynne, which made Iſrael to ſpynne.

¶ The. xvi. Chapter.

¶ Jehu prophesyeth agaynſt Baſa, whomeſa ſuccedeth. zimey thyllyth the matter elia, and deſceyved ſ ſonke of Baſa. Ahab ſuccedeth Ahab, and ſaboth to wyle wyched Jezabel.

¶ When the worde of the Lord came to Jehu the ſonne of Hanani agaynſt Baſa, ſayinge: ſo ſalmoche as I exalted the oute of the duſte, and made the captayne ouer my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſpynne, to angre me with they ſpynes: Beholde, I wyll rote out the poſteritie of Baſa, and the poſteritie of his houſe, & wyll make his houſe lyke the houſe of Jeroboam the ſonne of Abat. * That man of Baſa whiche dyeth in the cytte, hym ſhall the dogges eate: and that man of hym which dyeth in the feldeſ, ſhall the foules of the ayre eate.

The reſt of the wordes that concerne Baſa and what he dydde, and his power, are they not wyrtten in the booke of the Chronicles of the kynges of Iſrael? And ſo Baſa ſlept with his fathers, and was buried in Thirza. And Ela his ſonne ragned in his ſtede. And by the hande of the prophet Jehu the ſonne of Hanani, came the worde of the Lord agaynſt Baſa, and agaynſt his houſe, and agaynſt all the wychedneſſe that he dyd in the ſyght of the Lord (in angrynge hym wyth the worke of his owne handes) that he ſhoulde be lyke the houſe of Jeroboam, and becauſe he kyled hym: *ow (that is to ſay) Jehu the ſonne of Hanani the prophet.*

The. xxvi. yere of Aſa kyng of Iuda began Ela the ſonne of Baſa to ragnen ouer Iſrael in Thirza, two yere. And his ſervant zimey, whiche was captayne of halfe his charettes conſpyred agaynſte hym, as he was in Thirza dyynyng: and was donk in the houſe of Aza ſharde of his houſe in Thirza. And zimey came and ſmote hym, and kyled hym in ſ xxvi. yere

of Aſa kyng of Iuda, and ragned in his ſtede. And it ſortuned that when he was kyng, * and late on his ſeate, he ſure all the houſe of Baſa, not leaſing thereof one to pſſe agaynſt a wal. Pea, he ſure his kynſfolkes and fredeſ alſo. And thus dyd zimey deſtroye all the houſe of Baſa, accordyng to the worde of the Lord whiche he ſpoke agaynſt Baſa by the hande of Jehu the prophet, for al the ſpynes of Baſa, and ſpynes of Ela his ſonne, whiche they ſpyned and made Iſrael to ſpynne, and angred the Lord God of Iſrael with they vanyties. The reſt of the wordes that concerne Ela, and all he dyd: are they not wyrtten in the boke of the chronicles of the kynges of Iſrael?

In the. xxvii. yere of Aſa kyng of Iuda dyd zimey ragnen. vii. dayes in Thirza, and the people was then in the hoſt beſiegyng Gibbethon a cytie of the Philſtines. And the people of the hoſte hearde one ſape: zimey hath conſpyred, and ſlape the kyng: wderſore all they of Iſrael made Amri (the captayne of the hoſte) kyng ouer Iſrael that ſame daye, even in the hoſte. And Amri departed wyth hym, and they beſieged Thirza. And when zimey ſawe, that ſ cytte muſt nedes be taken, he went into the palace of the kynges houſe, and burnt hym ſelfe and the kynges houſe with fyre, and ſo dyed for his ſpynes whiche he ſpyned, in doing that which is euyl in the ſyght of the Lord, and in walkyng in the waye of Jeroboam and his ſpynes which he dyd, and in that he made Iſrael to ſpynne.

The reſt of the wordes that concerne zimey, and the treaſon that he wrought, are they not wyrtten in ſ boke of the Chronicles of ſ kynges of Iſrael? Then were the people of Iſrael deuyded into two partes, for halfe ſ people folowed Thibni the ſonne of Sinath making him king and the other halfe folowed Amri. But the people that folowed Amri pryncypled agaynſte the people that folowed Thibni the ſonne of Sinath. And ſo Thibni dyed, and Amri ragned.

In the. xxxi. yere of Aſa kyng of Iuda began Amri to ragnen ouer Iſrael twelue yere. Syre yere ragned he in Thirza. he bought the byll Schomron of one Decomar for two talentes of ſyluer, and buyt in the byll, and called the name of the citie which he buile after ſ name of Deche mar, which had ben owner of the byll Schomron. But Amri wrought that whych was euyl in the eyes of the Lord, and dyd woſe then all that were befoze hym. For he walked in all the way of Jeroboam the ſonne of Abat, and in his ſpynes that made Iſrael ſpynne: to angre ſ Lord God of Iſrael with they vanyties. The reſt of the wordes that concerne Amri, and all that he dyd, and his ſtrengthe that he ſhewed: are they not wyrtten in the boke of the Chronicles of the kynges of Iſrael? And ſo Amri ſlept wyth his fathers, and was buried in Schomron, and Ahab his ſonne ragned in his ſtede.

In the. xxxviii. yere of Aſa kyng of Iuda began Ahab the ſon of Amri to ragnen ouer Iſrael, & the ſame Ahab the ſonne of Amri ragned ouer

G. ii. Iſrael

Israel in Samaria. xlii. years. And Ahab the sonne of Aziel dyd euyl in the syght of the Lorde aboute all that were before hym. For it seemed vnto him but a lyght thing to walke in the synnes of Jeroboam the sonne of Nabat. He toke Jezabel also the daughter of Ethbaal kyng of the Sidonites to wyfe, and * wente and serued Baal, and worshypped hym. And he reared vp an auter of Baal in the temple of Baal, which he had buylded in Scomeron. And Ahab made groues, and proceded further in angryng the Lorde God of Israel, then all the kynges of Israel that were before hym.

iii. reg. i. a.

Joel. vi. d.

Joel. vi. d.

In his dayes dyd hiel of Bethel buylde Jericho. And it cost hym Ahiham his eldest sonne when he layed the foundation, and hys pongest sonne Segub when he set vpon the gates, accordyng vnto the worde of the Lorde: * whiche he spake by Josua the sonne of Nun.

The. xvii. Chapter.

Elia is nourished and fed of ravens, and after is sent to zaphath (otherwise called Achaz) to a woman whole chyld he caried in lye.

And Elia the Thersiter (which was of the inhabitours of Silad) sayde vnto Ahab: * as truly as the Lorde God of Israel liueth, before whom I stand * there shalbe neither dewe nor rayne these yeres, but accordyng to my word.

iii. reg. xvi. d.

Joel. vi. d.

Joel. vi. d.

And the worde of the Lorde came vnto hym saying: get the hence, & turne the eastward, and byde thy selfe in the brooke Cherith, for is it that I saye to the Lorde: Thou shalt dymne of Syria: & I haue commaunded the rauen to fede the there. And so he wnt, & dyd accordyng vnto the worde of the Lorde. For he went, and dwelt by the brooke Cherith this before Jordan. And frauens brought him byed & flesch in the morning, and lykewise byed and flesch in the evening, and he drank of the brooke. And it chaunced after a whyle, & the brooke dried vp, because there fell no rayne vpon the earth. * And the worde of the Lorde came vnto hym, saying: * vp, and get the to zaphath, which is in Sidd, and dwell there.

Ezech. xlii. d.

Judith. xlii. d.

Beholde, I haue commaunded a wyddowe there, to sustayne the. So he arose: & wet to zaphath. And wher he came to the gate of the cytie the wyddowe was there gathering fykes. And he called to her, and sayd: * set me I praye the, a lytle water in a vessel, & I maye dymne. And as she was going to set it, he cryed after her, and said: dymne me I praye the, a morsell of byed also in thyne hande. She sayde: As truly as the Lorde thy God lyueth, I haue no byed ready but eue an handefull of mele in a barell, and a lytle oyle in a cruse. And beholde, I am gathering two fykes for to go in, and byesse it for me and my sonne, that we maye eate, and dye.

And Elia sayd vnto her: feare not, come and do as thou hast sayde, but make me therof a lytle cake fyfte of all: and dymne it vnto me, and afterwarde make for the, and thy sonne. For thus sayeth the Lorde God of Israel: the mele in the barell shal not be wasted: neyther shal the oyle in the cruse be diminished, vntill the Lorde haue sent rayne vpon the earth. And she went,

and dyd as Elia sayde. And she and her house dyd eate a good space, and the mele wasted not out of the barell, neyther was the oyle spent out of the cruse, accordyng to the word of the Lorde, which he spake by the hande of Elia. * And after these thynges it happened, that the sonne of the wyfe of the house fell sycke. And his synchelle was so sore, & there was no byeth left in hym. And she sayd vnto Elia: what haue I to do with the, O thou man of God: art thou come vnto me to call my synne agayne to remembrance, and to slaye my sonne? he sayde vnto her: gyue me thy sonne, and he toke hym out of her lappe, and caried hym vp into a loft, where he abode, and layed hym vp in his owne bedde, and called vnto the Lorde, and sayd: O Lorde my God, haste thou punished also this wyddowe (with whom I dwell as a stranger) and haste slayne her sonne: * And he stretched hym selfe vpon the chyld the thre tymes, & called vnto the Lorde, & sayde: O Lorde my God: let this chyldes soule come into him agayne. And the Lorde herde the voyce of Elia, and the soule of the chyld came in to hym agayne, and he reuyned. And Elia toke the boye, and brought him downe out of the chyld into the house, and deliuered hym vnto his mother, and Elia sayd: beholde, thy son lyueth. And the womā sayd vnto Elia: now I knowe that thou art a man of God, and that the word of the Lorde in thy mouth is true. * And

D

iii. reg. xvi. d.

The. xviii. Chapter.

Elia is sent to Ahab. Obadiah (otherwise called Abdia) byeth an hundred prophetes. Elia killeth al Baals pyrophetes, and afterwarde a rayneth rayne.



After proccesse of manye dayes, the worde of the Lorde came to Elia, in the thyrde yere, sayinge: go the we thy selfe vnto Ahab, and I * wyl sende rayne vpon the earth. And Elia went to shewe hym selfe vnto Ahab, and there was a great samishment in Scomeron. And Ahab called Obadiah, whiche was the gouernour of his house: & Obadiah feared God greatly: For when Jezabel destroyed the pyrophetes of the Lorde, he toke an hundred prophetes, and hysd them, bytpe men in one cause, and bytpe in an other, and prouyded byed and water for them. And Ahab sayde vnto Obadiah: go into the lande, vnto all the fountaynes of water and vnto all the brookes, if happely we maye fynde grasse to save the horses and the mules, & that we destroye not some of the bestes. And so they deuyded the lande betwene the to walke thowoe it. Ahab went one waye by hym selfe, and Obadiah went an other waye by hym selfe. And it

Ezech. xlii. d.

B And it chanced, that as Obadia was in the waye, Elia met him. And Obadia knewe him: and fell on his face, and sayde: arte not thou my lord? Elia: And he answered hym: I am he. So and sei the lord: beholde, Elia is here. He sayd: what haue I synned, that thou woldest deliuer the seruante into the hand of Ihab, to slaye me? As truly as the Lord thy God liueth, there is no nation of kyngdom, whither my lord hath not sct to seke the. And when they sayd: he is not there, he toke an oth of the kyngdom and nation, wher he founde the not. And now thou sayest: go and tell thy lord, that Elia is here. And as soone as I am gone from the, the spyute of the Lord shal carry the into some place that I doo not knowe, and so when I come, and tell Ihab, and he can not fynde the, he shal slaye me. But I thy seruant seace the Lord from my youth vp. Was it not tolde my lord, what I dyd when Ihabel slue the Prophetes of the Lord, how I dyd an hundred men of the Lordes Prophetes, fyfthe men in one caue, and fyfthe in another, and poynted them of breede and water? And now thou sayest: go thou now and seke the thy lord, beholde Elia is here, that he maye slaye me.

C And Elia sayde: as truly as the Lord of hostes lyueth, before whome I stande, I wyll shewe my selfe vnto hym this daye. So Obadia went to mete Ihab, and tolde hym. And Ihab went to mete Elia. And it fortuned, that when Ihab sawe Elia, he sayde vnto hym: arte thou he that troubleth Israel? he answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lord, & thou hast folowed Baal. Howe therfore sende, and gather to me all Israel vnto mount Carmel, & the prophetes of Baal: foure hundred and fyfthe, and the prophetes of the groves foure hundred, whiche eate of Ihabels table. So Ihab sente vnto all the chyldren of Israel: and gathered the prophetes together vnto mount Carmel.

D And Elia came vnto all the people, and sayd: howe longe haue ye betwene two opinions? If the Lord be God, folowe hym: but if Baal be he, then go after hym. And the people answered hym not a worde. Then sayd Elia vnto the people agayne: I onely remaine a Prophete of the Lord: But Baals prophetes are foure hundred, and fyfthe. Let them therfore gyue vs two oxen, and let them chole the one, and cut hym in peces, and laye hym on wood, and put no fyre vnder, and I wyll dresse the other ox, and laye hym on wood, and wyll put no fyre vnder. And call ye on the name of poney god, and I wyll call on the name of the Lord: and then the God that answereth by fyre, let hym be God.

E And all the people answered, and sayd: it is well spoken. And Elia sayd vnto the prophetes of Baal: chole you an ox, and dresse hym fyre, (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one ox that he had gyue them, and they dresed it, & called on the name of Baal, from morninge to noone: saying: O Baal heare vs.

But there was no voyce, nor one to answer. And they lepe vpon the alter that they had made. And at noone it fortuned, that Elia mocked them, and sayd: crye loude, for he is a god: peradventure he is eathing or occupied (in folowing of his enemyes) or is in his iourney, or happye he slepeth, and must be awaked with your crye. And they cryed loude, and cutte them selues as they manner was, with knyues and launcers, tyll the bloode folowed on them. And it chanced, that when myddaye was passed, they propheted, vntill the tyme of the euenynge sacrifice. But there was neyther voyce nor one to answer, nor any that regarded them.

And Elia sayd vnto all the folke: come to me. And all the people came to hym. And he repared the auttare of the Lord that was broken. And Elia toke xii. stoones, accordynge to the nombre of the xii. trybes of the sones of Jacob, (vnto whome the worde of the Lord came, saying: * Israel shalbe thy name. And with the stonnes he made an autter in the name of the Lord. And he made a ditcheround about the alter, as bryde as two foorlozes of the corne felde. And he put the woode in ordre, and hewed the oxe in peces, and layed him on the wood, & sayd: fyll foure barels with water, and poure it on the burnt sacrifice, and on the wood. And he sayd: do so agayne. And they dyd so the second tyme. And he said agayne: doo it the thyrde tyme. And they dyd it yet the thyrde tyme. And the water ranne round about the auttare: & he fylled the pye with water also.

And it fortuned, when the tyme came (wherin the burnt sacrifice of the euenynge used to be offered) Elia the prophet came, & sayd: Lord God of Abraham, Ihabac of Israel, it shall be knowne this daye, that thou arte the God of Israel, and that I am thy seruant, and that I haue done all these thynges at thy commaundement. Heare me (O Lord) heare me, & this people maye knowe that thou art the Lord God, and that thou hast turned the pye hert agayne now at the last. And the fyre of the Lord fell, and consumed the burnt sacrifice, the wood, the stonnes and the dust, and lyched vp the water that was in the pye. And when all the people sawe it, they fell on theyr faces, and sayde: The Lord, he is God: the Lord he is God. And Elia sayd vnto them: Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought them to the brooke kilde, and slue them there. And Elia sayd vnto Ihab: Get the vp, and eate & drynke, for there is a sounde of moche rayne. And so Ihab wente vp, to eate and to drynke, and Elia wente vnto the toppe of Carmel. And he layed hym selfe flatte vpon the earth, and put his face betwene his knees, and sayd to his seruant go vp (I praye the) and loke toward the way of the see. And he went vp and loke, and sayd: there is nothyng. And he sayd: go agayne seuen tymes. And it fortuned, that at the seuen th tyme, he sayd: beholde, there aryseth a lytle cloude of the see lyke a mannes hande. He sayd: Go, and saye vnto Ihab: Wake faste thy charette, and get the downe, that the rayne stoppe not.

G. iii. And

And it came to passe, that in the meane while, that heauen was blacke with cloudes & wynde and ther was a great rayne. And Abab gat vp and came to Jezrael. And the hand of the Lord was on Elia, and he gyved vp his loynes, and ranne before Abab tyll he came to Jezrael.

The xix. Chapter.

Elia rising from Jezabel, is nourished of the angel of God: and is commended to anoynt Azael, Jazai, and others, whome the Hebrews call Elia.

2 And I hab tolde Jezabel, all þe Elia had done, and how he had slayne al the prophetes with the swerde. Then Jezabel sent a messenger vnto Elia, sayinge: *so and so let the goddes do to me, yf I make not thy soule: lyke one of theys by tomozowe this tyme. When he sawe that, he arose, and wet for his lyfe, and came to Beersaba in Iuda, and left his seruait there. But he hym selfe went a dayes iourneye into the wilderneße, and came and sate doونه vnder a Juniper tree, and despyed for his soule, that he myght dye, and sayd: *it is now ynough (O Lorde) take my soule, for I am not better, then my factheys.

11. Reg. ii. b

1. Sam. xiii. l.

3 And as he laye and slept vnder the Juniper tree, beholde, an angell touched hym, and sayde vnto hym: vp, and eate. And when he looked aboute hym, beholde, there was a lofe of bryled bread, & a vessel of water at his heed. And he did eate and drynke, and layed hym downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme, and touched hym, and sayd: vp and eate, for thou hast yet a great iourneye. And he arose, and did eate and drynke, and walked in the strength of that meate *fourtye dayes and fourtye nyghtes, euen vnto hozeb the mount of God. *When he came thither in to a caue, he lodged therein all nyght.

11. Reg. xiii. b
1. Sam. xiii. l.

C And beholde, the worde of the Lorde came to hym, & sayd vnto hym: what doest þe here Elia? And he answered. I haue ben gelous for þe Lord God of hostes sake. For the chyldren of Israel haue forsaaken thy couenaunte, *broken downe thyne alters, & slayne thy prophetes with the swerde, & I only am left, & they seke my lyfe to take it away. And he sayd: come out, and stande vnto þe mount before the Lord. And beholde, *the Lord went by a myghty strong wynde & rēt the mountaynes, & brake þe rockes before the Lorde. But þe Lord was not in þe wynde. And after the wynde came an earthquake. But the Lord was not in the earthquake. And after the earthquake came fyr: but the Lord was not in the fyr. And after þe fyr came a small styl voyce. And when Elia herd it, he couered his face wth his mantel, & wet out, & stode in þe entering in of the caue. And beholde, there came a voyce vnto hym, & sayde: what doest thou here Elia? And he answered: I haue bene gelous for the Lorde God of hostes sake, because the chyldren of Israel haue forsaaken thy couenaunte, cast downe thyne alters and slayne thy prophetes wth the swerde, & I only am left. And they seke my lyfe to take it away. And the Lord sayd vnto hym: go & turne thy way to the wylberneße vnto Damascus, & thou mayest

1. Sam. xiii. l.

1. Sam. xiii. l.

anoynt *hazael kyng ouer Siria. And Iehu the sonne of Nimshi shalt thou anoynt kyng ouer Israel. And Elia þe son of Saphat of Abel Mepholah shalt anoynt to be prophete in thy roome. And it shall come to passe, þe whoso escapeþ þe swerde of hazael, him shall Iehu slaye: & yf any man escape þe swerde of Iehu hym shall Elia put to death. And thereto *I haue left me vnto in Israel, of which neuer man bowed his knees vnto Baal, nor kylled hym with his mouth.

11. Reg. xiii. b
1. Sam. xiii. l.

1. Sam. xiii. l.

So he departed thence, & founde Elia the son of Saphat plowynge, & hauynge twelue pohe of oren before him, and he wth the twelue. And Elia wet by hym, and cast his mantel vpon hym. And he left þe oren, & ran after Elia, & sayd: *let me I praye the, kille my father & my mother, & then I wyl folowe the. He sayd vnto him: go backe agayne, for what is it þe I haue done to the? And when he went backe agayne from him, he cooke a couple of oren, & slue them, and dyelled the flesch wth the instrumentes of the oren. and gaue vnto the people, and they dyd eate. And then he arose and went after Elia, and mynistred vnto him.

D

1. Sam. xiii. l.

The xx. Chapter.

The first and seconde tyme that Hamaria was besieged of Benhadab kyng of Siria.

A And Benhadab the kyng of Siria gatherd all the host together, hauynge xxxii. kynges with him, and horses, & charrettes: and went vp, and besieged Hamaria, & warred agaynst it. And he sent messengers to Abab kyng of Israel, into the cite, and sayd vnto hym: thus sayeth Benhadab: Thy syluer and thy golde is myne, and the sayest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered, and sayd: My lorde kyng accordyng to thy sayinge, I am thyne, and all that I haue.

And when the messengers came agayne, they sayd: thus sayeth Benhadab: For as moche as I haue sent vnto the, sayinge: thou shalt deliuer me thy syluer and thy golde, and thy wyues and thy chyldren: I wyl therfore sende my seruantes vnto the tomozow this tyme: and they shall se arche thyne house, and the houses of thy seruantes. And what soeuer is pleasaunt in thyne eyes, they shall take it in theyr handes, and bying it away. Then the kyng of Israel sent for all the elders of the lande, & sayd: take heede I praye you, and se how this felow goeth about mischefe. For he sent vnto me for my wyues, for my chyldren, for my syluer and for my golde: and I denyed hym not. And all the elders and all the people sayde, herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadab: tel my lorde the kyng, all that thou dyddest send for to thy seruant at þe fyrst tyme that I wil do, but this thing I may not do. And the messengers departed and brought answer agayne. And Benhadab set vnto hym agayne, and sayde: thus and thus do the goddes to me, yf the dust of Hamaria be ynough for al þe people that folowe me, to take euery man an handfull. And the kyng of Israel answered, and sayde: tel hym: Let not him that putteth on his barnelle boost him selfe, as he that putteth it of.

And it

And it fortuned, that when Benhadad hearde, that cydinges as he was with the kynges dymyng within the paultions, he sayd vnto his seruantes: put on your barnells, and they set them selues in aray agaynst the cytye.

C And beholde, there came a prophete vnto Ahab kyng of Israel, saying: thus sayeth the Lord: hast thou bene all this greete multitude? Behold, I wyl deliuer it into thine hand this day and thou shalt knowe, that I am the Lord. And Ahab sayd: by whom? he sayd: thus sayeth the Lord: euen by the seruantes of the gouernours of the Syries. he sayd agayne: Who shall ordeyne the battayle? and he answered: thou. That he nombred the seruantes of the gouernours of the Syries, and they were two hundred, & xxii. And after them also he nombred all the people, all the chyldren of Israel euen seuen thousande. And they wente oute at noone: but Benhadad dyd hymke tyll he was drunken in the pauplyngs, bothe he and the kynges: euen. xxxii. kynges, that holpe hym. And the seruantes of the gouernours of the Syries went out tyll.

D And Benhadad set out, and they shewed him, sayinge: there are men come oute of Samaria. he sayde: Whether they be come oute for peace, take them aliove: or whether they be come oute to fyght, take them yet aliove. And so those ponge men of the gouernours of the Syries came out of the cytye, & the doost after them, and they slue euery one his enemye that came in his way. And the Syrians fled, and they of Israel folowed after the. And Benhadad the kyng of Siria escaped on an horse with his horsemen. And the kyng of Israel went out, and smote the houses & charettes, and w a great slaughter slue he the Syrians.

And there came a Propheet to the kyng of Israel, and sayde vnto hym: goo forthe, and playe the man, be wyse and take hede what thou dost: for when the peare is gone aboute, the kyng of Siria wyl come vp agaynst the. And the seruantes of the kyng of Siria sayde vnto hym: The goddesses of the hylls are they; goddesses, and therefore they had the better of vs: but let vs fyghte agaynst the in the playne, and for what we wyl, we shall haue the better of them. And this doo: take the kynges away, euerpe man oute of his place, and put dukes in theyr roumes. And doo thou nombze the an doost, lyke the doost that thou hast lost: such houses and such charettes, and we wyl fyght agaynst the in the playne, and thou shalt se vs get the better of them. And he berkened vnto theyr voyce, and dyd euen so.

E And it fortuned, that after the yere was gone aboute, Benhadad nombzed the Syrians, & went vnto Aphek to fyght agaynst Israel. And the chyldren of Israel were nombzed, and w theyr hole nombze went they agaynst them, and the chyldren of Israel pyched before them, lyke two lytle flockes of kyddes: but the Syrians fylled the countrey: And there came a ma of God, and sayde vnto the kyng of Israel: thus sayeth the Lord: Because the Syrians haue sayde: The Lord is but God of the hylls, & not God of the valleyes: therefore wyl I deliuer all this great

multitude into thine hande, and ye shall knowe that I am the Lord. And they pitched one ouer agaynst the other seuen dayes, & it came to passe that in the seuen daye the battayle was toynd. And the chyldren of Israel slue of the Syrians an hundred thousande footemen in one daye. But the rest fled to Aphek into the cytye. And there fel a wall vpon. xxvii. thousand of the men that were left. And Benhadad fled, and came into the cytye, from chambze to chambze.

And his seruantes sayd vnto hym: Behold, we haue herd say: that the kynges of the house of Israel are merciful kynges. We wyl therefore put sackcloth about our loynes and ropes about our neckes, & go out to the kyng of Israel: so happily he wyl lene the lyfe. And so they gyrded sackcloth about theyr loynes, and put ropes about theyr hedes, & came to the kyng of Israel, & sayd: Thy seruant Benhadad sayth: I praye the let me lyue. he sayde: is he yet aliove? he is my brother. And they toke that word for good lucke, & hastily caught it out of his mouth, and sayd: yea thy brother Benhadad. he sayd: go, byng him hether. And Benhadad came out vnto hym, & he caused hym to come vp vnto a charet. And he sayd vnto him: the cyties which my father toke fro thy father I wyl restore agayne. And thou shalt make stretches for me in Damasco, as my father dyd in Samaria. And I wyl make an appoyntment with the, & sende the away. And so he made an appoyntment w hym, & sent him away.

And there was a certayne man of the chyldren of the prophetes, which sayd vnto his neyghbour in the woide of the Lord: smyte me I pray the. And the ma wold not smyte him. That sayd he vnto him: because thou hast not berkened vnto the voyce of the Lord, beholde, alsoone as thou art departed fro me I wyl slaye the. And it came to passe, & alsoone as he was departed fro hym, a lyon found him & slue him. Then he found another man, & said: smite me I pray the. And the ma smote him, so that in smyting he wounded hym. So the prophet went forth, & wayted for the kyng by the way, & put him selfe out of knowledge w althes which he layd vpon his face. And when the kyng came by, he crept vnto the kyng, & sayd: thy seruant went out in the myddes of the battayle: & beholde, there went a way a man, who an other man brought vnto me, and sayd: kepe this man. And if he be missed or lost, thy life shall goe for his: or els thou shalt paye a talent of syluer. And as the seruant had here & there to do, he was gone. And the kyng of Israel sayd vnto him: eue so shall thy iudgement be, as thou hast defyned it thy selfe.

And he hasted, and toke the althes awaye fro his face: and the kyng of Israel knew him that he was of the prophetes: And he sayd vnto him thus sayeth the Lord: because thou hast let go a man that is in my curse, thy lyfe shall goe for his lyfe: and thy people for his people. And the kyng of Israel wente to his house, waywarde and in dyspleasure, and came to Samaria.

The xxii. Chapter.

Chazael commaunded to kill Naboth, for the bynne payde that he refused to sell to Ahab. Heling eysenbery Ahab, and his reyners.

C. liii. After

After these thynges it chaunced, þat Naboth the Jezrabelite had a vine-
parde in Jezrabell, barde by the pa-
lace of Ahab kyng of Samaria.
And Ahab spake vnto Naboth,
saying: * Gue me thy vineparde, that I maye
make me a garden of herbes thercof, bycause it
lyeth so nye myne house: and I wyl gue the for
it a better vineparde then it is: or rather yf it
pleaseth the, I wyl gue the, the worth of it in mo-
neye. And Naboth sayd to Ahab: the Lorde for-
byd that fro me, that I shulde gue the inheri-
taunce of my father vnto the.

And Ahab came into his house heuy and euill
apayed, bycause of the worde whiche Naboth
the Jezrabelite had spoken vnto hym, for he had
sayd: I wyl not gue the the inheritaunce of my
fathers. And he layed him downe vpon his bed
and turned awaye his face ^{on (to the wall)} þat wolde
eate no bredd. And Jezabel his wyfe came to him
and sayd vnto him: why is thy sprytle so way-
warde, that thou eatest no bredd? And he sayde
vnto her: For I spake vnto Naboth the Jez-
rabelite, and sayd vnto hym: Gue me thy vine-
parde for moneye, or els yf it pleaseth the, I wyl
gue the an other vineparde for it. And he an-
swered: I wyl not gue the my vineparde.

And Jezabel his wyfe sayd vnto hym: Wost
thou thus gouerne the kingdome of Israel? vp,
eat bredd, and set thynne here at rest, I wyl gue
the the vineparde of Naboth the Jezrabelite.
And so he wrote a letter in Ahab's name, and
sealed it with his scale, and sent the letter vnto
the elders, and to the nobles that were in his ci-
tye dwellynge with Naboth. And he wrote in
the letter, saying: Proclaime a fast, and let A-
both on hys amonge the people, and let two vn-
thyftes befoze hym, to beate ^(to) hym. And he wrote
agaynst hym, saying: thou dydest blasphemie
God and the kyng. And then carpe hym oute,
and stoned hym to death.

And the men of hys ctye, that is to saye:
whych dwelle in hys ctye, byd as Jezabel had
sent vnto them: as it was wyrtten in the letter,
whiche she had sent vnto them. They proclai-
med fastyng, and let Naboth amonge the chefe
of the people, and there came in two men (the
chyldren of Belial) and sat befoze him. And the
two unthyspe persones wyrtelled agaynst
Naboth in the presence of the people, sayinge:
Naboth dyd blasphemie God and the kyng.

Jeru. vii. 9

* And they carped hym out of the ctye, and ston-
ed him with stones, that he dyed. And whā they
sente to Jezabel, sayinge: Naboth is stoned to
death. And it fortuneth, when Jezabel herd that
Naboth was stoned to death, she sayd to Ahab:
vp, and take possession of the vineparde of Na-
both the Jezrabelite, whiche he denyed to gue
the for moneye, for Naboth is not aloue, but
deed. And when Ahab herd that Naboth was
deed, he stode vp to godowne to þe vineparde of
Naboth þe Jezrabelite, to take possession of it.

E And the worde of the Lorde came vnto Elia
the Theluite, sayinge: vp, and goo downe to
mee Ahab kyng of Israel, whiche is in Sa-

maria. For so, he is gone downe to the vineparde
of Naboth: to take possession of it. And therefore
shalt thou saye vnto hym: thus sayeth the Lorde:
hast thou kyled, and gotten possession? And
thou shalt speake vnto hym, sayinge: thus sayeth
the Lorde: * In the place wher dogges lyched
the bloode of Naboth, shall dogges lyche euen
thy bloode also. And Ahab sayde to Elia: haste
thou founde me, O thou myne enemye? he an-
swered: I haue founde the: for thou art euen sold
to worke wickednesse in the syght of the Lorde.
Beholde, I wyl bypunge euill vpon the, & wyl
make cleane ryddaunce of thy posterite, and
wyl * destrope from Ahab, euen him þat maketh
water agaynst the wall, and hym that is shut
vp, and lette behynde in Israel, and wyl make
thynne house lyke the house of Jeroboam the son
of Ahab: and lyke the house of Baasa the sone
of Aha, for the prouocacyon wherewith thou
hast prouoked, and made Israel to synne.

And of Jezabel spake the Lorde, sayinge:
* dogges shall eate Jezabel, in the possession of
Jezrabell. And he that dyeth from Ahab in the
towne, hym shall dogges eate: and he that dyeth
in the feldes, hym shall the foules of the ayre eat.
But there was none lyke Ahab, whiche dyd euen
sell hym selfe, to worke wickednesse in þe syght
of the Lorde: and that bycause that Jezabel hys
wyfe psyched hym for ward. he dyd excedyng
abominably, in folowynge foule dools, accor-
dyng to all thynges as dyd the Ammonites,
* whome the Lorde cast out befoze the chyldren
of Israel.

And it fortuneth, that when Ahab herd those
wordes, * he rent his clothes, and put sackcloth
about his fether, and fasted, and lape in sackcloth
and went barefote. And the worde of the Lorde
came to Elia the Theluite, sayinge: seest thou
howe Ahab humbled hym selfe befoze me? by-
cause he submytted hym selfe befoze me, I wyl
not bypunge that euill in hys dayes: but in hys
sonnes dayes, wyl I bypunge euill vpon hys
house. And they contynued the yere wythoute
warre betwene Syria and Israel.

¶ The xxiiij. Chapter.

*¶ Four hundred falsse prophetes doo counsaile
Ahab and Jehosaphat to warre agaynst Ma-
nach. Early in the mornynge they set out,
for whiche he is smytten, and put in prison.
¶ Of Ahasia the wyfe called Jehosiah.*

Ad * in the thyrde yere byd Je-
hosaphat the kyng of Juda,
come downe to the kyng of Is-
rael. And the kyng of Israel
sayde vnto hys seruauntes:
knowe ye not that Ramoth in
Gilead is ours? and we lyt styll, and take it not
out of the hande of the kyng of Syria. And he
sayde vnto Jehosaphat: wyte thou come wyth
me to battayle agaynst Ramoth in Gilead?
And Jehosaphat sayde vnto the kyng of Isra-
el: * I wyl be as thou arte, and my people shal
be as thynne, and my horses as thynne.

And Jehosaphat sayde vnto the kyng of Is-
rael: * altho counsaile, I praye the, at the worde
of the Lorde todaye. And then the kyng of Is-
rael

rael gathered the prophetes together vpon * a four hundred men, and sayd vnto them: Shall I go agaynst Ramoth in Gilead to battayle, or shall I let it alone? And they sayd go vp: for the Lorde shall deliuer it into the handes of the kyng. And Jehosaphat sayde, is there here neuer a prophet of the Lorde more, & we myght enquire of hym? And the kyng of Israel sayd vnto Jehosaphat: there is yet one man (Michea's sonne of Jimla) by whom we maye aske counsaile of the Lorde. But I hate him, for he doth not prophesie good vnto me, but euill. And Jehosaphat sayd: let not the kyng say so. Then the kyng of Israel called a chamberlayne, and sayd let Michea the sonne of Jimla hyther at ones.

And the kyng of Israel and Jehosaphat the kyng of Iuda set either in his seate, and they apparell on them: in a voyde place besyde & entering in of the gate of Samaria, and all the prophetes prophesied before them. And Iedekia's sonne of Canaana made hogues of yron, & sayd: thus saith the Lorde: with these hogues shalt thou pulle the Syrians, vntyll thou haue made an ende of them. And all the prophetes prophesied euen so: sayenge: So vp to Ramoth in Gilead, and prosper, for the Lorde shall deliuer it into the kynges hande.

And the messenger that was gone to cal Michea, spake vnto hym, saying: beholde, the wordes of the prophetes speake good vnto the king with one mouth: let the word therfore (I praye the) be lyke the woorde of euerye one of them, to speake that which is good. And Michea sayde: as truly as the Lorde liueth, whatsoeuer the Lorde sayeth vnto me, that will I speake. And so he came to the kyng: and the kyng sayd vnto hym Michea, ought we to go agaynste Ramoth in Gilead to battayle: or to be still? he answered vnto hym: * go, and prosper, the Lorde shall deliuer it into the hande of the kyng. And the kyng sayd vnto hym. So and so many tymes do I charge the, that thou tell me nothyng, but that which is true in the name of the Lorde. He sayd. I sawe all them of Israel scattered vpon the hillcs, as shepe that haue not a shepheard. And the Lorde sayd: these haue no master, let euery man returne vnto his house in peace. And the kyng of Israel sayd vnto Jehosaphat: dyd I not tell the, that he wolde prophesie no good vnto me, but euill? And he sayd agayne: heare thou therfore the woorde of the Lorde. I sawe the Lorde sit on his seate, and all the host of heauen stode about him on his ryght hand & on his left. And the Lorde said: * Who shall perswade Ihab that he maye go and fall at Ramoth in Gilead? And one sayde on this maner: and an other on that. And there came forth a certayne spyrite, & stode before the Lorde, and sayd: I will perswade hym. And the Lorde sayd vnto hym: where with?

And he sayd: I will go out, and be a false spyrte in the mouth of all his prophetes. He sayde: thou shalt perswade him, and maye, go forth then, and doo euens. Some therfore beholde * the Lorde hath putte a iynge spyrte in the mouth of all these thy prophetes, and the Lorde

hath spoken euill toward the.

But Iedekia the sonne of Canaana went to and smote Michea on the cheke, and sayd: when went the spyrte of the Lorde from me, to speake vnto the? And Michea said: beholde, & wait se in & day, when thou shalt go from chabze to chamber to hyder the. And the kyng of Israel saide: Take Michea and cary him vnto Imon the gouernour of the cite, and vnto Joab the kynges sonne, and say, thus sayth the kyng: But this se lowe in & prison house, and fede him with bryde of affliction, and with water of trouble, vntyll I returne in peace. And Michea sayd: if thou returne in peace, the Lorde hath not spoken by me. And he sayd: hearken ye people euery one of you.

And so the kyng of Israel and Jehosaphat the kyng of Iuda went vp to Ramoth in Gilead, and the king of Israel sayd to Jehosaphat chaunge the worn thou goest to warre: and put on thyne apparell. And the kyng of Israel chaunged hym selfe, and went to battayle. But the kyng of Syria commaunded the. xxii. capitaynes (that had rule ouer his charrettes) sayenge. fyght neyther with small nor greates, saue onely agaynste the kyng of Israel. And when the capitaynes of the charrettes sawe Jehosaphat they sayd: surely it is the kyng of Israel, & they turned to fyght agaynst hym. And Jehosaphat cryed. And so it came to passe, that when the capitaynes of the charrettes sawe that he was not the king of Israel, they turned backe from him:

And a certayne man dyne a howe ignozantly and (by chaunce) smote the kyng of Israel betweene the rybbes and his harnesse. Wherefore he sayde vnto the dyner of his charrettes: turne thy hande, & cary me out of the booke, for I am hurt. And the battayle increased & daye and the king stode still in his charet agaynst the Syrians, & dyed at euen. And the blood ran out of the wounde into the myddle of the charet. And there went a proclamatione howe out the host, about the going downe of the sunne, saying: euery man to his cytie, & to his owne countrey. And so the kyng of Israel dyed: and they came to Samaria, and buryed hym there. And one washed the charet in the pool of Samaria: and the dogges lyched vp his bloode (and harlottes washed by the pooles syde) accordyng vnto the woorde of the Lorde whiche he spake.

The rest of the wordes that concerne Ihab and all that he dyd, and the prynces house which he made, and al the cities & he buylded, are they not wytted in the booke of the Chronicles of the kynges of Israel? And so Ihab slepte with his father: and Iahaz his son reigned in his stede.

* Jehosaphat's son of Aza began to reigne vpon Iuda in the fourth yere of Ihab kyng of Israel: and Jehosaphat was. xxxv. yere olde, wher he began to reigne, and reigned. xxv. yere in Ierusalem. His mothers name was Iuba the daughter of Adlai. And he walked in all the wayes of Aza his father, and bowed not therefrom: but dyd that which was right in the eyes of the Lorde. Nevertheless, the high alters were not taken out of the waye: for the people offered

G. v. and

and burnt incense yet in the high places. And Je-
 holaphat made peace with the kyng of Israel.
 The rest of the wordes that concerne Jeho-
 lapath, and the myght that he used, and how he
 warred: are they not written in the booke of the
 Chronicles of the kynges of Iuda. And the re-
 maine of the bones of the males, which remayned
 in the dayes of his father, he put cleane out of
 Ilande. There was no kyng in Edom. And
 Jeholaphat made. x. shippes in the sea, to come
 thowme Tharsis to Ophir for golde, but they
 went not, for the shippes brake at Ophir Ga-
 ber. Then sayd Ahazia the sonne of Ihab vnto
 Jeholaphat: let my seruantes go with thy ser-
 uantes in shippes. But Jeholaphat wolde
 not. And Jeholaphat dyd slepe in his fathers
 sepulchre. And he was buried in his fathers
 sepulchre. And Jehozabab his son reigned in his stede.
 Ahazia the sonne of Ihab began to raygne
 ouer Israel in Samaria, the seuententh yere of
 Jeholaphat kyng of Iuda, and raygned two
 yeres ouer Israel. But he dyd euill in the syght
 of the Lorde, and walked in the waye of his fa-
 ther, and in the way of his mother, and in the
 waye of Jeroboam the sonne of Ahab,
 which made Israel to syn. For he ser-
 ued Baal, and worshipped hym:
 and prouoked the Lorde God of
 Israel vnto wrath, according
 vnto all that his father
 had done.

The ende of the thyrde booke of the kynges,
 after the reckenyng of the Latynistes:
 wherby the Hebrewes call the fyrste
 booke of the kynges.

The fourthe booke of the kynges after the Latynistes: wherby the booke and the thyrde togyther, is but one wyth the Hebrewes.

The fyrst Chapter.

The captaynes ouer sytye: wherby they say they are burnt in
 fire from heauen, by the power of Elia. Ahazia is raygned
 at Helia, a synner: and I. Ihuam dyd brother succedeth hym.

3



Ad Moab dyd wychedly a-
 gaynst Israel after the deth
 of Ihab: and Ahazia sei tho
 come a lattelle wyndowe of
 his upper chambere that he had
 in Samaria: and whyle he
 was in his synnesse, he sent
 messengers, & sayde vnto the
 go, & enquire of Belzebub the god of Chom,
 whether I shal recover of this my disease. But
 the angel of the Lorde spake to Elia the Thesbite:
 Arise, & go up agaynst the messengers of the kyng
 of Samaria, and saye vnto the: Is there not a
 God in Israel, that ye goo to aske counsaile at
 Belzebub the god of Chom? Therfore, thus
 sayde the Lorde: thou shalt not come downe fro
 the bedde on which thou art gone vp, but shalt
 dye the deathe. And Elia departed.

And when the messengers returned backe a-
 gayne vnto him he sayd vnto them: why are ye
 nowe come? They answered hym: there came a
 man vpon agaynst vs, and sayd vnto vs: go, and
 turne agayne vnto the kyng that sent you, and
 saye vnto hym: Thus sayde the Lorde: Is there
 not a God in Israel, that thou sedest to enquire
 of Belzebub the god of Chom? Therfore thou
 shalt not come downe fro the bed on which thou
 art gone vp, but shalt dye the deathe. And he
 sayd vnto them: what maner of man was that
 which came vpon your way, and told you these
 wordes? And they answered hym: it was an de-
 reye man, & as gyde is a gyde of letter about
 his loynes. And he sayd: it is Elia the Thesbite.

Then the kyng sent vnto him a captayne ouer
 sytye (with his sytye men) and beholde, he sat
 on the toppe of an hyll. And he spake vnto hym:
 Thou man of God, the kyng hath sayde: come
 downe. Elia answered, and sayd to the captayne
 ouer the sytye: If I be a man of God, sytye come
 downe from heauen, and consume the and thy
 sytye. And there came sytye of God, and con-
 sumed hym and his sytye: And the kyng went
 agayne, and sent an other captayne ouer sytye,
 with his sytye. And he answered, and sayd vn-
 to him: O man of God, thus hath the kyng said
 make haste, and come downe: Elia answered
 and sayd vnto them: If I be a man of God sytye
 come downe fro heauen, and consume the and thy
 sytye. And there came sytye of God downe from
 heauen, and consumed hym and his sytye.

And the kyng wente agayne, and sent the
 thyrde captayne ouer sytye with his sytye me.
 And the thyrde captayne ouer sytye went vp and
 came, and fell on his knees before Elia, and be-
 sought hym, and sayd vnto hym: O man of God
 let my lyfe and the lyfe of the sytye, thy seruante
 be precious in thy sight. Behold, there came
 sytye downe from heauen, and burnt vp the two
 foze captaynes ouer sytye with the sytyes.
 Therfore let my lyfe now be precious in thy sight
 And an angel of the Lorde sayd vnto Elia: goo
 downe to him, & be not afraid of him. And he a-
 rose, and went downe with him vnto the kyng.

And he said vnto hym: thus sayde the Lorde:
 for as moche, as thou hast sente messengers to
 aske counsaile at Belzebub the god of Chom,
 as though there hadde bene no God in Israel,
 whose word thou mightest seke after: therfore
 thou shalt not come downe of the bed on which thou
 art gone vp, but shalt dye the deathe. And so he
 dyed according to the word of the Lorde which
 Elia had spoken. And Jehozabab the wyfe of
 Jehoram the sonne of Jeholaphat kyng of
 Iuda, because he had no sonne. The reste of
 the wordes that concerne Ahazia, what thyn-
 ges that he dyd, are they not written in the boke
 of the Chronicles of the kynges of Israel?

The ii. Chapter.

Elia was taken up into heauen. The synners and wicked men
 are punished. The synners that make
 synnes are punished. The synners that make
 synnes are punished. The synners that make
 synnes are punished.

And



As it chauned, that when the
* Lorde wolde take vp Elia in
to heauyn by a whyllewind: Elia
went with Elisa from Gilgal,
¶ Elia sayd to Elisa: tary here,
I praye þe, for the lord hath sent
me to Bethel. Elisa sayd vnto hym: as surely
as the Lorde lyueth, and as thy soule lyueth: I
wyl not leaue the. And they came downe to
Bethel, and the chyldren of the prophetes that
were at Bethel, came out to Elisa, & sayd vnto
hym: knowest thou not, howe that þe Lorde wyl
take a waye thy master fro thyne head this daye?
he sayde: I knowe it also: holde ye your peace.



¶ And Elia sayd vnto hym, Elisa, tarye here,
I praye the, for the Lorde hath sent me to Jeri-
cho. he said: as surely as þe Lorde lyueth, and as
thy soule lyueth I wyl not leaue the, and so they
came to Jericho. And the chyldren of the proph-
tes that were at Jericho came to Elisa, & sayde
vnto hym: knowest thou not, that the Lorde wil
take a waye thy master fro thyne head this daye?
he answered: I knowe it also: holde ye your
peace. And Elia sayde vnto hym, tarye I praye
the here, for the Lorde hath sent me to Jordan.
he sayde: as surely as the Lorde lyueth, and as
thy soule lyueth. I wil not leaue the. And so they
two went together. And fiftie men of the lon-
nes of the prophetes came & stode on the other
syde a farr of, and they two stode by Jordan.

¶ And Elia toke his mantell, and waite it to-
gether, and smote the waters, and they were di-
uided, parte the one waye, and parte the other:
so that they two wente ouer thowowe the drye
lande. And it fortuneth, that as one as they were
ouer, Elia said vnto Elisa: aske what I shal do
for the. yett I be taken awaye from the. And E-
lisa sayde: I praye the, let thy spyrte be double
vpon me. And he sayd: thou hast asked an harde
thyng. Acuerthelesse, yf thou se me when I am
taken a waye from the thou shalt haue it so: yf
thou do not, it shal not be. And it fortuneth, that
as they went walkyng and talkyng, beholde
there appeared a charret of fyre, and hoxses of
fyre: & departed them both a sondre. ¶ And Elia
went vp thowowe the whyllewynde into heauyn.
¶ And Elisa sawe, & cryed: O my father, O my
father, the charrette of Israel, and the hoxsmen
therof, and he sawe him nomore: and he toke his
owne clothes, and rent them in two peces.

¶ He toke vp also the mantell of Elia that fell
from hym, and wente backe agayne, and stode
by Jordans syde, and toke the mantell of Elia

(that fell fro hym,) and smote the waters: and
they departed not a farrer. ¶ he sayd: where is þe Lorde
God of Elia, and he hym selfe? And wher he had
smitten the waters, they parted this waye and
that waye: and Elisa went ouer. And when the
chyldren of the prophetes whiche were at Jeri-
cho sawe hym from a farrer, they sayde: the spyr-
rite of Elia doeth rest on Elisa, and they came to
mete hym, and fell to the grounde before hym,
and sayde vnto hym: Se, there be with thy ser-
uauntes fiftie stronge men, let them goo, and
seke thy master: happily the spyrte of the Lorde
hath taken hym vp, & cast hym vpon some mo-
tayne, or into some valey. And he sayd: ye shall
sende none. And when they lay vpo him tyll he
was ashamed, he said, sende. They set therfore
fiftie men, whiche sought hym thre dayes, but
found him not. And when they came agayne to
hym, whiche taried at Jericho, he sayd vnto the
vnto not I saye vnto you, that ye shulde not go?

¶ And the men of the cytie sayde vnto Elisa,
beholde: wy, the dwelling of this cytie is plea-
saunte, as thou thy selfe seest: But the water is
noughtie, and the grounde barren. he sayde
vnto me a newe cruse: and put salt therin.
And they brought it to hym. And he went vnto
the springe of the waters, and cast the salt in
therther, and sayd: thus sayth the Lorde: I haue
healed this water, there shal not come hereafter
eyther dearth, or barrenesse. So the waters
were healed vntyll this daye, accordyng to the
sayinge of Elisa wher he spake.

¶ And he went vp from thence vnto Bethel.
And as he was goyng vp the waye, there came
lytle chyldren out of the cytie, and mocked him,
and sayd vnto hym: So vp thou balde head, go
vp thou bald head. And he turned backe, and lo-
ked on them, and cursed them in the name of the
Lorde. And ther came two shebeares out of that
wood, and tare. xlii. chyldren of them. And he
went from thence to mounte Carmel, and from
thence he turned agayne to Samaria.

¶ The iiii. Chapter.

¶ The kynges of Israel, Baas and Ahas, lorde waters,
wher they obtained through the prayer of Elisa.
¶ The kyng of Moab tyrannized agaynst Israel.

¶ Jehoiam the sonne of Ahas, began to
reigne vpon Israel in Samaria, the
xliii. yere of Jeholaphat kyng of Ju-
da, and reigned twelue yeres. And
he wrought euill in the sight of the Lorde, but
not lyke his father & lyke his mother: for he put
awaye the ymages of Baal that his father had
made. Acuerthelesse, he cleued vnto the synners
of Jeroboam, the sonne of Ahas: (which made
Israel to synne) and departed not therefrom.

¶ And Mesa kyng of Moab was a Lorde of
wepe, and rendyed vnto the kyng of Israel an
hundred thousand lambes, and an hundred thou-
sande rammes with the wolle. But when Ahas
was dead, it fortuneth, that the kyng of Moab
rebelled agaynst the kyng of Israel, and kyng
Jehoiam went oute of Samaria the same sea-
son, and nombred all Israel, and went, and set
to Jeholaphat the kyng of Juda, sayinge: the
kyng of

kyng of Moab hath offended agaynst me, wilt thou come with me agaynst Moab to battayle? he answered: I will come up, for as I am, so art thou: and as my people be so art thy people and thy horses as myne. And he sayde: What waite shall we goo up? And he answered, The waite that owne the wyldernesse of Edom.

B And so the kyng of Israel toke his journey and the kyng of Iuda, and the kyng of Edom. And when they had compassed the waite seven dayes, they had no water for the hooft, and for the cattell that folowed them. And the kyng of Israel sayde: Alas, the Lorde hath called these three kynges together, to deliuer them ouer into the hande of Moab. But Jehosaphat sayde: *is there not here a prophete of the Lorde, that we maye enquire of the Lorde by hym?* And one of the kynges of Israel seruaunte answered, and sayde: here is Elisa the sonne of Saphat, whiche poured water on the bandes of Elisha. And Jehosaphat sayd: Is not the worde of the Lorde with hym? And so the kynges of Israel, and Jehosaphat, and the kyng of Edom went downe to hym.

C And Elisa sayde vnto the kynges of Israel: what haue I to do with yee? Set ye to the prophetes of the father and to the prophetes of thy mother. And the kyng of Israel sayd vnto him: Oo, naye. For the Lorde hath called these three kynges together to deliuer them into the hande of Moab. And Elisa sayde: as sure as the Lorde of hooftes lyueth (in whose syde I stande) and it were not, that I regarde the presence of Jehosaphat the kyng of Iuda, I wolde not loke towards yee, nor yet se yee.

But nowe byngre me a mynstrel. And when the mynstrel played, the hande of the Lorde cam vpon hym. And he sayde: thus sayde the Lorde: Make this playne grounde full of dyches. For thus sayde the Lorde: ye shall se nyeher wynde nor rayne, and yet the dyche shall be fylled with water, that ye maye drynke: both ye and your bestes, and your cattell. And this is per but a small thyng in the syghte of the Lorde, for as moche as he will gyue ouer the Moabites also into your handes. And ye shall imyte euery stronge towne and euery goodly cytir, and shall fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good plot of ground with stoones. And in the moynynge when the meat offryng was offred, it fortuned, that there came water by the way from Edom: and the countrey was fylled with water.

And when all the Moabites herde that the kynges were come up to fight agaynst them, they gathered all together, from the yongeste that was able to putte on harness, and so bydded, and stode in the border of the lande.

And they were vpon early in the moynynge and the sunne shone vpon the water, that the Moabites sawe the water as farre of, as red as blood: and they sayde: this is the bloode of slaughter: the kynges are slayne, and one hath imytten another: now therefore Moab get the to the people. And when they came to the hooft of Israel, the

Israelites stode up, and smote the moabites, so that they fledde before them, but they folowed vpon them, and smote Moab. And they overthrew the cyties: and on euery good parcell of lande cast euery man his ston, and fylled it, and they stopte all the welles of water, and killed all the good trees. Onele in the cytie of bysche left they the stonnes therof: howbeit they went about it with synges, and smote it.

And when the kyng of Moab sawe that the battayle was lost agaynst hym, he toke with hym seven hundred men that dyne the swerde to haue goone thowowe, even vnto the kyng of Edom: but they could not. And then he toke his richeste sonne (that shoulde haue raygned in his stede) and offred hym for a burnt offryng vpon the wall. And there was greate indignacion agaynst Israel, and they departed from him, and returned to theyr owne lande.

The. iiii. Chapter.

E God graunt a certayne poore woman oyle and floure, by which shee, &c. (whome the text callith Eliza) a seruaunt of God a cytyll for her hooft: whiche oyle, and is after sayd to lyfe. He maketh thence the portage: and multiplieth the house.



Ad there cryed a certayne woman of the cyties vnto Elisa, saying: thy seruaunte my husbnde is dead, and thou knowest, that thy seruaunt dyd feare the Lorde.

And I credittour is come to let my two sonnes to be his bondemen. Elisa sayd vnto her: tel me wher I shall do for the: what hast thou in thyne house? She sayd: thyne handmayd hath nothyng at all in the house, save a ptycher of oyle. He said vnto her: go, and bozowe vessell for the of them that are withoute, even of all thy neyghbours, emptye vessels: and that not a fewe. And when thou arte come in, thou shalt put the doze after the and after thy sonnes, and poure out into all those vessels, and let asyde that which is full.

And so the woman went from hym, and put the doze after her, and after her sonnes. And they brought to her, and she poured out. And it came to passe, & when the vessels were full, she sayde vnto her son: byngre me pet a vessel. And he sayd vnto her: I haue no mo. And she oyle crased. The she came and told the man of God. And he sayd go, & sell the oyle, & paye them & thou art in det vnto, but lyue thou and thy chyldre of & rest. **B**

And it fel on a daye, that Elisa came to Sunem, where was a great woman that toke hym in for to eate bread. And so it came to passe, that fro that tyme forth (as oft as he cam that way) he turned in thither to eate bread. And she sayd vnto her husbnde: Beholde, I perceyue, that this is an holpe man of God that cometh so oft by our place. Let vs make him a chambere (I pray the) with walles, and let vs set hym there a bed and a table and a stole, and a candlestyk: that he maye turne in thither when he cometh to vs.

And it fortuned on a day, & he came thither and turned into the chambere, & laye there, and sayde to Sebeys his seruaunt: call this Sunamite. And when he called her, she prestred her selfe before hym.

foze him. And agayne he sayd vnto him: tel her
Beholde, thou hast ben carefull for vs, and hast
made all this piousid. What shall we now do
for the woldest thou be spoken for to the kyng
or to the capayne of the host? he answered: I
dwelle amonge myne owne people. And he sayd
again: what is to be done for her? Gehezi answered:
Merely she hath no chyld, & her husbnde is
olde. And he sayd: call her. And wha he had cal-
led her, she stode in f doze. And he sayd: by such
a tyme, and as soone as the frute can lyue, thou
shalt embrace a sonne. And she sayd: Oh nape,
my lord, thou man of God, do not lye vnto thy
handmayde. And the wyfe concyured, and bare
a sonne that same season that Eliseus had sayd
vnto her, as soone as the frute coude haue lyfe.

And when the chyld was grown, it fell on
a dape, that he went out to his father, and to the
reapers. And he sayd to his father: my head, my
heed. And he sayd to a lad: Carry hym to his mo-
ther. And when he had carped him and brought
him to his mother, he sat on her knees tyll none
and then dyed. And he went vp, and layed him
on the bed of the man of God, and thus the doze
aboute hym, and went out, and called vnto her
husbnde, and said: sende with me (I praye the)
one of the yonge men and one of the asses. For
I will runne to the man of God, and come a-
gayne. And he sayde: wherfoze wilt thou go to
him, seeinge that to day is newe moone
no? Whabboth dape? he answered: for health.
The she sadden an ass, and sayd to her seruante
leade away f ass, and make her not go slowly.
(because I ryde vpon her) but when I byd the.

And so she went, and came vnto the man
of God to moune Carmel. And it fortuned, that
when the man of God saw her face of, he sayd
to Gehezi his seruante: Beholde, ponder is the
Sunamite. Runne therfoze to mete her, & saye
vnto her: Is all wel with the and with thy hus-
bnde, & with the lad? And he answered: All is
well. And when he came to the man of God by
to the byll, she caught hym by the fete. But Ge-
hezi went to her, to thrust her awaye. And the
man of God sayd: let her alone, for her soule is
vered within her, and the Loyde hath byd it fro
me, and hath not tolde it me. Then she sayd: did
I besyze a sonne of my lord? byd I not requyre
the, that thou shouldest not disceyne me?

Then he sayd to Gehezi: gyde vnto thy loy-
nes, and take my staffe in thynne hande, and go
thy waye. * Yf thou mete any man salute hym
not. And yf any salute the, answer hym not a
gayne. And lay my staffe vpo f face of the child
And the mother of f chyld sayd, * as sure as the
Lorde lyueth, & as thy soule lyueth, I will not
leane the. And he arose, & folowed her. Gehezi
went before them, & layed the staffe vpo f face
of the chyld. But there was newe voyce no?
any feling: wherfoze he wote agayn to mete him
and tolde hym, saying: f chyld is not aualed.

And when Elisa was come into the house,
beholde, the chyld was dead, and layed vpon
his bed. He went in therfoze, and put the dooze
to the lad and hym, and prayed vnto the Loyde

* And went by, and laye vpon the lad, and put
his mouth on his mouth, and his eyes vpon his
eyes, and his handes vpon his handes, and whil
he so laye vpon the chyld, the flesh of the chyld
warmed warme. And he went agayne, & walked
ones by and downe in the house, and then wot
by and layed hym selfe vpon hym agayne. And
then the chyld gasped seuen tymes, and opened
his eyes. And he called Gehezi, and sayde: Call
for this Sunamite. So he called her, whiche
when she was come in vnto hym, he sayde vnto
her: * Take thy sonne. Therfoze she went in,
and fell at his fete, and bowed her selfe to the
ground, and toke vp her sonne, and went out. *
Elisa came agayne to Gilgal, and there was a
dearth in the lande, and the chyldren of the pro-
phetes dwelt with hym. And he sayde vnto his
seruante: Set a greete potte on the fyre, and
make pottage for the chyldren of the prophetes
and one went oute into the felde, to gather her-
bes, and founde (as it were) a wyldc vigne, and
gathered therof wyldc Colouintidas bys lay
full, and came and tyed them into the potte of
pottage: for they knewe it not. So they poured
oute for the men to eate. And it forruned, that
whil they tasted of the pottage, they cryed oute,
and sayd: O thou man of God, there is dearth in
the pot: and they coude not eate throof. But he
sayde: byngre me. And he cast it into the pot,
and sayde: Fyll for the people, that they maye
eate, and there was nomore harme in the potte.

There came a man from Baal Salise, and
brought the man of God bread of the fyrst fru-
tes, even t wety lones of barley, and newe corne,
which was yet in his bagges, and sayde: Gyue
vnto the people, that they maye eate. And bys
mynistre answered: why shall I set this before
an hundred men? he sayd agayne: gyue it vnto
the people f they maye eate. For thus sayeth the
Lorde: they shal eate, and there shal be left ouer
And so he byd set it before them, & they did eate,
and left ouer accordyng to the word of f Loyd.

Chap. v. Chapter.

Naaman the Syrian is healed of bys leprosie. Gehezi
is dysceyned bys leprosie, because he toke money, and
rayment of Naaman.

Naaman capayne of the host of
the kyng of Siria, was a greete
man, and honourable in the syght
of his master: because that by him
the Loyde had gyuen healthe vnto
Siria. he also was a myghty m^d
and experte in warre, but he was a lepre. And
the Sirians had gone oute by companyes, and
had brought out of the countrey of Israel a ly-
tic mayde, and she was with Naamans wyfe.
And she said vnto her lady: I wolde to God my
lord were with the prophete that is in Sama-
ria: for he wolde deliuer him of his leprosie. And
he went in, and tolde his lord, saying: thus and
thus sayde the mayde that is of the lande of Is-
rael. And the kyng of Siria sayde: Come, and
entre in, and I will sende a letter vnto the kyng
of Israel: And he came, and toke with hym ten
talentes of syuer, and syre thousande pecers of
golde, and ten chaunge of raymetes: & brought
the

2 Kings 4.1-10

2 Kings 4.1-10

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2 Kings 4.1-10

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2 Kings 4.1-10

the letter to the kyng of Israel containing this tenour: Another whyle this letter is come vnto the beholde, I haue therewith sent Naaman my seruant to the, that thou mayest see him of his leprosie. And it fortuned, that when the kyng of Israel had red the letter, he est his clothes, and layd: I am I God, that shoulde slaye and make almyer? For he doeth sende to me, that I shoulde deliuer a man from his leprosie: Wherfore consydre (I praye you) and se how he seareth a quarrell agaynst me. Which when Elisa the man of God had hearde howe that the kyng of Israel had sent his clothes, he sent vnto the kyng saying: wherfore hast thou sente thy clothes? Let hym come now to me, and he shall knowe, that there is a Prophet in Israel.

And so Naaman came with his boyes, and with his charettes, and stode at the doore of the house of Elisa. And Elisa sent a messenger vnto him, saying: go & wash thee in Jordan. vii. tymes and thy flesh shal come agayne to the, and thou shalt be cleane. But Naaman was wroth and went awaye, & sayd: Beholde, I thought w my selfe: he wolde surely come out, & stand, & call on the name of Lord his God, and put his hande on the place, that he myght heale the leprosie. Are not Abana & parphar, ryuers of Damascus better then all the waters of Israel? If I wash me also in them, shall I not be cleane? And so he turned hym, and departed wth displeasure. And his seruantes came, and communed with hym, and sayde: Rather ys the Prophet had bid den the do some great thyng, oughtest thou not to haue done it? howe moche rather then, when he sayth to the: wash, and be cleane? Then went he downe, and washed hym selfe seven tymes in Jordan, accordyng to the saying of the man of God: and his flesh chaunged, lyke vnto the flesh of a lytle chyld, & he was cleane.

And he turned agayne to the man of God, he and all his company, and stode before him & sayd: Beholde, I know now, that there is no God in all the worlde, but in Israel. Now therefore take a blessing of thy seruant. But he sayde: as surely as the Lord lyueth (before whom I stand) I wyl receyue none. And when the other woulde haue constrained hym to receyue it, he wold not. And Naaman sayd: (euen as thou sayst: but I desire it.) Shall there not be gyuen to thy seruant as moche of this earthe as two mules may beare? For thy seruant wyl henceforth offer neyther burnt sacrifice nor offering vnto any other god save vnto Lord. But herein the Lord be merciful vnto thy seruant, & when my master goeth into the house of Rimmon, and baryth woth hym there, and leaneeth on myne hand, and I also woth hym in the house of Rimmon. (When I do worship, I saye:) in the house of Rimmon the Lord be merciful vnto thy seruant because of this thing. Vnto whom he sayd: go in peace. And whyle he was departed from hym as it were a forlonge of grounde, Gehazi the seruante of Elisa the man of God sayd: beholde, my master hath spared Naaman this Syrian, & he wolde not receyue of his hande those thynges, that he

offred. As surely as the Lord lyueth, I wil run after hym, and take some what of hym. And so Gehazi folowed Naaman. And when Naaman sawe hym running after hym, he light downe from the charette to mete hym, and sayde: * is all well? he answered: It is wel. Beholde, my master hath sent me, saying: see, there be come to me, euen now from mounte Ephraim two young men of the chyldrene of the Prophetes: gyue them I praye the, one talent of silver, and two chaunge of garmentes. And Naama sayd with a good wyl. Take two talentes: & he compelled him to bynde two talentes of silver in two bagges, & two chaunge of garmentes, & layd them vpon two of his seruantes, to beare them before hym. And when he came into a secreete place, he toke the syllver & the bagges, & bestowed it in the house, & the me were let go: & they departed.

But he went in, and stode before his master. And Elisa sayd vnto hym: whence comest thou Gehazi? he sayd: thy seruant went no whyle. But he said vnto him: wyl not myne brett to the when the man returned agayne from his charette to mete the? Is it now a tyme to receyue moneye, to receyue garmentes, olyue trees, vyneyardes, sheepe and oxen, men seruantes, and mayde seruantes? The leprosie therefore of Naaman shall cleane vnto the, and thy seed for euer. * And he went out from his presence a lepre whyle as snowe.

¶ The vi. Chapter.

Calistus maketh hym to dysmyne about the water. The Syrians beseege Israel, so that two women agree together to care theryn olme chyldren.

The chyldren of the prophetes said vnto Elisa: Beholde, & place where we dwell with the is to lytle for vs. We wil therefore goe vnto Jordan, & take there euery man a beeme, & buyde vs a place to dwell in. And he answered: go. And one said: be cōtente (I praye the) & com w thy seruantes. And he answered: I wil come, and so be wyl to them. And whyle they came to Jordan they cut downe wood. But it fortuned, that as one was felling downe of a tree, the axe head fell into the water. And he cryed and sayd: alas master, it was lent me. And the man of God said: wherfel it? And he shewed hym the place. And he cut downe a byche, and cast it in thither, and immediatlye the yron dyd swym. Therefore sayde he: take it vp. And he stretched out his hand, & toke it vp.

But the kyng of Siria warred agaynst Israel and toke captiue his seruantes, and sayd: In ydole secreete place shal be my remayning. And the man of God sent vnto the kyng of Israel, saying: Beware that thou go not ouer to such a place, for there the Syrians are lurking. Therefore the kyng of Israel sent to the place which the man of God told him, and warned hym of, and saved hym selfe from it, not ones, nor twyse.

And the hert of the kyng of Siria was troubled for this thing, & he called for his seruantes and sayd vnto them: wyl ye not shew me which of our men (remayneth) to the kyng of Israel? And one of his seruantes sayde: none my Lord dyspyng, but Elisa the prophet that is in Israel

tell the

tellect the kyng of Israel: yea, euen the wo-
des þ thou speakest in thy nyght chibbe. he sayde
go, and tpye where he is. þ I may send and fet
him. And one told him, sayng: beholde, he is in
Bethan. Therfore sente he thither hoxys, and
charettes, and a myghty hooste. And they came
by nyght, and compassed the ctye about.

D And whē þ seruante of the mā of God arose
by early to go out, beholde, there was an hoost
roide about the towne with hoxys & charettes.
And his seruante sayde vnto hym: Alas master
what shall we do? he answered: feare not, for
they þ be with vs are mo the they þ be with the.
And Elisa prayed, and sayd: Lord (I beseech the)
open his eyes, þ he may se. And the Lord ope-
ned the eyes of the pongeman. And beholde the
moostapne was ful of hoxys & charettes of fyre
round about Elisa. And whē they came downe
to hym, Elisa prayed vnto the Lord, and sayde:
Smyte this people I praye the, with * blynde-
nesse. And he smote them with blyndnesse, accor-
dyng to the desyre of Elisa. And Elisa sayd vn-
to them: this is not the way, neyther is this the
towne: folowe me, and I wyl byynge you to the
mā whē ye seke. But he led them to Samaria.

E And it fortuned, that when they were come
to Samaria, Elisa sayd: Lord, open theye eyes
that they may se. And the Lord opened theye
eyes, and they sawe. And beholde, they were in
the myddell of Samaria. And the kyng of Is-
rael sayd vnto Elisa whē he sawe them: Wyfa
ther, hal I smyte them: And he answered: thou
halt not smyte the: But smyte them that thou
hast taken with thynne owne swearde, and wyth
thynne owne bowe. But rather set byed and wa-
ter before them, that they maye eate and drynke
and go to their master. And he prepared a great
refectiō for them. And when they had eate and
dronken, he sent them away: and they went to
theye master. And so the souldyers of Syria
came nomore into the lande of Israel.

F After this it chaunced, that Benhadad kyng
of Siria gathered all his hoost, and went vp, &
besyged Samaria. But there was a greate
deth in Samaria: and beholde, they besyged it
vntyll an asses head (was solde) for foure scoze
syluer pence, and the fourth parte of a cab of do-
ues dunge, for fyue sylles. And as the kyng of
Israel was goyng vpon the wall, there cryed a
woman vnto him, sayng: helpe, mye Lord.
hying. he sayde: yf the Lord do not succour the,
wherwith can I helpe the: with the barne or w-
the vynepyll? And the kyng sayde vnto her:
what wilt thou? She answered: ponder womā
sayd vnto me: byng thy son, that we maye eate
hym to day, and we wyl eate myne to morowe.

G And so we dressed my sonne, and byd eate hym.
And I sayd to her this order day: byng thy son
that we maye eate him, and she hath byd her son.
And it came to passe, that when the kyng herde
the wordes of the woman, he rent his clothes, &
went vp on the wall. And the people looked, and
beholde, he had sackcloth vnder, vpon his fleshe.
Then he sayde: * God do so and so to me, yf the
head of Elisa the sone of Sappat shall stand on

hym this daye. But Elisa sat, in the bouir, and
the elders sat by hym, and the kyng sent a man
before hym: But yee the messeng. came to him
he sayd to the elders: haue ye not i. we do so that
the sone of this mā murthered hath sent to take
away myne head: be circumspect when the mes-
senger cometh, and that the doze, and hold hym
at the doze: is not the sound of his masters fecte
behynde hym: Whyle he yet talked with them:
beholde, the messenger came downe vnto hym,
and sayd: beholde, this euyl is of the Lord, and
what moze shall I loke for of the Lord?

The. vii. Chapter.

*Elisa propheseth pntecost. It is vnto the end of the
world. The Syrians come away, and have no man
following them. The lady that would not believe the word
of Elisa to smite to death.*

H When Elisa sayd: heare ye the woide of
the Lord: thus sayth þ Lord: * to mo-
rowe this tyme hal a bulshet of fyne
floure be sold for a sicke, & two bus-
shels of barley for a sicke in þ gate of Samaria.
The a certayne lord (on whose hande the king
learned) answered þ mā of God, & sayde: beholde,
yf þ Lord wold make windowes in heul might
this sayng come to passe: he sayd: beholde, thou
halt se it w thynne eyes, but shalt not eat therof.

And there were foure leperous men at the
entryng in of the gate. And they sayde one to an
other: why sht we here vntyll we dye? yf we say
we wyl enter into the citty: beholde, the deth is
in the ctye, & we shal dye therin. And yf we sht
styll here, we dye also. Nowe therfore come, & let
vs fall vpon the hooste of the Syrians: yf they
saue our lyues we shal lyue: yf they kyll vs, the
are we dreed. And so they arose in the nyght, to
go to the hoost of the Syrians. And when they
were come to the vtmoste parte of the hooste of
Siria, beholde, there was noman there.

I For the Lord had made the hooste of the Si-
rians: to heare a noyse of charettes, and a noyse
of hoxys, & the noyse of a great host. In so moch
that they sayd one to an other: lo, þ kyng of Is-
rael hath byred agaynst vs þ kynges of the He-
thites, & the kynges of the Egyptians to come v-
pon vs. Wherfore they arose, & fled in the nyght
and left theye ttes, theye hoxys & theye asses, &
the fiede which they had pyched, eue as it was
and fled for theye lyues. And whē these lepers
came to the edge of the hooste, they went into a
tent, and byd eate and drynke, and carped the
syluer and golde, and raymente, and went and
byd it, came agayne, and entered into an other
tent, and carped thence also, and went & byd it.

Then sayd one to an other: We do not well
this day, forasmoch as it is a day to byng good
eydings, & we holde our peace. yf we tary tyll
the day light, som mischefe wyl come vpon vs.
Nowe therfore come, that we may go, and tri þ
kynges boutholde. And so they came, and called
vnto the porters of the ctye, and told them, say-
ng: we came to the pauplyons of the Syrians:
and se, there was noman there, neyther voyce of
man, but hoxys and asses tyed: and the tentes
were euen as they were wont to be.

And so the man called vnto the porters, and

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they told the kynges house within. And þe king aroſe in the nyght, and ſayd vnto his ſeruantes: I wyll ſewe you now, what the Syrians haue done vnto vs. They knowe þe be hungrye, & therfore are they gone out of the pemiſſions, to byde them ſelues in the ſelde, ſayinge: whē they come out of the ctye, we ſhal catche the alme, & get into the citie. And one of his ſeruantes answered, and ſayde: Let men take (I praye you) ſyre of the hoſtes that remaine, and are leſte in the multitude. Beholde, they are euen as all the multitude of Iſrael that are leſte in the ctye: be holde (I ſaye) they are euen as the multitude of the Iſraelites that are conſumed, and we wyll ſende, and ſe. They toke therfore the hoſtes of two charrettes, and the kyng ſent after the hoſte of the Syrians, ſayinge: goo, and ſe. And they went after them euen vnto Jorſan, and loe, all þe waye was full of clothes and veſſels which the Syrians had caſt from them in theyr haſt.

D And the meſſengers returned, and told þe king. And the people wente out & ſpoiled the ſettes of the Syrians. And ſo it came to paſſe, þe a buſhell of ſyne flour was ſolde for a ſicle, and two buſhells of barley for a ſicle: according to þe word of the Lorde. And the kyng appoynted þe Lorde (on whoſe hand he leued) to be at þe gate. And þe people trode vpon him in the gate, & he dyed: according to the word of the man of God, which he ſayd: when the kyng came downe to hym. And ſo came the thing to paſſe, þe the ma of God had ſpoken to the kyng, ſayinge: two buſhells of barley for a ſicle: and a buſhell of ſyne flour for another. And he ſayde: ſhalbe ſomowhe this tyme in the gate of Damaria. And here vnto that lord answered þe man of God, and ſayde: Yea, and yf the Lorde made wyndowes in heauen, myghte it come to paſſe: And he ſayde, Beholde, thou ſhalte ſe it with thine eyes, and ſhalt not eaſe thy ſelf. And euen ſo chaunced it vnto hym: for the people trode vpon him in the gate: and he dyed.

¶ The viii. Chapter.

Elisa propheseth vnto the ſunamite the death of ſeven yere. After the death of Benhadad raygneth Aſa in Siria. Jehoſaphat the ſonne of Jehoſaphat raygneth in Iuda. Edom ſhall be ſubdued from Iuda. Jehoſaphat ſuccedeth Jehoſaphat.

Ihen ſpake * Elisa vnto the woman, (whoſe ſonne he had reſtozed to lyfe agayne) ſaying: vp, & go, thou, & thine houſe, & ſojourne whereſoeuer þe canſt, for the Lorde hath called for a death, and þe ſame ſhall come vpon the lande ſeven yeres. And the woman aroſe, and dyd after the ſayinge of the man of God, and wēt both ſhe and her houſhold and ſojournd in the lande of the Philiftines ſeven yere. And at the ſeven yeres ende, it fortuned, that the woman came agayne out of þe land of the Philiftines, and went out to cal vpon the kyng for her houſe & for her lande. And the kyng talked with Geſezi the ſeruante of þe ma of God ſayinge: tel me (I praye þe) al the great deedes, that Elisa hath done. He tolde the kyng, how he had reſtozed a dead man to lyfe agayne: but in þe meane tyme the woman (whoſe chyld he had rayſed vp agayne) cryed to þe kyng for her houſe and for her lande. And Geſezi ſayde: My lord

O kyng, this is the woman, and this is her ſonne whom Elisa rayſed vp agayne. And when the kyng aſked the woman, ſhe told him. And ſo the kyng deliuered her a chamberlayne ſayinge: reſtore thou vnto her, all that are hers: and all the frutes of the ſilde ſyn the daye that ſhe leſt the lande, vntill this tyme.

And * Elisa came to Damasco, and Benhadad the kyng of Siria was ſyche. And one told hym, ſayinge: The ma of God is com hither. And the kyng ſayd vnto Hazael: * take a preſent in thine hande, and go mete the man of God, þe thou maſteſt aſke the Lorde by hym, whether I ſhal reſcouer of this diſeaſe. And ſo Hazael went to mete hym, and toke the preſent with hym, and of euery good thinge of Damasco, euē as moche as fortye camelles coulde beare, and came and preſented hym ſelfe befoze hym, and ſayd: Thy ſonne Benhadad kyng of Siria hath ſent me to the, ſayinge: ſhalt I reſcouer of this diſeaſe?

And Elisa ſayde to hym: goo, and ſaye vnto hym: thou ſhalt reſcouer, howbeit, the Lorde hath ſhewed me, that he ſhall ſurelye dye. And he lohed aſyde, and was aſhamed, and the man of God wepte. And Hazael ſayde: why weperſt my lord? he answered: for I knowe the euill thynge that thou ſhalte do vnto the chyldren of Iſrael: for theyr ſtronger ctyes, ſhalt thou ſet on fyre, and theyr ponge men ſhalt thou ſlaye with the ſwerde, and ſhalt daſſe oute the bzaynes of theyr ſuckynge chyldren, and all to ſcare theyr women with chyldre.

But Hazael ſayd what is thy ſeruſaſit a dog that I ſhoulde do this great thynge? And Elisa answered: þe Lorde hath ſerued me, þe thou ſhalt be kyng of Siria. And ſo he departed fro Elisa and came to his maſter, whyche ſayde to hym: What ſayde Elisa to the? he answered, he tolde me that thou ſhouldeſt reſcouer. And on the morowe it fortuned, that he tooke a thynke clothe, and dypte it in water, and ſprede it on his face, and he dyed: and Hazael raygned in þe ſilde.

The ſyſth yere of Jehoſaphat the ſonne of Ahab kyng of Iſrael, Jehoſaphat being alſo kyng of Iuda, Jehoſaphat the ſon of Jehoſaphat kyng of Iuda began to raygne. xxxii. yere olde was he, when he became to raygne: and he raygned cyght yere in Jeruſalem. And he walked in the wayes of the kynges of Iſrael, as they þe were of the houſe of Ahab, for the daughter of Ahab was his wyfe, and he dyd euill in the ſyghte of the Lorde. And the Lorde woulde not beſtrope Iuda: and that bycauſe of Dauid his ſeruante: * as he promiſed him to gyne him alway a light amonge his chyldren.

* In thoſe dayes Edd dyd wyckedly when he was vnder þe hand of Iuda. For they made the a kyng of their owne. And Jehoſaphat wēt to ſaſt, he & al his charrettes with hym. And he aroſe by nyght, and ſmote the Edomites whyche eſpaſed him in with the captaynes of his charrettes, and the people fled into theyr tentes. But Edd rebelled, ſo that he wolde not be vnder the hand of Iuda vnto this daye. And then Lobnab began to be diſobedient euen that ſame tyme.

The reſte

The rest of the wordes that concerne Joiam
all that he dyd, are they not wyrtten in booke
of the chronicles of the kynges of Judah And Jo
ram rested with his fathers, and was buried be
syde his fathers in the cytye of Damb. And A
haziab his sonne raygned in his stede. In the
xii. yere of Joia the son of Ahab kyng of Isreal
dyd Ahaziab the son of Jehoram kyng of Ju
dah begyn to raigne. Two & therty yere old was
Ahaziab when he began to raigne, and he ray
gned one yere in Jerusalem, & his mothers name
Jehaliab the daughter of Omri kyng of Is
rael. But he walked in the waye of the house of
Ahab, and dyd euyl in the sight of the Lord, eue
as dyd the house of Ahab. For he was the sonne
in lawe of the house of Ahab.

And he went with Joiam the sonne of Ahab
to war agaynst hazael kyng of Siria in Ra
moth Gilead, & the Siria's wounded Joia. And
king Joia went backe agayne to be healed in
Jerusalem of his woundes which Siria's had gree
ued him at Ramoth wher he fought agaynst hazael
kyng of Siria. And Ahaziab the son of Jehoram
kyng of Judah went downe to se Joiam the son
of Ahab in Jerusalem, because he was speke there.

The ix. Chapter.

Jehu is made kyng of Isreal, and hilleth Jehoram
the kyng thereof, and Ahaziab, which was called Je
hozabab & the kyng of Judah also, & causeth Jezabel to
be cast downe out of a window, & the dogges eat her.

And Elisa the prophet called one of his
children of the prophetes, and sayd
vnto him: Gryde vnto thy loynes and
take this boxe of oyle in thy hande, &
get the to Ramoth in Gilead. And
wher thou comest thither, loke where is Jehu son
of Jehoshaphat, the sone of Nimshi, & go to hym, &
make hym arise up from amonge his brethren,
and carry hym to a secreete chabze. Then take the
boxe of oyle, and poure it on his hebd, and saye:
thus sayeth the Lord: I haue annointed the to
be kyng ouer Isreal. And then open the boxe, &
swe without any tarryng. And so the seruante
of the prophet gat hym to Ramoth Gilead, and
when he came in, beholde, the captaynes of the
hooste were syttinge togyther. And he sayd: I
haue an errande to the, O captayne. And Jehu
sayd: vnto which of all vs he sayd: to the, O
captayne. And he arose, and wet into the house.

And he poured the oyle on his hebd, and sayd
vnto hym: thus sayeth the Lord God of Isreal:
I haue annointed the to be kyng ouer the peo
ple of the Lande, euen ouer Isreal. Thou shalt
luite the house of Ahab thy master, that I may
auenge the blood of my seruantes the prophetes,
and the blood of all the seruantes of the Lande
of the house of Jezabel, for the whoole house of
Ahab shall be destroyed: and I will destroy fro
Ahab, euen hym & his whorish water agaynst the
wall, and hym that is pyloned and forsaken in
Isreal: and I will make the house of Ahab lyke
the house of Jeroboam the son of Nabat, & lyke
the house of Baasa the sone of Abia. And as for
Jezabel, the dogges shall eat her in the stree
te of Jerusalem, and there shall be none to burye her.
And he opened the boxe, and shed.

Jehu came out to the seruantes of his lord
and one sayd vnto hym: is all well? Wherfore
camest thou mad fello to the? And he sayd vnto
them: ye know what manner of man it is, & what
his communicacyon is. They sayd vnto hym a
gayne: it is not so, tell vs he sayd: thus & thus
saye he to me, saying: Thus sayeth the Lord:
I haue annointed the to be kyng ouer Isreal.
Then they helpe the bozologre halter, & toke
euery man his garment, and put it vnder hym,
and blew with trompettes, saying: Jehu is
kyng. And so Jehu the sonne of Jehoshaphat the
sonne of Nimshi conspyred agaynst Joiam. Jo
iam kept Ramoth Gilead, he and all Isreal by
cause of hazael kyng of Siria: and kyng Jo
iam returned to be healed in Jerusalem of the woun
des which the Siria's had greeued hym, wher he
fought with hazael kyng of Siria.

And Jehu sayd: yf it be your myndes, then let
a noman departe & escape out of the cytye, to go
tel in Jerusalem. So Jehu gat vp into a charet, &
went to Jerusalem where Joiam laye, and Aha
ziab kyng of Judah was come downe thither
to se Joiam. And the watchman that stode in
the towre in Jerusalem, spied the companye of Je
hu as he came, and sayd: I se a companye. And
Jehozab sayd: take a horseman and sende to mete
them, & he may aske whether it be peace. And so
there wet one on horsebacke to mete him, & sayd
thus sayeth the kyng: is it peace? and Jehu sayd:
what hast thou to do w peace? turne the behinde
me. And the watchman tolde, saying: the mes
senger came to them, but he cometh not agayne.

Then he sent oute an other on horsebacke,
which came to them and sayd: thus saith the kyng
is it peace? Jehu answered: what hast thou to do
with peace? turne the behinde me. And the watch
man tolde, saying: he came to them also and com
meth not agayne, & the dyspyng in lyke the dys
pyng of Jehu the son of Nimshi: for he dyspyrth
charet as he were mad. And Jehozab sayd: make
ready, and the charet was made ready. And Je
hoshaphat kyng of Isreal & Ahaziab kyng of Ju
dah wet out epyther of them in his charet agaynst
Jehu, & met him in the foze longe of Naboth the
Jerusalemite. And it fortuned, that wher Jehozab
lawe Jehu: he sayd: is it peace? Jehu: he answered.
What peace shalbe there be, so longe as the
whoredomes of thy mother Jezabel, & her witch
craftes are so greater. And Jehozab turned by
handes, and fled, and sayd to Ahaziab: there is
fallshede, O Ahaziab. And Jehu toke a bowe in
his handes, and smote Jehozab betwene the ar
mes, and the arrowe went thorow his hebd. And
he fel downe flat in his charet. Then sayd Jehu
to Gydhaz a captayne: take hym, and cast hym
in the plot of grounde of Naboth the Jerusalemite
for I remember that when I and thou rode to
gyther in a charet after Ahab his father, & Lord
laid his hebd vpon hym. I haue sene
yesterday the blood of Naboth, & the blood of
his sones, sayeth the Lord: and I will quyte it the
in this grounde, sayeth the Lord: Now therefore
take hym & cast him in the plot of the ground, ac
cordinge to the wordes of the Lord. But when
Ahaziab

Jehoiada the kyng of Juda saw this, he fled by the way of the garden house. And Jehu followed after hym, and sayd: Smyte hym also in the charet: **or** (and they smote hym) in his charet at the going up to Gur by Jibleam, and he fled to Hagibdo and there dyed. And his seruantes caried hym in a charet to Jerusalem, and buried hym there in his sepulchre with his fathers in the cytie of David: And in the xi. yere of Joiaz son of Jhab, begat Jehoiada to raigne ouer Juda. And whē Jehu was come to Jezrael, Jezabel herde of it, and starched her face, & tyed her heed, and looked out at a wyndowe. And as Jehu entred at the gate, she sayde: had ymer peace which shewe his master: And he lyft up his eyes to the wyndow and sayde: who is of my syde, who? And there looked out to hym two of his chambrelaynes, & he sayd: throwe her downe. So they threw her downe, & her blood dashed towarde the wall, & toward the houses, & he rode her under fore.

And when he was come in, he dyd eat & drinke and sayd: go & visite I praye you yonder cursed creature, & bury her: **for** she is a kynges daughter. And so whē they cam to bury her, they found no more of her then the skull & the feet: & the palmes of her handes. Wherefore they came agayn and tolde hym. And he sayd: this is the word of the Lord, which he spake by the hand of his seruante Elia the Tsebiter, sayinge: **in** the felde of Jezrael shal the dogges eate the fleshe of Jezabel. And so the carkas of Jezabel was cut as dunge vpon the earth in the felde of Jezrael: so that no man myght saye: This was Jezabel.

Chap. i. Chapter

Jehu causeth the xxx. sonnes of Abah to be slayne, & after that, ch. of his brethren. He spureth a meane also to hyl: all the prechers of Baal. After his death, his sonne ragnerh in his bedde.



Abah had xxx. sonnes in Samaria.

And Jehu wrot letters, and sent to Samaria vnto the rulers of Jezrael, to the elders, and to them that brought up Abahs child, saying: Now when this letter cometh to you, ye that haue with you your masters sonnes, ye haue to you borde charettes and horses, & a stronge cytye haue ye also, and harnesse, loke whiche of your masters sonnes is best & mooste mete, & let hym on his fathers seate, and fyght for your lordes house. But they were exceedingly afrayed, and sayd: se, two kynges were not able to stande before hym, how shall we then be able to stande?

And he that was gouernour of Abahs house, & he that ruled the cyrie, the elders also, and the tounes sent to Jehu, saying: we ar thy seruantes and wyl do all that thou shalt byd vs: we wyl make no man kyng: therefore do thou what semeth good in thine eyes. Thā he wrote another letter to them, saying: ye be myne, & wyl herken vnto my voyce, then take the heed of the men that are your masters sonnes, and come to me to Jezrael by tomoowe this tyme. And the kynges sonnes were xxx. persons, and they were with the great men of the cyrie, which brought them vp, and whē the lettere came to them: they toke the kynges children, & slew them, euen xxx.

persones, and layed theyr herdes in baskets, & sent them vnto hym to Jezrael: And there came a messenger and tolde hym, sayinge: they haue brought the heed of the kynges ioncs. And he sayd: let them lay them on two heapes in the entrynge in of the gate, vntill the morninge.

And when it was day he went out, and stode & sayd to all the folke: ye be ryghteous. Beholde I haue agaynst my master, & slue hym. But who slue al theser? Learne here that three shal fall vnto the earth nothyng of the word of the Lord whiche he spake concerning the house of Abah, **for** the Lord hath brought to passe the thynges y he spake by the hande of his seruante Elia. And so Jehu slue al that remayned of the house of Abah in Jezrael, & al that were great with hym, & his kynskolles & priestes, so y he let nothing of hym remayne. And he arose, & departed & cam to Samaria. And when Jehu was in the waye to the house where the prechers dyd were they: there, he met with the brethren of Jehoiada kyng of Juda, & sayd: what are ye? They answered: the brethren of Jehoiada are we: & go downe to salute the children of the kyng & the quene. And he sayd: take them alwaye. Whome when they had taken them alwaye, they slew them at the well wherche was besyde the house where they were are chosen, euen xlii. men, neyther left he any of them.

And when he was departed thence, he met with Jehonadab the son of Rechab coming agaynst him. And he blessed hym, & sayd to hym: is thine heart ryght, as my herte is true with thine? And Jehonadab answered: ye y it is: **or** (if it be, sayd he) then gyue me thine hande. And when he had gyuen hym his hande, he toke him vp to him in the charet, & sayde: comewith me, & se the zeale that I haue for the Lord: & so they made him ryde in his charet. And whē he cam to Samaria, he slue al that remayned vnto Abah in Samaria, tyll he had wypte him out, accordinge to the saying of the Lord which he spake to Elia. And Jehu gathered al the people together, & sayd vnto them: **Abah** serued Baal a lytle, but Jehu shal serue hym moze. Now therefore cal vnto me al the prophetes of Baal, all suche as serue hym, & all his priestes, & let none be lackig. **For** I haue a great sacrifice to do to Baal, & therefore whosoener is mysted, he shall not lyue. But Jehu dyd it for a subtiltie, to chintent y he myght destroye the seruantes of Baal. And Jehu sayd: proclatme an holy conuocation for Baal, & Jehu sent vnto al Israel. And al the seruantes of Baal came, that there was not a man left behind that came not. And they cam into the house of Baal, & the house of Baal was full from one ende to an other.

And he sayd vnto hym that was the keeper of the vestrye: bringe forth garments for all the seruantes of Baal. And he brought them out garments. And when Jehu wente with Jehonadab the son of Rechab into the house of Baal he sayde vnto the seruantes of Baal: seache, & loke, that there be here with you, none of the seruantes of the Lord, but the seruantes of Baal onely. And when they wente in to offere sacrifice and burnt offeringe, Jehu appointed cryers

1000 men without, and sayde: If any of the men whos I haue brought vnder your handes, escape he that letteth go, shall dye for hym.

¶ And it fortuned, y^e alsoone as he had made an ende of offering the burnt sacrifice, Jehu sayde to the men of warre, and to the captaynes: go in and slepe the, let none come out. And they smote them with the edge of the swerde. And the men of war and the captaynes cast them out, & went vnto the cite of the temple of Baal, & set the ymages out of the temple of Baal, & burnt them. And they brake y^e ymage of Baal, & brake y^e house of Baal, & made a blast house of it vnto this daye. And so Jehu destroyed Baal out of Israel. But fro the synnes of Jeroboam the sonne of Nabat which made Israel to synne, Jehu departed not neither fro folowynge of them, ^{¶ (neither fro the)}

the golde calves that were in Bethel and in Dan. And the Lord sayde vnto Jehu: because thou hast done ryght well in bypnyng to passe the thinge that is right in myne eyes, and hast done vnto the house of Ahab accordynge to all thynges that are in myne heart, therefore shall the childrien vnto the fourth generation syt on the seate of Israel. But Jehu cared not for this, to walk in the lawe of the Lord God of Israel with all his heart, for he departed not from the synnes of Jeroboam, which made Israel to synne.

¶ In those dayes the Lord began to cut Israel short: and Hazael smote the in all the coostes of Israel, fro Jordan eastwarde, euen all y^e land of Gilead, the Gadites, y^e Rubenites, and the y^e were of Manasses, from Tabor vnto the ryuer Arnon: euen Gilead and Balan. The rest of the wordes that concerne Jehu, and al that he dyd, and all his power, are they not wyrtten in the booke of Chronicles of y^e kynges of Israel? And Jehu slepte with his fathers, and they buried hym in Samaria, and Jehoahaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria is. xxviii. yeres.

¶ The. xi. Chapter.

^{¶ Athalia puttech to death all the kynges sonnes, excepte Joas the sonne of Jehoahaz, whiche is byddon and after her death is made kyng.}

¶ And Athalia y^e mother of Ahaziah wher the law y^e her son was deed she arose, and destroyed all the kynges seed. But Jehosaba the daughter of king Joaz, & sister to Ahaziah toke Joaz y^e son of Ahaziah, & scale hym fro among y^e kynges sonnes y^e were slayne, & his nourice wth him, out of a slepyng chamber, and had hym from Athalia y^e he was not slayne. And he was wth her dyd in the house of the Lord for yere. And Athalia dyd raygne ouer the lande.

¶ And the. vii. yere Jehoiada sent and fet the rulers ouer the hundredes, & the captaynes & the of the garde, & toke the to hym into the house of the Lord, & made a bonde wth them, & toke an oth of them in the house of y^e Lord, & thewed them y^e kynges sonne. And he commaunded them, saying this is it y^e ye must doo: one thyrde parte of you, whose dutye is to come on the Sabbath daye, shall kepe the watche of y^e kynges house: And an other thyrde parte shall kepe the gate of Sur: & an other thyrde parte shall kepe the gate whiche

is behynde them of the garde: and so shal ye kepe the watch of the house of Wellah, and two partes of you, that is all that go oute on the Sabbath daye shall kepe the watche of the house of the Lord aboute the kynges, and ye shal compass the kyng round about, and every man shal haue his weapon in his hande, and whosoener cometh within the ranges, let hym be slayne. And se y^e ye be with the kyng, as he goeth out and in.

¶ And the captaynes ouer the hundredes dyd accordynge to all thynges y^e * Jehoiada the priest commaunded, & they toke every man his me that were to come in on the Sabbath daye wth them y^e should go out on y^e Sabbath, and came to Jehoiada the priest. And to the captaynes ouer hundredes dyd the priest gyue kynges Danas speeres and shylde that were in the temple. And they of the garde stode, and every man had his weapon in his hande rounde aboute the kyng, from the ryght corner of the temple to the lette, alonge by the alter and the temple. And he brought out the kynges sonne, and put the crowne vpon him and deliuered hym * the wytnesse, and made hym kyng, and annoynted him. And they clapt they handes, and sayde: God loue the kyng.



* And when Athalia herde the noyse of the ringinge of the people, she came to y^e people into the temple of the Lord. And wher she looked, beholde, the kyng stode by a pylle, as the maner was, & the syngers & the trogetters by the kyng, and al the people of the lande reioysed, and blew wth trumpettes. And Athalia rent her clothes, and cryed treasch, treason. But Jehoiada y^e priest commaunded the captaynes of the hundredes that had the rule of y^e host, and sayd vnto the: haue her out wth out y^e temple, y^e she may be within the ranges, and yf any folow her, kyll him with the swerde: for y^e priest had sayd: she may not be slayne in y^e house of the Lord. And they layed handes on her tyl she came into the way, by the which the horses went into the kynges palace, & there was she slayne.

* And Jehoiada made a bonde betwene the Lord & the kyng, and the people, y^e they shoulde be the Lordes people: & also betwene the kyng and the people. And all y^e people of the land went into the house of Baal, and destroyed it, his high alters also, & his ymages brake they downe in shreke, and slue Zachan y^e priest of Baal before the altiers. And the priest set a watch ouer the house of the Lord: and toke the rulers ouer hundredes, the captaynes, & them of the garde, and al the people of the land. And they brought y^e kyng fro the house of the Lord: & came by the waye of the gate.

the gate of them of the garde to the kynges palace. And he sat hym downe on the seat of kynges. And al the people of the lande reioysed, and the cytie was in quiet. And they slue Zebadiah the swerde belyde the kynges palace. Whene perre olde was Jehoas whē he began to raygne.

¶ The xiiij. Chapter.

Jehoas maner punishment for the repaying of the temple, he is helpe by rule of his seruantes: and Amasiah raygneth in his steede.

And he began to raygne in the seventh perre of Jehu. xi. perre raygned he in Jerusalem, & his mothers name was Zebadiah of Beersaba. And he dyd that whiche was good in the syght of the Lord, as longe as Jehoiada the prest entourned him. But the dilauters were not taken away, for the people offered & burnt incense yett vpon the dilauters. And Jehoas sayd to the prestes: all the siluer of dedicate thinges that be brought to the house of the Lord in curraite money, that is to say: the money that every man is set at, & al the moneye & every man with a wyllynge herte gyuerth & byngreth into the house of the Lord: let the prestes take it to them, every man of hys acquaintance: to repayze the broken places of the house: where soeuer anye decaye is found. And so it came to passe, that vnto the xxiij. perre of kynges Jehoas, the prestes had meded no thyng, that was decayed in the temple. Then kyng Jehoas called for Jehoiada the dyshop, & the prestes, & sayde vnto them: why repayze ye not the broken places of the temple? Now therfore: se that ye receyue nomore money of your acquaintance, excepte ye deliuer it to repayze the temple wythal. And the prestes consented to receyue nomore money of the people: excepte to repayze the decayed places of the temple.

But Jehoiada the prest, toke a chest & bozard an hole in the wyde of it, & set it belyde the altare, on the ryght syde, as every man cometh into the temple of the Lord. And the prestes kepte the vessels, put therein al the money that was brought into the house of the Lord. And it fortuned that whē they sawe there was moche money in the chest, the kynges scribe & the hys prest came vp, and tolde the money that was founde in the house of the Lord, & put it into a bagge. And they gaue the money scaled into the handes of them that executed the worke, and they had the ouersyght of the house of the Lord: & they brought it out to the carpenters & buylders that wrought vpon the house of the Lord: & to masons & brewers of stone. And they brought synbze & freestone, to repayze the decay in the house of the Lord, & to all that wente out to mend the temple: howbeit there was not made for the house of the Lord, bowels of siluer: instruments of musike, basons, troyettes: or any vessels of golde, or vessels of syluer, of the moneye that was brought into the house of the Lord. But they gaue that to the workemen, and repayzed there wyth the house of the Lord. Whereouer, they rehened not wyth the men, into whose handes they deliuered that moneye to be bestowed on workmen: for they dyd theyr busynesse faithfully. howbeit trespasse money and synne money was not brought into the house of the Lord

for it was the prestes.

Then came Hazael kyng of Syria vp, and fought agaynst Geth and toke it, & Hazael set hys face to goo vp to Jerusalem. And Jehoas kyng of Juda toke al the hallowed thynges that Jeholaphat, Jehoazam, & Joasabab hys fathers kynges of Juda, had dedicate, and that he hym selfe had dedicated, and all the golde that was founde in the treasures of the house of the Lord: & in the kynges house, & sent it to Hazael kyng of Syria, and so he departed from Jerusalem.

The remnant of the wordes that concerne Jehoas & all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And his owne seruantes arose & wrought treason, & slue Jehoas in the house of Hillo, whē he came downe to Hillo. Jozaber the sonne of Seameath: & Jehoabad the son of Zomer his seruantes smote hym, & he dyed. And they buried hym wyth hys fathers in the cytie of David. And Amasiah his sonne raygned in his steede.

¶ The xliij. Chapter.

Jehoas the sonne of Jehoas deliuered into the handes of the Syrians, and dyed. Joas his son raygneth in his steede. Hila dyed.

In the xliij. perre of Joas the sonne of Jehoasabab kyng of Juda, Jehoasabab the sonne of Jehu began to raygne ouer Israel in Samaria. xliij. years. And he wrought that which was euill in the syght of the Lord, & folowed the synnes of Jeroboam the son of Nabat, which made Israel to synne, & departed not therefrom. And the Lord was angry with Israel, & deliuered them into the handes of Hazael kyng of Siria, and into the handes of Benhadad the sonne of Hazael all theyr dayes.

And Jehoasabab besought the Lord, & the Lord heard hym. For he consydered the trouble of Israel, wherewith the kynges of Siria troubled them. And the Lord gaue Israel a deliuerer, so that they went out fro vnder the subiection of the Siria. And the children of Israel dwelt in theyr tentes as before tyme. Nevertheless they departed not from the synnes of the house of Jeroboam which made Israel synne, but walked in them.

And there remayned a groue sylualso in Samaria. Neither dyd he leaue of the people to Jehoasabab, but synne bozemes, ten charrettes, & ten thousand footemen, & for the kyng of Siria destroyed them, & made them lyke chafed dust. The rest of the wordes that concerne Jehoasabab and all that he dyd, and his power, are they not wyrtten in the booke of the Chronicles of the kynges of Israel? And Jehoasabab slept with his fathers, & they buried hym in Samaria, and Joas hys sonne raygned in hys steede. In the xxxv. perre of Joas kyng of Juda, began Jehoas the sonne of Jehoasabab to raygne ouer Israel in Samaria syxtene years, and dyd that which is euill in the syght of the Lord, and departed not from al the synnes of Jeroboam the sonne of Nabat, (that made Israel synne) for he walked therein.

The remnant of the wordes that concerne Joas & all that he dyd, & hys power wherewith he fought agaynst Amasiah kyng of Juda: are they not wyrtten in the chronicle booke of the kynges of

ges of Israel: And Joas slept with his fathers, & Jeroboam late upon his seat. And Joas was buried in Samaria among the kynges of Israel.

When Elisa was fallen of his synne (whereof he dyed) Joas the kyng of Israel came downe vnto hym, and wepte before hym, and sayd: O my father, my father: the charret of Israel, & the horseman of the same. Elisa said vnto hym: take bowe and arrowes. And he toke vnto hym bowe & arrowes. And he sayde to the kyng of Israel: put thyne hand vpon y bow, & he put his hande vpon it. And Elisa put his handes vpon the kynges handes, and sayde: open a wyndowe eastwarde: & when he had opened it, Elisa sayd: shot, and he shot. And he sayd: the arrowe of helth of the Lord, & the arrowe of helth agaynst Siria: for thou shalt smyte Siria in Aphek, tyll thou haue made an ende of them.

And he sayde: take the arrowes: and he toke them. And he sayde vnto the kyng of Israel: smyte the ground: and he smote thysse, and ceased. And the ma of God was angry w him, and sayd: thou wuldest haue smytte tye of syre tymes: & then thou haddest smytten Siria, tye I haddest made an ende of the: where nowe I walt smyte Siria, but thysse. And also Elisa dyed, & they buried hym, & the souldyers of the Soabites came into the lande the same yere. And it chaunced as some of them were buryng a man, & tpyed the souldiers, they cast the man into the sepulchre of Elisa. And when the man was rolled downe, and touched the bodye of Elisa: he reuyned and stode vpon his fete.

But Hazael vered Israel, all the dayes of Jehoahaz. And the Lorde had mercy on them, & pytyed them, and had respect vnto them because of his appoyntment made with Abraham, Isaac, and Jacob: and wold not destroye them, neither cast he them fro him as yet. So Hazael the kyng of Siria dyed: & Benhadad his son ragyned in his steede. And Jehoas the sonne of Jehoahaz went agayne: & toke out of the hande of Benhadad the sonne of Hazael, the cities whiche he had taken away out of the hnde of Jehoahaz his father in war: for thye tymes dyd Joas beat hym, & restoyed the cyties vnto Israel agayne.

The. xliii. Chapter.

Amaziah the kyng of Juda putted to death the man quierles of his father: and after smytte Edom. Joas dyed, and Jeroboam his sonne succeede in his roune, and after hym ragyned zachariah. Amaziah is killed in Lachis, and Azaria ragyned in his steede.

The seconde yere of Joas: son of Jehoahaz kyng of Israel ragyned Amaziah the son of Joas kyng of Juda: he was xlv. yere old whē he began to raigne, & ragyned. xlii. yere in Jerusalem, & his mothers name was Jehodan: of Jerusalem. And he dyd that which is good in the syght of the Lord, yet not lyke Dauid his father, but dyd accordyng to all thynges as Joas his father dyd. Seyther were the hyllaulers taken away. For as yet the people dyd sacrifice and burnt incense on the hyllaulers. And alsoone as the kyngdome was settelled in his hande: it came to passe that he slue his seruantes which had killed y kyng his father

But the chyldren of those murderers he slue not, accordyng vnto it that is wyrtten in the boke of the lawe of Moses: wherein the Lorde commaunded, sayinge: let not the fathers dye for the chyldren, nor lette the chyldren be slayne for the father. But let euerye man be put to death for his owne synne. He slue of Edom in the salte valleie ten thousande, and toke the castell on the rocke in the same battel, and called the name of it Joktheel vnto this daye.

Then Amaziah sent messengers to Jehoas the sonne of Jehoahaz, sonne of Jehu kyng of Israel, sayinge: come, let vs se eche other. And Jehoas the kyng of Israel sente to Amaziah kyng of Juda, sayinge: dyd not a thysle that is in Libanon, sende to a cedar tree that is in Libanon, sayinge: gyue thy doughter to my sonne to wyfe: And the wylde beaste that was in Libanon, went and trode downe the thysle. Thou hast smytten Edom, thye herte hath made the proude: Enioye this gloire: and tarpe at home. Why doest thou pyncke to my selfe, that thou shuldest be ouerthrowen, and Juda wyth the?

But Amaziah wolde not heare. And Jehoas kyng of Israel went vp: and he and Amaziah kyng of Juda sawe echer other at Bethzames whiche is in Juda. And Juda was put to y wozle before Israel, and they fled euerye man to theyr tentes. And Jehoas kyng of Israel toke Amaziah kyng of Juda, the sonne of Jehoas the sonne of Ahaziah: at Bethzames, and cam to Jerusalem, & brake downe the wall of Jerusalem fro the gate of Ephraim to the corner gate, foure hundred cubytes. And he toke all the golde and syluer, & all the vessels that were founde in the house of the Lord, and in the treasures of the kynges house, and the chyldren toke he to be his wardes: and returned to Samaria agayne.

The rest of factes of Jehoas whiche he dyd and his power, & howe he fought with Amaziah kyng of Juda, are they not wyrtten in the Chronicle boke of the kynges of Israel: And Jehoas slept with his fathers, and was buried at Samaria, amonge the kynges of Israel: and Jeroboam his sonne ragyned in his steede.

Amaziah the sonne of Joas kyng of Juda, luyed after the death of Jehoas sonne of Jehoahaz kyng of Israel systre yere. And the remnant of the wordes y concerne Amaziah, are they not wyrtten in the boke of the chronicles of the kynges of Juda: But they conspyred treason agaynst him in Jerusalem, & when he fled to Lachis, they sent after him to Lachis: and slue hym there. And they brought hym on horses, & he was buried at Jerusalem with his fathers, in the cytie of Dauid. And al y people of Juda toke Azaria, which was. xvi. yere olde, & made hym kyng for his father Amaziah. He buylte a claud, & brought it agayn to Juda, after that the kyng was layed to rest with his fathers.

In the. xv. yere of Amaziah the sonne of Joas kyng of Juda, was Jeroboam the sonne of Joas made kyng ouer Israel in Samaria, & ragyned. xlii. yere: & wrought y which was eny in the syght of the Lord. Seyther turned he away

De. xliii. d
ii. pa. r. v. a.
Jero. xliii. d
Eze. xliii. d

Amaz. i. d
ii. pa. r. v. b

D

E

ii. pa. r. v. b

iii. pa. r. v. b

R

h. iii. from

from al the synnes of Jeroboam the sonne of Nabat, whiche made Israel to synne. He restored the coast of Israel from the entryng of Hemath, vnto the see of the wilderness, accordyng to the word of the Lorde God of Israel, whiche he spake by the hande of his seruante * Jonas the sonne of Amithai the prophete: whiche was of Geth Hepher. For the Lorde sawe howe that the affliction of Israel was exceeding bytter, in somuche that the paysoned and the forsaken were at an ende. And ther was none to helpe Israel. * And the Lorde sayde not, that he wolde put out the name of Israel from vnder heauyn, but he helpe them by the hande of Jeroboam the sonne of Joas. The rest of the wordes that concerne Jeroboam, and all that he dyd: & his strength whiche he executed in the warres: and how he restored Damasco, and Hemath to Iuda in Israel: are they not wrytten in the booke of the Chronicles of the kynges of Israel? And Jeroboam slepte with his fathers, eue with the kynges of Israel: and zacharia his sonne reygned in his stede.

¶ The .xv. Chapter

¶ Azaria the kyng of Iuda becommeth a leper
of Iothan, Shallum, Menahem, Pekahia, Iothan, Iotham, and Ahaz.

In the .xxviii. yere of Jeroboam kyng of Israel began Azaria, son of Amazia kyng of Iuda to raigne. Wherene yere olde was he when he was made kyng: and he reygned two and fiftie yere in Ierusalem, and his mothers name was Iecholiahu of Ierusalem. And he dyd that whiche was ryght in the syght of the Lorde, accordyng to all thynges as dyd his father Amaziahu: save that the hylanters were not put awaye: for the people offered, and burned incense styll on the hylanters. And the Lorde smote the kyng: and he was a leper vnto the dayes of his deathe, * and dwelte in a severall house at Iherosaleme, & Iothan the kynges sonne governed the palace, & iudged the people of the land. The rest of the wordes that concerne Azaria & al he dyd: are they not wrytten in the booke of the Chronicles of the kynges of Iuda? And so Azaria slepte with his fathers: & they buried hym wth his fathers in the cypse of Dauid, & Iotha his sonne reygned in his stede.

In the .xxxviii. yere of Azaria kyng of Iuda dyd zacharia the sonne of Jeroboam raigne vpon Israel in Samaria syxe monethes: and wrought he whiche was euill in the syght of the Lorde, as dyd his fathers: & turned not away fro the synnes of Jeroboam the sonne of Nabat, which made Israel to synne. And Shallu the sonne of Iabes conspyred agaynst hym, and smote hym in the syght of the people, & hylled hym: & reygned in his stede. The rest of the wordes that concerne zacharia, beholde, they are wrytten in the booke of the Chronicles of the kynges of Israel. Ther be also the wordes of the Lorde, which he spake vnto Iehu, saying: the sonnes shall sit on the seate of Israel in the fourth generacion after the. And it came so to passe.

Shallum the sonne of Iabes began to reygne in the .xxxix. yere of Azaria kyng of Iuda: and he reygned a moneth in Samaria. For Menahem the sonne of Gadi went vp from Tarsa,

came to Samaria, & smote Shallum the sonne of Iabes in Samaria, & slue him, and reygned in his stede. The rest of the wordes that concerne Shallum, & the treason whiche he conspyred, beholde, they are wrytten in the booke of the Chronicles of the kynges of Israel. The same tyme Menahem destroyed Tiphlah, & al he were therein, & the cofers therof from Tarsa. And by cause they opened not to hym, he smote it & ript vp all they women & chyldre. The .xxix. yere of Azaria kyng of Iuda began Menahem the sonne of Gadi to reygne vpon Israel ten yere in Samaria. And he dyd euill in the syght of the Lorde, & turned not away al his dayes fro the synne of Jeroboam the sonne of Nabat, which made Israel to synne. And Phul the kyng of Assiria came vpon the lande. And Menahem gaue Phul a .v. talentes of syluer, & bys hande myght be with hym, & stablyd the kyngdome in his hnde. And Menahem made a proclamation for money in Israel, & al men of substance shuld geue hym of Assiria fiftie syckles of syluer a pece. And so Phul kyng of Assiria turned backe agayne, & starved not there in the lande. The rest of the wordes that concerne Menahem, and al that he dyd: are they not wrytten in the booke of the Chronicles of the kynges of Israel? And Menahem slepte with his fathers, & Pekahia his sonne dyd in his stede succede hym in the kyngdome.

In the fiftieth yere of Azaria kyng of Iuda, began Pekahia the son of Menahem to raigne ouer Israel in Samaria two yere, & dyd that whiche was euill in the syght of the Lorde: & left not of fro the synnes of Jeroboam the sonne of Nabat, whiche made Israel synne. But Pekah the sonne of Remaliahu: whiche was a captayne of his, conspyred agaynst hym, & smote him in Samaria: euen in the place of the kynges house with Argob & Aris: & with hym were fiftie men of Gilgadites: & he hylled hym, and reygned in his roume. The rest of the wordes that concerne Pekahia, & al he dyd, beholde, they are wrytten in the booke of the Chronicles of the kynges of Israel.

In the .lii. yere of Azaria kyng of Iuda, began Pekah the sonne of Remaliahu, to reygne ouer Israel in Samaria .xx. yere, & dyd euill in the syght of the Lorde: & turned not away from the synnes of Jeroboam the sonne of Nabat, that made Israel synne. In the .v. dayes of Pekah kyng of Israel, came Tiglath Pileser kyng of Assiria, & toke Iion, Abel, Bethmaacha, Ianoah, Kedesh, Hazor, Gilgad, Galile, & all the lande of Rephath, & caried them away to Assiria. And holca the sonne of Ela conspyred treason agaynst Pekah the sonne of Remaliahu: & smote hym, & slue hym: & reygned in his stede in the twentieth yere of Iotham the sonne of Amaziahu. The rest of the wordes that concerne Pekah and al that he dyd: beholde they are wrytten in the booke of the Chronicles of the kynges of Israel.

The seconde yere of Pekah the sonne of Remaliahu kyng of Israel, began Iotha the son of Amaziahu kyng of Iuda to reygne. Kyng and twentieth yere olde was he when he beganne to reygne

raigne: and he raigned sytene yere in Ierusa-
 lem. his mothers name was Ierusa the daug-
 ter of iadock. And he dyd that wyche is ryght
 in the syghte of the Lozde: euen accordyng to all
 as dyd his father Ahabu, so dyd he. But schy-
 sulters were not put awaye: for the people of-
 fered and burnt incense styll in the hylls: he
 buylt the hygher doore of the house of the Lozde.
 The rest of the wordes that chierie Iorham, &
 al that he dyd, are they not wyrtten in the booke
 of the chronicles of schynges of Iudar. In those
 dayes the Lozde began to sende vnto Iuda Re-
 yn in the hynges of Iuria, and behad the sonne of
 Remaliahu. And Iorham slepte woth his fa-
 thers, and was buryed woth his fathers in the
 cypse of dauid his father, and Abaz his sonne
 raigned in his sted.

Ch. 1. Chapter.

The xvi. Chapter.
That bridge of Jude consecrated his name in fire, and
baptized many baptisms against the bridge of Israel, in
the fire of his sacrifice, beyond his name.



The. xviij. yere of Pekah the sonne of
Remaliabuh kyng of Israel. * Ahaz
the sonne of Iotham kyng of Iuda,
began to reigne. Twenty yere olde
was he, whē he was made kyng, & reigned sye
tene yere in Ierusalem, & dōd not that which was
ryght in the eyes of ꝑ Lorde his God: lyke wa-
nd his father. But walched in the waye of the
hynge of Israel, yea, & made * his sonne to go
thorow the fyre, after the abhominacions of the
hevythen, to whome the Lorde cast oute before the
chylde of Israel. And he offred & burnt incense
in ꝑ hyaulcers & on the hylls, and vnder euery
trophe tree. * Then Rezin kyng of Siria and
Pekahon of Remaliabuh kyng of Israel came
up to Ierusalem to fyght. And they soughte a-
gaynst Ahaz, but coulde not ouercome hym. At
the same tyme Rezin kyng of Siria broughte
Elath agayne to Siria, and rydde the Jewes
thence. And the Sirians * came to Elath, and
dwell therein vnto this daye.

25 So Abaz sent messengers to Thyglath ke-
leser kyng of Assyria, sayinge: I am thy seruant
and thy sonne, come vp, & deliuer me out of the
bande of the kyng of Siria, and out of the hand
of the kyng of Iherul whiche ryse vp agaynste
me. And Abaz toke the silver & the golde that
was foude in the house of the Lorde, & in the
scurryes of the kynges house, & sent a rewarde vnto
the kyng of Assyria. * And the kyng of Assyria
consented vnto hym. For the kyng of Assyria went
vp agaynste Damasco. And whiche had take it:
he carped the people a way to hys, & Que Rezin.

And kynge Abaz wente vnto Damasco to
mette Thiglathe Belesir kynge of Assyria. And
when kynge Abaz sawe an aulter that was at
Damasco, he sent to Elia the priest the paterne
of the aulter, and the fashion offe, and all the
woyhermanshipp therof. And Elia þe priest made
an aulter in al poyntes lyke to þe paterne which
kynge Abaz had sent from Damasco. Euen so
hvd Elia the priest make it agaynst hing Abaz
came from Damasco. And so when the kynge
was come from Damasco, he sawe the alter. &
the kynge went to it, and oared thereon. And he
burnte hys burnt offeringe, and hys meate offer-
ryng, and poured his drynke offeringe, & spynk-
led the blood of hys peace offeringes besyde the
aulter that was by þe brasen aulter whiche was
before the Lorde, and let it without the temple
betwene the aulter and the temple of the Lorde:
and put it on the northsyde of the aulter.

And put it on the north syde of the altar.
And kynge Ahas commanded Elia the priest
and sayd: vpon the great altar set on fyre in the
morninge the burnt offeringe, and in eueninge the
meat offeringe, and the kynges burnt sacrifice &
his meat offeringe, wth the burnt offeringe of all
the people of the lande, and they: meat offeringe,
& they: brynhollofferinges: and poure therby all
the blood of the sacrifice offeringes. But Elia
said vnto the kynge: I come and se. And Elia ppe
d byd according to all thynges as kynge Ahas co
manded hym. * And kynge Ahas brake the sy
des of the bottomes, and toke the lauer from of
them, and toke downe the lauato:ry from of
the oven that were vnder it: and put it vpon a
pauement of stones. And the helye fo: of Sabboth
(that they had made in the house) and the kyn
ges entrie withoute tourned he to the house of
the Lorde, fo: feare of the kynge of Assiria.
The rest of the wordes of concerne Ahas, what
he byd: are they not wyrtten in the booke of the
Chronicles of the kynges of Iuda? And Ahas
slept with his fathers: and was buryed wth
his fathers in the cytie of Dauid: and hezrah
his sonne reygned in his stede.

¶ The xvii. Chapter.

Choyra king of Israel is taken. And he and all his
realme brought to the Assyrians.

In the xii. yere of Ahas kynge of Iuda
beganne Hosea the sonne of Ela, to
sayge in Samaria, vpon Israel. ix.
yere, and ydd that which was euill in
the syght of the Lorde, but not as the kynges of
Israel, that were before hym. And Salmana-
sar kynge of Assyria came vp agaynst hym, and
Hosea became his seruauit, & gaue hym presen-
tes. And the kynge of Assyria founde treason in
Hosea: for he had sent messengers co. to the kynge
of Egypt, & brought no present vnto the kynge of
Assyria, from yere to yere: & therefore the kynge
of Assyria toke hym: and put hym in prison.
And when the kynge of Assyria came vp the

* And then the kynge of Aſſiria came vp thowtownt all the lande, and gat by agaynſte Samaria, and beſieged it the yere. In the nyynth yere of Hoſea, the kynge of Aſſiria, toke Samaria, & caried Iſrael awaye vnto Aſſiria, and put the in Gala, in Habor by ryuer of Goza: 9

In the dayes of Jeroboam: For it came to passe, that the chyldren of Israel synned agaynst the Lord theyr God, whiche had brought them out of the lande of Egypt, from vnder the hande of Pharaon kynge of Egypt: & feared other goddes. And they walked in the ceremonies of the heyden, whome the Lord cast out before the chyldren of Israel: & in the ceremonies, which the kynges of Israel had made. And the chyldren of Israel went about to hyde those thynges that were not lawfull, from the Lord theyr God. And they built them highalters in al theyr cyties, both in the towres where they kept watch, and also in the stronge townes. And they made them ymages and groves in every hyl, & vnder every thyche tree. And there they burnt incense in all the highalters, as dyd the heyden, whom the Lord carped away before them: and wrought wyched thynges to angre the Lord withall: For they serued moost vyle ydolles: wherof the Lord had sayde vnto them: Ye shall do no suche thynges.

Deu. xiii.

C And the Lord testified in Israel, and in Iuda by al the prophetes, and by al the sears, saying: Turne fro your wyched wayes, and hepe my commaundementes and my statutes: accordyng to all I saue which I commaunded your fathers, and which I sente to you by my seruantes the prophetes. Notwithstandyng, they wolde not heare, but rather hardened theyr neckes, lyke to the stubburnes of theyr fathers, that dyd not beleue in the Lord theyr God. For they refused his statutes and his appoyntment that he made with theyr fathers, and the witness (wherewith he wytnessed vnto them) and they folowed vanity, and became wayne, and went after the ydols: then that were rounde about them: concernyng whome, the Lord had charged them, that they shoulde not do lyke them. But they left the commaundementes of the Lord theyr God, & made them ymages of metall, & even two calves, and made groves, and worshipped all the hoste of heauen: and serued Baal. And they sacrificed theyr sonnes and theyr daughters in fyre, & used wychecraft and enchauntmentes, & even sellynge them selues: to worke wychednesse in the syght of the Lord, and to angre hym.

Hosea. xiii.

Deu. xiii.

And the Lord was exceeding wroth with Israel: & put them out of his syght, & that there was left but the tribe of Iuda only. Howbeit the lesse, Iuda also hepte not the commaundementes of the Lord theyr God, but walked in ceremonies of Israel, which they made. And the Lord cast vp all the seed of Israel, and vexed the, and deliuered the into the handes of spoylers, vntyl he had cast the out of his syght. For Israel drayned them selues from the house of Dauid, & made them a kynge, euen Jeroboam the sonne of Nabat. And Jeroboam aduise Israel a waye (that they shoulde not folowe the Lord) and made the syn a grent syn: for the chyldren of Israel walked in al the synnes of Jeroboam which he dyd, and departed not therefro, vntyl the Lord put Israel a way out of his syght, as he had sayde by all his seruantes the prophetes.

C And so was Israel carped away out of theyr

owne lande, to Assyria, euen vnto this daye.

And the kynge of Assyria brought men from Babylon, from Cutha, from Aua, from Hamath, & from Sepharuaim, and put the in the cyties of Samaria in stede of the chyldren of Israel. And they possessed Samaria, & dwelte in the cyties thereof. And it fortuned, that at the beginning of their dwelling there they feared not the Lord. And the Lord sent Lyons amonge the, wherby the theilderose, men sayde to the kynge of Assyria. The nations which thou hast translated, & put in the cyties of Samaria, knowe not the lawe of the God of the land, therefore he hath sent Lyons vnto the, & behold, they are the, because they knowe not the maner of worshippynge of the God of the land.

Then the kynge of Assyria commaunded, saying: carpe the one of the wayne of the priestes whiche brought thence, and let them go & dwel there and teache them the fallshon, howe to serue the God of the countrey. And than one of the priestes which they had carped thence came & dwelte in Bethel, and taught them how they shoulde feare the Lord. Howbeit, every nacion made them goddes of theyr owne, and put them in the houses of the highalters which the Samarians had made, every nacion in theyr cyties, wherein they dwelt. The men of Babylon made Mooth Be nob: and the men of Cuth made Nergal: & the men of Hamath made Adma. The Auites made Adibai, and Chardak. And the Sepharuaites burnt theyr chyldren in fyre: for Adramelech, & Anamelech the Goddes of Sepharuaim. And so they feared the Lord, and made them priestes of the highalters, whiche sacrificed for them in the houses of the highalters. And so they feared the Lord, and serued theyr owne goddes after the maner of the people whom they caried thence.

And vnto this day they do after the olde maner: & neyther feare God, neyther do after theyr ordinaunces and customes, & after the lawe and commaundement which the Lord commaunded the chyldren of Jacob: whom he called Israel. And the Lord made an apoyntment with them, and charged the, saying: feare none other goddes, nor bowe your selues to them, nor serue the, nor sacrifice to the: but feare the Lord which brought you out of the lande of Egypt with greates power, and a stretched out arme: hym feare, and to him bowe, and to him do sacrifice. The statutes ordynaunces, lawe, and commaundement whiche he wrote for you, so that ye be diligent to do for evermore: and feare not any other goddes. And the appoyntment that I haue made with you, so ye forget not, & feare none other goddes: but the Lord your God ye shall feare, & he shal deliuer you out of the handes of al your enemyes. Howbeit, they dyd not heark, but dyd after their olde custome. And so these nations feared the Lord, and serued theyr ymages also: lyke as dyd the chyldren, and theyr chyldrens chyldren. Euen as dyd theyr fathers: so do they vnto this daye.

The xviij. Chapter.

Ezekia kynge of Iuda paterlye rebuketh the heathen synners, and rebuketh the priestes. He commaunded synners to the Assyrians. The blasphemous of Samaria, & of Sepharuaim.

In the



In the thirde yere of hosia, sonne of Ela kyng of Israel, it came to passe, that hezekia the sonne of Abaz kyng of Iuda ragned. * Twenty and fyve yere olde was he when he began to ragnen, and ragned. xxiij. yere in Ierusalem. Hys mothers name also was Abi the daughter of zacharia, & he dyd that whiche is ryght in the syghte of the Lozde, accordyng to all as hys dauid hys father. * He put awaye the pylalters, and bjahe the ymages, and cut downe the groves, and all to bjahe the * bjafen serpent that Moyses hadde made. For unto those dayes the childzen of Israel did burne sacrifice to it, & he called it Ahaban. He trusted in the Lozde God of Israel: so that after hym was none lyke hym amonge all the kynges of Iuda, neether was there any such before hym. For he clene to the Lozde and departed not from hym, but kepte hys commandmentes, whiche the Lozde commaunded Moyses. And the Lozde was with hym: so that he prospered in all thynges, whiche he toke in hilde. And he rebelled agaynst the kyng of Assyria, and served hym not. He smote the Philistines euen unto Gaza, and the coastes therof, both castles where they kepte watches: & strong cyties.

* And in the fourth yere of kyng hezekia: (whiche was the seventh yere of hosia sonne of Ela kyng of Israel) it fortuned, that Sennacherib kyng of Assyria, cam up agaynst Samaria, and belleged it. And after thre yeres, they toke it: euen in the fyfte yere of hezekia: that is to saye, the nyth yere of hosia kyng of Israel. And Samaria was woine. And the kyng of Assyria dyd carpe awaye Israel unto Assyria, and put them in Holah and in Habor, by the ryuer of Golan, and in the cyties of the Medes: because they wolde not hearken unto the voyce of the Lozde: they God: but transgressed his appoyntment, and al that Moyses & seruantes of the Lozde commaunded, and wolde neyther heare them nor do them.

* Therfore, in the xliij. yere of kyng hezekia dyd Sennacherib kyng of Assyria come up agaynst all the strong cyties of Iuda, and toke them. And hezekia kyng of Iuda, sente to the kyng of Assyria to Lachis, sayenge: I haue of sende: departe from me and all that thou puttest on me, that wyl I beare. And the kyng of Assyria appoynted unto hezekia kyng of Iuda thre hundred talentes of syluer, and thre tyntalentes of golde. * And hezekia gaue him al the syluer that was founde in the house of the Lozde,

and in the treasures of the kynges house. At the same season dyd hezekia rent of the doores of the temple of the Lozde, and the pylers (whiche the sayd hezekia kyng of Iuda had conuerted ouer) and gaue them to the kyng of Assyria.

And the kyng of Assyria sent Tharban & Rablaris, and Rabshake from Lachis to kyng hezekia with a great host, agaynst Ierusalem. And they went up, and cam to Ierusalem, and gat them up, and stode by the condyte of the upper poole, whiche is in the waye of the fullers side. And when they had called to the kyng, there came out to them, * Eliakim the sonne of Elihu whiche was steward of household, and Sobna the scribe, and Ioab the sonne of Asaph the recorder. And Rabshake sayd unto the: Telle hezekia I praye you: thus sayeth the great kyng, euen the great kyng of Assyria: What confidence is this that thou haste? Doest thou speake such a lyght worde in dede? By counsell and power I wyl be ready to make warre. On whom then doest thou trust, that thou rebellest agaynst me? Doest thou trust to the staffe of this broken reede Egypte, on whiche yf a man leane, it wyl goo into hys hande, and pearce it. Euen so is Pharao kyng of Egypte vnto al that trust on hym. * Yf ye saie vnto me: we truste in the Lozde our God: Is not that he whose pylalters and hys other alters, hezekia hath put downe, and hath sayd to Iuda and Ierusalem: ye shall worship before this altare here in Ierusalem?

Nowe therefore, deliuer I warded to my lord the kyng of Assyria, that ye rebell not, & I wyl deliuer I two thousande horses yf thou be able to set rybers vpon them: Why thynkest thou scozne at the presence of one of the lest dukes of my maysters seruantes, and trustest to Egypt for charrettes and horsemen? Wozeour, am I nowe come wthout the bydding of the Lozde to this place, to destroye it: the Lozde sayde to me: go up to this land, and destroye it. And he liakim the sonne of helia and Sobna, and Ioab sayd vnto Rabshake: speake (I praye the) to thy seruantes in the Assyrians language, for we vnderstande it: and talke not wth vs in the Jewes tongue, in the eares of this people that are on the wal. And Rabshake said vnto them: hath my master sent me to thy master and to the, to speake these wordes? Hath he not sente me because of the men whiche syle on the wall, & they maye eate they owne donge, and dyspnye they owne pylle wth you?

And so Rabshake stode, & cryed wth a loude voyce in the Jewes language, & saie, sayeng: heare the sayeng of the great kyng of Assyria. Thus sayeth the kyng: let not hezekia beggyle you, for he shall not be able to deliuer you oute of my hande: neyther let hezekia make you to trust in the Lozde, sayenge: the Lozde shall sure ly deliuer vs: & this citie shall not be gryn ouer into the hilde of the kyng of Assyria. Heke not vnto hezekia, for thus sayth the kyng of Assyria. Weale kyndly wth me, and come out to me. And eate euery man of hys owne vyne, & of hys owne figge tree, and dyspnye euery man of hys.

the water of hye owne well tyll I come, and fet
pon to as good a lande as yours is: a lande of
coyne and wyne, a lande of breade and vneyar
des, a lande of oyle, of oliver trees, and of house
that prynces lye and not dye. And herhen not
vnto hezekia, for he begyleth pou, sayenge the
Lorde shall deliuer vs: & hath cury one of the
goddess of the nations deliuered bys hande out
of the kynges of Assyria: Where is the God of
Hamath: and Arphad: and where is the God of
Sepharuaim: Hena and Iua: dyde they deliuer
Hamatha out of mine hande: and what God is
it amonge all the goddess of the nations, & hath
deliuered bys lande out of myne hande: Shall
the Lorde deliuer Jerusalem out of myne hande?

clay. ii. b.

But they that were of the people helde they
peace, & auerred not hym a woide, for they
had commaunded, sayenge: and were hym not.
Then Eliakim which was stuarde of household
and Sobna the scribe, & Ioad the sonne of A
saph the recorder, came to hezekia with they
clothes rent & told him the woordes of Rabshake.

The xix. Chapter.

The word of the Lorde which came to hezekia the sonne of Achaz king of Iuda in the dayes of Sennacherib king of Assyria.

It came to passe, that when kyng
hezekia hearde it, he rente bys clothes
& put on sacke: and came into the house
of the Lorde: & sent Eliakim which
was the stuarde of household, and Sobna the
scribe, and the elders of the priests clothed in
sacke, to saye the prophete the sonne of Amos.

clay. xix. a.

And they sayde vnto hym, thus sayeth he
zekia: this daye is a daye of tribulation and of
rebuke, and blasphemie. For the chyldren are
come to the byrth, and ther is no strengthe to be
deliuered. Peradventure, the Lord thy God wyl
heare al the woordes of Rabshake, whom the kyng
of Assyria bys master hath sent, to rayle on the
livinge God, and to rebuke hym with woordes
whych the Lorde thy God hath herde. And lyft
thou vp thy prayer for the ten iunter & are lefte:
For the strenantes of kyng hezekia came to I
sai. And I say sayd vnto them: So shal ye saye
to your master: Thus sayeth the Lorde: be not
afraid of the woordes whych thou hast herde, wh
ych the poynt men of the kyng of Assyria
haue rayled on me: Beholde, I wyl put hym in
another mynde, & he shal heare thynges, & sore
turne to bys owne lande: & And I wyl bypunge
to passe, that he shall fall vpon the swerde: & e
uen in bys owne lande.

clay. xix. b.
clay. xx. a.

And Rabshake wente backe agayne, and
foundede the kyng of Assyria by the pynge against
Ibna: for he had herde how & he was departed
from Lachis. And when he hearde mentace of
Thirhaka kyng of the blacke Moyses: Behold
he is come out to fyght against the, he departed
& sent messengers vnto hezekia sayenge: Thus
speake to hezekia kyng of Iuda, sayeng: let not
thy God disceiue the in whom thou trustest, say
enge Jerusalem shall not be deliuered into the
hande of the kyng of Assyria. Beholde, thou
hast herde what the kynges of Assyria haue
done to all landes, howe they haue utterly de

stroyed them. And shalt thou (alone) escape
haue the goddess of the hepyden deliuered them
whych myne aliceries haue destroyed: As So
zan, and Haran, Receph, and the chyldren of E
den whych were in Babilon: where is the kyng
of Hamath, and the kyng of Arphad, the kyng of
the cytie of Sepharuaim, and of Hena & Iua.

So hezekia receyued the letter of the hande
of the messengers, & redde it: And hezekia went
vnto the house of the Lorde, & layed it abode
before the Lorde. And hezekia prayd before the
Lorde, and sayd: O Lord God of Israel: whych
dwellest betwene the Cherubs, thou arte God
alone ouer all the kyngdomes of the earth: thou
hast made heauen and earth. Lord bowe down
thyne eare, and heare. Open Lorde thyne eyes
(I beseech the) and see: & heare the woordes of Sen
nacherib whych hath sent this man to rayle on
the livinge God: Of a truth Lorde, the kynges
of Assyria haue destroyed nations and theyr la
des, and haue set tye on theyr goddesses: For they
were no goddess, but the woike of the handes of
man, euen of wood & stone. And they destroyed
them. Nowe therefore, O Lorde our God, I be
seeche the, saue thou vs out of bys hande, that al
the kyngdomes of the earth maye knowe, that
thou onely arte the Lorde God. And I say the
sonne of Amosente to hezekia sayenge: thus
sayeth the Lorde God of Israel: that whiche
thou hast prayed me, concernynge Senna
cherib kyng of Assyria: I haue heard it. This
is therfore the woide that the Lorde hath sayde
of hym: The virgin euen the daughter of Sy
on, hath despyed the: and laughed be to scoone
(O thou kyng of Assyria) the daughter of Je
rusalem hath waken her head at the. & Whome
hast thou rayled on, and whome hast thou blas
phemed: Agaynst whome hast thou exalted thy
voyce, and lyfted vp thyne eyes so hye: Euen a
gaynst the holy of Israel. By the hande of the
messengers thou hast rayled on the Lorde, and
sayd: with the multitude of my charettes I am
come vnto the toppes of the mountaynes, euen
alonge by the fyttes of Libanon, and wyl cutte
downe the hye Cedar trees, and the lusty Kiter
trees therof: and I wyl go into the lodgyng of
bys nest: & into the wood of bys piapne: I haue
dygged, and dyonke strange waters: and with
the strepe of my goynge wyl I drye all the wa
ter pooles that are besyged.

hast thou not herde, howe I haue ordeyned
suche a thyng a great whyle ago, and haue pre
pared it from the begynnynge: And shall I not
nowe bypunge it forth, that it may destroye, and
to bypunge stronge cities vnto waste heapes of
stones: and the inhabitours of the halbe of ly
tel power, and sayne herred, and confounded, and
& shalbe lyke the grass of the fildes, or grene herbe
or as the hey of the toppes of the houses: or as the
corne that is vntippe, & synpeten wth blastynge
I knowe thy dwellinge, thy conuynge out, &
thy goynge in, & (and the way) and thy surpe a
gaynst me. And because thou ragest agaynst me
and thinkest thy selfe so blessed: this is come vnto
myne eares, and I wyl put myne holc in
thy

clay. xix. b.
clay. xx. a.

clay. xx. a.

thy noſtreyll, & my bpe in thy lyppe, and wyl
byng f backe agayne f ſame way thou cameſt

¶ And thys ſhalbe a ſigne vnto the: O heze-
hia ye ſhall eate thys yeare of ſuch thynges as
growe of them ſelues: and the nexte yeare, ſuch
as come vp of thoſe f dyd growe of theys owne
accorde. And the thyrde yeare ſowe ye & reape:
plant vnyerdaes, and eate the frutes therof.

And it that is eſcaped and leſte of the daughter
of Iuda, ſhall yet agayne take rootyng downe
warde, and beare frute vpworde. For out of Je-
ruſalem ſhall go a remnant: and a nombze that
ſhall eſcape out of mount Syon: the reſt of the
Lozd of hoodeſt ſhall byng thys thyng to paſſe

¶ Wherefoze, thus ſapeth the Lozde concernyng
the kyng of Aſſiria: he ſhall not come to thys
crite, noz ſhote an arrow into it, noz come befoze
it wpythwyde, noz caſte banke agaynſt it: but
ſhall go backe agayne the way he came: & ſhall
not come into this crite, ſapeth the Lozde: For
I wylle defende thys crite to ſane it, for myne
owne ſake: and for Dauid my ſeruantes ſake.

And ſo it cam to paſſe, f the ſelfe ſame nyght
the aungell of the Lozde went out and ſmote in
the hoode of the Aſſirians an hundred foure ſcore
and ſyre thouſande. And when the remnaunte
were vpearly in the moynyng: they ſawe, they
were all deade cooſes. * And ſo Sennacherib
kyng of Aſſiria auoyded and departed, & went
agayne: and dwelte at Ninue. And it foztuned
that as he was in a temple wothpyppynge Aſ-
roch hys God, Adramelech and Sarezar hys
owne ſonnes ſmote hym wpyth the ſweard. And
they eſcaped into the lande of Armenia, and A-
ſarhadon hys ſonne raygned in hys ſtede.

¶ The. x. Chapter.

*Chzechia is ſyche, and receyved the ſygne of hys healtre.
He receyved remembrance of Sennacherib, and is repyched
of Iſay, becauſe he ſhewed hym the ſecrete. He dyed, and
ſennacherib hys ſonne raygned in hys ſtede.*

¶ About that tyme: was Hzechia ſyche vn-
to deach. And the prophete Iſay f ſonne
of Amoz came to hym, & ſayd vnto hym
Thus ſapeth the Lozde: put thy houlhold in an
ozbe, for thou ſhalt hpe, and not lye. And he-
zechia tourned hys face to the walle, and prayed
to the Lozde, ſapenge: I beſeeche the nowe, O
Lozde, remembre howe I haue walked befoze
the in truch and wpyth a perſpex bette, and haue
done that whych is good in thy ſyghe: and he
zechia wepte ſoze.

¶ And it foztuned, that afoze Iſay was gone
out into the myddle of the court, f woide of the
Lozde came to hym, ſapeng: turne agayne, and
tell Hzechia the capteayne of my people: Thus
ſapeth the Lozde God of Dauid thy father: I
haue herde thy prayer, and ſene thy teares. And
beholde, I wylle heale the ſo that on the thyrde
daye, thou ſhalt go vpe into the houſe of f Lozd
And I wylle adde vnto the dayes yet tyſſene
yeare, and wylle deliyer the and this cite out of
the hande of the kyng of Aſſiria, and wylle de-
ſende thys crite for myne owne ſake, & for Da-
uid my ſeruantes ſake. And Iſay ſayd: Take a
lompe of ſpyges. And they toke it and layed it
on the loze, and he recovered.

And Hzechia ſayd vnto Iſay: what ſhalbe
the ſigne that the Lozde wyl heale me, and that
I ſhall go vpe into the houſe of the Lozde f thyr-
d daye? Iſay answered: this ſigne ſhalt thou haue
of the Lozde, that the Lozde wyl do that he hath
ſpoken. * Shall the ſhadowe goe foz warde ten
degrees, or goe backe agayne ten degrees? Hze-
hia answered: it is a light thyng for f ſhadow
to goe downe ten degrees. on (heres is that my deſyre)
but pf the ſhadowe goe backwarde ten degrees,
it is no lyght thyng. And Iſay the prophete cal-
led vnto the Lozde, * and he broughte the ſha-
dowe ten degrees backwarde by whych it had
gone downe in the byall of Ahas.

* The ſame ſeaſon Berodach Baladam the
ſonne of Baladam kyng of Babylon, ſent let-
ters and a preſent to Hzechia, for he had hearde
howe that Hzechia was ſyche. And Hzechia
was glad of them, and ſhewed them al hys trea-
ſure houſe, ſpyner, golde, odours, precious oym-
ment, all the houſe of hys armoury, and al that
was loide in hys treaſures: there was nothing
in hys houſe, and in al hys realme, that Hzechia
ſhewed them not.

And Iſay the prophete came vnto kyng he-
zechia, and ſayd vnto hym: What ſayd theſe me
and from whence came they to the? And Hzechia
ſayd: they be come from a ſacre countrey, eue
from Babylon. And he ſayd agayne: what haue
they ſene in thys houſe? Hzechia answered, all
the thynges that are in my houſe haue they ſene
there is nothyng among my treaſures, that I
haue not ſhewed them: And Iſay ſayd vnto he-
zechia: heare the woide of the Lozde: Beholde,
the dayes come, that al that is in thy houſe, and
what ſocuer thy fathers haue layed vp in ſtoze
vnto thys daye, ſhall be carryed into Babylon,
and nothyng ſhall be left ſapeth the Lozde: And
of thy ſonnes, that ſhall procede out of the, and
whych thou ſhalt beget ſhall they take awaye,
and they ſhall be chamberlaynes in the palace of
the kyng of Babylon. And Hzechia ſayd vnto
Iſay, welcome be the woide of the Lozde which
thou haſt ſpoken. And he ſayd: ſhall there not be
peace and truchty in my dayes?

The remnaunte of the woideſ that concerne
Hzechia, and al hys power, and howe he made
a poole and a condyte, and broughte water into
the crite: are they not wyrtten in the booke of
the Chronicles of the kynges of Iuda? * And
Hzechia ſlept wpyth his fathers: and Manasse
hys ſonne raygned in hys ſtede.

¶ The. xxi. Chapter.

*Manasse raygned ſeventy and ſeyne yeare. And after dy-
ed, in whole ſtede ſonne hys ſonne Aſchubaz, whiche is
tyll of hys ſonne ſennacherib. After hym raygned Iſayah
full ſolia, whome we ſay to cal ſolia, or ſolia.*

¶ Manasse was. xii. yere olde when he
beganne to raygne, and raygned ſyfe
tye and ſyre yeare in Ierulalem: hys
mothers name alſo was Hephthia:
he dyd euyl in the ſyghe of f Lozde
euen after the abhominacion of the hepyde whos
the Lozde caſt out befoze f chyldeſene of Iſrael
For he went and buyle the dylaunters, * whych
Hzechia his father had deſtroyed. And he reced
vpe auil.

et. ch. li. a.

et. ch. li. a.

et. ch. li. a.

iii. Regum
xviii. a. xxi. b.

ii. pa. xviii
aj. ch. li. a.

ii. pa. xviii
aj. ch. li. a.

et. ch. li. a.
iii. Regum
xviii. a.

by alters for Baal, and made groves (as dyd Ahab kyng of Israel,) and worshipped al the boost of heauen and serued them. And he buylte altars in the house of the Lozde, of wyche the Lozde sayd: * In Jerusalem wyll I put my name. And he buylte alters for all the booste of heauen, euen in twoo courtes of the house of the Lozde. * And he offered hys sonnes in fyre, and gaue bede vnto wythcraft and sozcerye, and maintayned workers with spytes and tellers of fortunys: and brought much wychednesse in the syght of the Lozde to angre hym.

B And he put an ymage of a groue (that he had made) euen in the temple, of wyche the Lozde had sayd to Dauid and to Salomon hys sonne, * In this house, and in Jerusalem: wyche I haue chosen out of all trybes of Israel) wyll I put my name for euer. Neyther wyll I make the fete of Israel moue any more out of the lande, wyche I gaue theyr fathers: so that they wyll obserue and do all that I haue commaunded them: and accordyng to al the lawe that my seruants Moyses commaunded them. But they perkened not, and Manasse led them out of y way, to do moze wychedly then dyd the heythen people, whome the Lozde destroyed befoze y children of Israel.

C And the Lozde spake by hys seruantes the prophetes, sayenge: because Manasse kyng of Iuda hath done such abhominacions, and hath wrought moze wychedly then all that the Amorytes (which were befoze him) dyd: y hath made Iuda synne also wyth hys Idolles. Therefore, thus sayeth the Lozde God of Israel. * Behold I wyll byynge such euell vpon Jerusalem and Iuda, that whoso heareth of it, both hys eares shall tynge. And I wyll stretch ouer Jerusalem the squaringe lyne of Samaria: and the plomet of y house of Ahab. And I wyll wypp out Jerusalem, as a man wyppeth a bythe, y whel he hath wypped it, turneth it vpside downe. And I wil leaue the remnaunte of myne inheritaunce, and deliuer them into the hande of theyr enemies, y theyr shalbe robbed and spoyled of all theyr aduersaries, euen because they haue done euyl in my syghts, and haue angred me, syns the tyme theyr fathers came out of Egypt vntil this day.

D And Manasse shed innocent bloude exceeding much, tyll he repleyned Jerusalem from corner to corner, besyde hys synne where wyth he made Iuda to synne, and to do euyl in the syght of the Lozde.

The reste of the wordes that concerne Manasse, and all that he dyd, and hys synne that he synned: are they not wyrtten in the boke of the Chronicles of the kynges of Iuda? And Manasse slept with his fathers, and was buried in hys owne house, euen in the garden of Aia: and Amon hys sonne raygned in hys stede.

E Amon was. xxi. yere olde, whel he began to raygne, and he raygned two yere in Jerusalem. hys mothers name also was Gedelemeth the daughter of Harum of Iotha. And he dyd euyl in the syght of the Lozde (as hys father Manasse dyd) and walked in all the waye that hys father walked in: and serued the Idolles y hys

father serued: and worshipped them. And he for soke the Lozde god of hys fathers: and walked not in the waye of the Lozde.

F And the seruantes of Amon conspyred agaynst hym, y slue the kyng in his owne house. And the people of the lade slue al them that had conspyred agaynst kyng Amon, and the people made Jolia hys sonne kyng, in hys stede. The reste of the wordes that concerne Amon, what thynges he dyd: are they not wyrtten in y booke of the Chronicles of the kynges of Iuda? And they buried hym in hys sepulchre, in y garde of Aia: and Jolia his sonne raygned in hys stede.

G The. xxi. Chapter.

After Jolia hearde of the boke of the lawe that was founde in the temple, he sendeth to Sallah the people teller for counsell.

H Jolia was. xxiij. yere olde when he began to raygne, and he raygned. xxi. yere in Jerusalem. hys mothers name also was Jedida y daughter of Adaia of Bozath. he dyd that wyche is ryght in the syght of the Lozde, and walked in al the wayes of Dauid hys father: and bowed neyther to the ryght hande, or to the left.

I And it came to passe, that in the. xviii. yere of the raygne of kyng Jolia, the king sent Saphan the sonne of Azalia the sonne of Azielam the scribe to the house of the Lozde, sayenge: * go vp to helkia the hye prest: that he may summe the synner wyche is brought into y house of the Lozde, wyche the heyers of the porche haue gathered of the people, and let them deliuer it into the hande of them that do the worke, and that haue the ouer syghte of the house of the Lozde, and let them gyue it to them that woork in the house of the Lozde: (to repaie the decayed places of the temple) euen vnto carpenters and masons, and workers vpon the walles: and for to bye tymber, and fre stone to repaie the temple. howbeit, let no rekenyng be made wyth them of the money that is deliuered into theyr hande for theyr use to deale saythfully.

K And helkia the hye prest sayde vnto Saphan the scribe: I haue founde the boke of the lawe of the house of the Lozde, and helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the kyng, and brought hym woze agayne, y sayd: thy seruantes haue bestowed the money (that was founde in y temple: y) and haue deliuered it vnto the that do the worke, and that haue y ouer syghte of the house of the Lozde. And Saphan y scribe shewed the kyng, sayenge: helkia the prest hath deliuered me a boke. And Saphan red in it befoze y kyng.

L And it fortuned, y when the kyng had herd the wordes of the boke of the lawe, he rent hys clothes. And the kyng commaunded helkia the prest, and Ahiham the sonne of Saphan, y Achboz the sonne of Michaia, and Saphan y scribe and Aiaha a seruant of the kynges, sayenge: * go ye and enquire of the Lozde for me, and for the people, and for all Iuda, concernyng y wordes of this boke that is founde. For greete is y wrath of the Lozde that is kyndled agaynst vs, because our fathers haue not perkened vnto the worde

woydes of this booke, to do accordynge vnto all that wherof is wyrtten therein for vs.

D So helia the hye prest and Abikam, Achobz & Shaphan, and Iahia went vnto Hulda & Propheetesse the wyfe of Shulman, the sonne of Thinnai, the sonne of Harhan heper of Sward-rope: wherof propheetesse dwelt in Jerusalem in the house of the doctryne, and they communed wyth her. And she answered them: thus sayeth the Lorde God of Israel: Tell the man & sente you to me, thus sayeth the Lorde: behold, I wyl byynge euil vpon this place, and on the inhabitants therof: (cut al & woydes of the booke wherof the kynges of Iuda hath red) because they haue forsake me, & haue burnt incense vnto other goddes, to anger me wyth all the wooyshes of theyr handes. My wrath also shalbe kindled against this place, and shall not be quenched.

But to the kyng of Iuda (which sent you to aske counsell of & Lorde) so shall ye say: thus sayeth the Lorde God of Israel, as touchynge the woydes wherof ye haue hearde: Because thynne herte did melt: & because thou hast humbled thy selfe before me the lord, wher thou herdest what I spake agaynst this place, & agaynst the inhabitants of & same (how & they shuld be destroyed & accursed): and hast rent thy clothes, and wept before me: of that also haue I herde, sayeth the Lorde: Beholde, therefore I wyl receyue the vnto thy fathers, and & shalt be put into thy graue in peace: and thynne eyes shal not se all the euill, wherof I wyl byynge vpon this place. And they brought the kynges woide agayne.

¶ The. xliii. Chapter.

Jolia readeth Deuteronomy before the people. He putted downe & pholies. after he had hyllid the prestes therof. He heperly was counsellor. He was hyllid in Samaria, and hys sonne Ichonaz sayneth in hys booke. After he was taken, hys sonne Jeroboam was made kynge.

Ad then the kyng sent, and there gathered vnto hym al the elders of Iuda & of Jerusalem. And & kyng went vnto the house of the Lorde, with al the men of Iuda and al the inhabitants of Jerusalem, with the prestes and propheetes, and al the people both smal & great. And he red in the eares of them: all the woydes of the booke of the covenant: wherof was found in the house of the Lorde. And the kyng stode by a pylle, & made a couenaunt before the Lorde, & they shuld walke after the Lorde, and kepe hys comandementes, hys wytnesses, & hys statutes, wyth all theyr herte, and al their soule, and make good the woydes of the sayd appoyntment & were wyrtten in the forsayd booke. And all the people consented to the appoyntment.

B And the kyng commaunded helia & hye prest and the inferior hye prestes, and the hepers of the ornamente, to byynge out of the temple of the Lorde, all the vesselles that were made for Baal, for the grones, and for all the hostes of heauen. And he burnt them withoute Jerusalem in the felde of Cedron, & carped the ashes of them into Bethel. And he put downe & minsters of Baal, wherof the kynges of Iuda had fouled to burne incense in the & hylaulters & ctyes

of Iuda, that were rounde about Jerusalem: & also them & burnt incense vnto Baal, to & sone to the moon, to the planettes, & to all the hostes of heauen. And he brought out the grone frid the temple of the Lorde withoute Jerusalem vnto the brooke Cedron, & burnt it there at the brooke Cedron, & stampet it to powder, and cast the dust therof vpon the graues of the chyldren of & people. And he brake downe the celles of the males stues that were by the house of the Lorde, where the women woude hangynge for the groue.

And he brought all the prestes out of the ctyes of Iuda, and despyed the hylaulters where the prestes had burnt incense: euen from Seba to Beerseba: and destroyed the alters of the gates, that were in the enterynge in of the gate of Jolia the gouernour of the ctye wherof were (as a man goeth in) on the lefte hande of & gate of the ctye. Hewer the lisse the prestes of the hylaulters came not vnto the altar of the Lorde in Jerusalem, save only they dyd eat of & swete bread amonge theyr brethren.

And he deryle & Copheph: wherof is in the valley of the chyldre of Dimon: because no man shulde offre his sonne or his daughter in fyre to Molech: he put downe the hostes & the kynges of Iuda had & puen to the sonne at the enterynge in of the house of the Lorde, by the chaire of Nathanmelech, the chambrelayne wherof was ruler of the suburges, & burnt the charrettes of the sunne wyth fyre. And the alters that were on the topper of the parloire of Iahaz wherof & kynges of Iuda had made) and the & alters wherof Manasse had made in & two courtes of & house of the Lorde did & kynges brake downe & canne there: & cast & dust of the in the brooke of Cedron.

And the hylaulters that were before Jerusalem on the ryght hande of the mount Oliuete, & (wherof Salomon the kyng of Israel hadde buylded for Altharoth the Idoll of the zibons, and for Chamos the Idoll of the Moabytes, & for Milchom the abhominable Idoll of the chyldren of Ammon) those the kynges despyed: and brake the ymages, and cut downe the grones & fylled theyr places wyth the bones of men.

Moreouer & the altar that was at Bethel, the hylaulter made by Jeroboam, & son of Nabat (wherof made Israel synne) both the altar & also the hyl, he brake downe and burnt & hyl altar and stampet it to powder, and burnt the groue. And as Jolia turned hym selfe, he spyed the graues, that were in the mounte, and sent & fet the bones out of the graues, and burnt them vpon the altare to polute it, accordynge to the woide of the Lorde that the man of God proclaymed & wherof tolde the same woies.

D Then he sayde what graue stone is yonder that I se: And the men of the ctye tolde hym, it is the sepulchre of the man of God, wherof came from Iuda, and tolde & selfe same thynges that thou hast done to the altar of Bethel. And he sayd let hym be: se that no man moue hys bones. And so his bones were saued with the bones of a propheete that came out of Samaria.

And all the houses of the hylaulters in the ctyes.

cities of Samaria which þe kinges of Israel had made to angre ^{the Lande} withall: those Josia put out of the way, & dyd to them accordyng to all the actes þe had done in Betel. And he sacrificed all the ydes of the bylaunters þe were there, even vpon the altars, and burne mens bones vpon them, and returned to Jerusalem.

E And the kyng commanded all the people, sayinge: * kepe the feaste of pascouer vnto the Lorde your God, as it is wyrtten in the booke of this couenaunte. * There was no pascouer holden ythe that from the dayes of the Judges that iudged Israel, and in all the dayes of the kynges of Israel, and of the kynges of Juda. In the xviij. yere of kyng Josia was this pascouer holden to the Lorde in Jerusalem.

And ther to workers with spytted and sorde-fapens, ymages, ydols, & all the abhominacions that were espyed in the lande of Juda and Jerusalem, those dyd Josia put out of the way, to performe the wordes of þe lawe whiche were wyrtten in the booke þe helia the prest founde in the house of the Lorde: ythe vnto hym was there no kyng before hym, that turned to the Lorde wyth all his hert, with all his soule, and all his might accordyng to all the lawe of Moyses, neyther after hym arose there any suche as he.

Not withstandinge, the Lorde courned not fro þe fiercenesse of his gret wrath (wher with he was angry agaynst Juda) because of al the prouocations that Manasse had prouoked him withall. And the Lorde sayd: * I wyl put Juda also out of my syght, as I haue done away Israel: and wylle caste of this cytie Jerusalem: whiche I haue chosen, and the house of which I sayde: my name shalbe there.

F The rest of the wordes that concerne Josia, and all that he dyd: are they not wyrtten in the booke of the Chronicles of the kynges of Juda?

E In his dayes Pharaos Aecho kyng of Egypt went vp agaynst the kyng of Assyria to the ryuer Euphrates. And king Josia went agaynst hym, and was slayne of hym at Magiddo, wher he had sene him. And his seruantes caried him dreed from Magiddo, and brought hym to Jerusalem, and buried hym in his owne sepulchre. And the people of the lande, toke Jehoahaz, the sonne of Josia, and annointed hym, & made hym kyng in his fathers steede.

G Jehoahaz was. xiiij. yere olde wher he began to raygne, and raygned thre monethes in Jerusalem. his mothers name also was hamiel the daughter of Jeremia of Libna. And he did euyl in syght of the Lorde, accordyng to al thinges as his fathers had doone. And Pharaos Aecho put hym in bondes at Ribla in the lande of Hamath, þe shulde not raygne in Jerusalem, and put the land to a tribute of an hundred talentes of syluer, and a talent of gold. And Pharaos Aecho made Eliakim the sonne of Josia kyng in þe roume of Josia his father: and turned his name to Jehoakim, and toke Jehoahaz away, whiche when he came to Egypt, dyed there.

And Jehoakim gaue the syluer and the gold to Pharaos, and tased the lande, to gyue the mo

ney accordyng to the request of Pharaos: requyryng of euery man (accordyng to theyr abilitie) syluer and golde: even of the people of the lande to gyue vnto Pharaos Aecho. Jehoakim was xxv. yere old wher he began to raygne, & he raygned. xi. yere in Jerusalem. Hys mothers name also was Iehuda the daughter of Bedaia of Rama. And he dyd that whiche was euyl in the syght of the Lorde, accordyng to all thinges, as his fathers had done.

E The xxiii. Chapter.

E Jehoakim dyeth. Jerusalem is besieged of the Babylyonians. Jehoakim prayeth hym selfe to the kyng of Babylyon. And in his counte came agarthan whiche was called jehchial.

In his dayes came Nabuchodonozar, kyng of Babylyon vp, and Jehoakim became his seruant thre yere, and the turned, and rebelled agaynst him. And the Lorde sent vpon hym men of warre from amonge the Caldees from amonge the Assyrians out of the Goabites, and from the chyldren of Ammon. and sente them agaynst Juda, to destroye it, accordyng to the layeng of the Lorde whiche he spake by his seruantes the prophetes. Onely at the byddynge of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordyng to all that he dyd, and for the innocent blood that he shed, and fylled Jerusalem with innocent blood: and the Lorde wolde not be reconcyled.

The rest of the wordes that concerne Jehoakim and all that he dyd, are they not wyrtten in the boke of Chronicles of the kynges of Juda? And so Jehoakim slepe with his fathers: and Jehoachin his sonne raygned in his steede. And the kyng of Egypt came nomore oute of his lande: for the kyng of Babylyon had taken fro the ryuer of Egypte, vnto the ryuer Euphrates, all that pertayned to the kyng of Egypte. Jehoachin was egyptene praye olde, and raygned in Jerusalem thre monethes, his mothers name also was Nechusta, the daughter of Elnathan of Jerusalem. And he did that whiche was euyl in the syght of the Lorde, accordyng to all as his father had done. * In þe tyme came the seruantes of Nabuchodonozar kyng of Babylyon vp agaynst Jerusalem, and the cite was besieged. And Nabuchodonozar kyng of Babylyon came agaynst the cite, and his seruantes dyd besiege it. * And Jehoachin the kyng of Juda came out to the kyng of Babylyon, he and his mother, his seruantes, his lordes, and his chambelaynes. And the kyng of Babylyon toke hym in the epght yere of his raygne.

* And he caried out thence all the treasures of the house of the Lorde, and the treasure of the kynges house: and brake all the vessels of golde whiche Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayd. And he caried away all Jerusalem, and al the lordes, and all the stronge men of warre, euen ten thousande into captiuitie: and all craftesmen and hepers, none remaynyng save the poore common people of the lande.

And

Declarat.
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* And he carped a waye Ichoachim to Babylon, and the kynges mother, and the kynges wyues, hys chāberlaynes, and them that were myghty in the lande: those carped he a waye in to captiuitie from Ierusalem to Babylon. And all the actiue men of warre, euen. vii. thousand and apt for war, dyd fflyng of Babylon bringe to Babylon captiue. And the kyng of Babylon made Balthassar hys fathers brother, king in his steade: & chaunged his name to zedekia.

zedekia was. xxi. yere olde when he began to rapgne, and he rapgned eleuen yere in Ierusalem. Hys mothers name also was hamitall the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lorde, accordyng to all as Ichoachim had done. For fflyng of f Lorde was moued agaynst Ierusalem and Iuda vntyll he cast them out of his syght. And zedekia rebelled agaynst the kyng of Babylon.

¶ The. cxi. Chapter.

Ierusalem is besieged of Nabuchodonosor, otherwyse called Nabuchadnezer, and is the temple and city burnt. The sonnes of zedekia are slayne before hys eyes, and after are hys owne eyes put out. Iuda is brought to Babylon, & after is Ichoachim exalted.



As it is fortunēd, that in the nynthe yere of hys rapgne, the tenth daye of the tenth moneth: Nabuchadnezer kyng of Babylon came, he and all his hoste agaynst Ierusalem & pyched agaynst it: and made engyns agaynst it on euery syde. And the ctyte was belleged vnto the eleuenth yere of kyng zedekia. And the nynthe daye of the moneth, there was so greute hunger in the ctyte: that there was no bread for the people of the lande.

And the ctyte was broken vp: and all the men of armes fledde by nyght, by a waye thorow a gate, whiche is by the twente wallies by the kynges gardeyne: the Chaldees spenge aboute the ctyte.

And the kyng wente the waye towarde the playne. And the loudpers of the Chaldees folowed after the kyng, and toke hym in the playne of Jericho, and all his armye were scattered a waye from hym, (and lette hym.) So they toke the kyng, and brought hym to Nabuchadnezer the kyng of Babylon to Babil, where they reasoned wth hym. And they slewe the sonnes of zedekia before hys eyes: and he put out the eyes of zedekia, & fettered hym wth two chaynes and carped hym to Babylon.

And the. vii. daye of the. v. moneth whiche is the. xii. yere of kyng Nabuchadnezer kyng of Babylon, came Nabusaradan a seruaunt of the kyng of Babylon, and chefe captayne of f men of warre, vnto Ierusalem: and burnte the house of the Lorde, and the kynges house and all the houses of Ierusalem, and all greute houses burnt he with fyre. And all the loudpers of the Chaldees that were wth the chefe captayne of the men of warre broke downe the wallies of Ierusalem round about. But the rest of the people that were left in the ctyte, & them that were fled to the kyng of Babylon, & the remnant of the

comon people, dyd Nabusaradan the chefe captayne of the men of warre: carpe a way: but the captayne of fouldyers left of the poore of the lande to dwelle the vynges, and to tyll the lande.

* And the pylers of brasie that were in the house of the Lorde, and the sockets, and the brasen lauatorye f was in the house of the Lorde dyd the Chaldees breake, and caried all the brasie of them to Babylon. And the portres, chowels, dyef syng hurpers, spones, & al the vessels of f brasie that they myghted in, toke they a waye. And f fyre pannes, & basens, & suche thynges as were of golde, and of syluer, them toke the chefe Captayne a waye: euen two pylers, one lauatorye, & the sockets whiche Salomon had made for the house of f Lorde. The brasie of all these vessels was without wayghte. The dryght of the one piler was. xviij. cubytes, and he had thereon was brasie, and the cubytes hys & vpon f head was there a wether wyche and pomegranates rounde about all the brasie. And of the same fas tyon was the second piler, & a wether wyche.

And the chefe captayne of the men of warre, toke Sarais the chefe Dyresse, & zephonias the best pyeste sūe one, and the thre keepers of the foly thynges. And out of the ctyte he toke a chāberlayne, that had the ouersyght of the men of warre, and. v. men of them that were cuer in the kynges presence, whiche were founde in f ctyte: and hym that was scrpye to the captayne of the host, whiche broughte out the people of the land to warre, and the scoz men of the people of the lande, that were founde in the ctyte. And Nabusaradan the chefe captayne of the men of warre toke these, & broughte them to the kyngs of Babylon to Babil. And f kyng of Babylon smote them, & slue them at Babil in f hand of Hanath. And so Iuda was caried a way out of the land.

Howbeit, there remayned people in f lande of Iuda, whome Nabuchadnezer kyng of Babylon left, and made Sedalia the sonne of Abiham the sūe of Saphan ruler ouer them. And all the captains of the fouldyers and other men harde, that the kyng of Babylon had made Sedalia gouernor: & there cam to Sedalia at Wazphabe: Ismael the sonne of Serthania, Johanna the sonne of Karea, Sarais the sonne of Chan humeth the Serthophatite, And Jazania the sonne of Maachari, and they men. And Sedalia swore to them, and to the men whome they had wth them, and sayde vnto them: feare not ye because ye are the seruauntes of the Chaldees, dwell in the lande, and serue the kyng of Babylon, and ye shall be well.

But it chaunced in the seventh moneth, that Ismael the sonne of Serthania the sonne of Eliama, of the kynges bloode, came, & ten men wth hym, and smote Sedalia, that he died: and so dyd he the Jewes, and f Chaldees that were wth hym at Wazpa.

And all the people both small and greute, & the captaines of warre arose, & came to Egypt for they were afrayde of f Chaldees. For wth standynge yet in the seuen and thyrty yere after Ichoachim kyng of Iuda was carped a waye the

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

the seven and twenty daye of the twelveth mo
neth, Euilmerodach king of Babilon, the same
yere that he beganne to raygne, dyd lyf up the
heade of Jehoachin kynge of Juda oute of the
pylson: and spake kindly to hym, and sette hys
seate above the seate of the kinges that were
wyth hym in Babilon: and chaunged his
pylson garmetes. And he dyd eate eat
bread before hym, all 7 dayes of his
lyfe. his porcyon was a conty
nuall porcyon that was af
fygured hym of 7 kyng
every daye a cer
tain as long
as he ly
ued.

¶ The ende of the fourth booke of
the kynges.

The fyrste booke of the

Chronycles called in Latyn, *Verba dierum*: or
after the Grekes, *Paralipomenon* which
the hebrues calle *Dibzi Notamin*
and eken bothe the bookes,
but for one.

¶ The fyrste chapter.

¶ This booke sheweth all of all the genealogie of Adam, and so
forth unto the sonnes of Esau and Jacob.

¶ Gen. 1. 1.



¶ Gen. 1. 2.

Adam & Seth, Enos, Kenan:
Machalebel, Jared, Henoeh
Metusalab, Lamech, Noah
Sem, Ham & Japheth. The
sons of Japheth, Gomer,
Magog, Gadal, Javan, &
Thubal, Mesek, and Thir
as the sonnes of Gomer, As
chinas, Viphath and Thogarma. And the son
nes of Javan, Elisa and Tharsia, Citim, and
Vodanin. The sonne of Ham, Chus and Nil
raim, Phut and Chanaan. The sonnes of Chus,
Siba & Hausa, Sabberba, & Rahma, & Sab
therba. And the sonnes of Rahma, Seba & De
dan. And Chus begate Nimrod: & he began to
be myghty upon the earth. Nilraim begat Lu
din & Ananin, Lababim & Aaphehum. Pha
trulim and Cassim of which came 7 philisty
nes and the Capthorites. Canaan begat zib
his eldest sonne, and herh: Jebusi also & Amo
ri, and Sirgati, heui, Iraki and Simi and Ir
uadi, zamari and hemathi.

The sonnes of Sem, Elam & Assur, Arphac
sab, Lud & Aram and Uz, hul & Gether & Ga
ser. Arphacsab begat Selah, & Selah begate
Eber. And unto Eber were boine two sonnes:
the name of the one was Peleg, because that in
his dayes the lande was deuyded. And hys bro
thers name was Joktan. Joktan begat Almo
dad and Saleph, hazermaneth and Jerah, ha
boz also and Usai & Dikla, Ebal and Ibima
el and Seba and Ophir: Hamla and Jobab.

¶ Gen. 1. 3.

All these were the sonnes of Joktan, & Sem

Arphacsab, Selah: Eber, Peleg, Jethu, Serug
Radoz, Therah, Abid, otherwyle called Aba
ham. The sonnes of Abraham, Isaac & Imael
And these are they: generacions: * eldest son
of Imael was Sabaioth, then Nedar, Adberel,
and Giblan, Wisma and Dumab, Walsa ha
dad and Thema, Jetur, Raphis and Nedma.
These are the sonnes of Imael. The chyl
dren of Hecura Abrahams concubyn: she bare
Zimeam, Jofsan, Weda, Gidian, Jisboke and
Suad. The chylidren of Jofsan, Seba, & Dedai
* The chylidren of Seba, Assurim and Larulim and Lamin.
The chylidren of Gidian, Epha, and Epar,
henoch, Abyda, and Eibaa. * All these are the
chylidren of Hecura.

And so Abraham begat Isahac: the sonnes of
Isahac, Esau and Israel. The sonnes of Esau,
* Elipha, Reuel, Irbus, Jaclam, and Roza
The chylidren of Elipha, Theman, Omer, ze
phi and Sathai, Kenas, Thumna, and Amalech.
The chylidren of Reuel, Rabad, yerah, Sam
ma and Wiza. * The sonnes of Seir, Lotan,
Gobal, yibson, and Ana, Wilson, Ezer and Vi
lan. The chylidren of Lotan, Hoz, and homan,
and Thumna was Lotans wyfe. The chylidren
of Gobal: Allan, Wanaath, Ebal, Meppi, and
Onan. The sonnes of yibson, Aia and Ana.
And the sonnes of Ana, Wilson. The sonnes of
Wilson, Hanran, Eban, Jethyan, and Cheran.
The sonnes of Ezer, Silhan, Jozanan and zaha
The sonnes of Vilan, Uz and Aran.

* These are the kynges that raygned in the
lande of Edom, before any kyng raygned over
the chylidren of Israel. Bela the sonne of Beoz
and the name of hys cite was Dinhaba. And
Bela dyed, and Jobab 7 sonne of yerah of Boz
ra raygned in his steade. And when Jobab also
was deade, husam of the lande of the Thoma
nites raygned in his steade. And when husam
was deade, hadad the sonne of Bedad wyth
smote Midian in the felde of Moab, raygned in
his steade, and 7 name of his cite was Aithy.
So hadad dyed, and Samla of Waresa ray
ned in his steade. And Samla dyed, and Saul
of Rehoboth by the ryuer syde, raygned in hys
steade. And when Saul was deade, Baalhanan
the sonne of Achboz raygned in his steade. And
Baalhanan died, & hadad raygned in his stead
and the name of his cite was Badi, and his wi
ues name Wehetabeel the daughter of Watred
the daughter of Wefahab.

Hadad dyed also, and there were Dukess, in
Edom, Duke Thumna, Duke Aliah, and Duke
Jetheth: Duke Appolibama, Duke Ela, Duke
Binon, Duke Neuz, Duke Themam, Duke
Wibzar, Duke Wagdiel, and Duke Jram.
These are the Dukess of Edom.

¶ The ii. Chapter

¶ The genealogie of Jacob unto Isai the father of Dauid.

These are the sons of Israel, Ruben &
Simeon, Levi, Juda, Issachar, and
Zabulon, Dan, Joseph, Ben Jamin
Rephethall, Gad and Aser. * The
sons of Juda, Er, Onad, & Seia.
These they were boine to hym of Bath, Sus
the

the Cananite. And Er the eldest sonne of Juda was enph in the syghte of the Lozde, and he bare hym. * And Thamar his daughter in law bare hym Pharez, and zara: and so all the sonnes of Juda were fyue.

* The sonnes of Pharez, hezron and hamul. The sonnes of zarah: sumer, Erba, hemah, Chabhol and Dara: which were fyue in all.

And the sonnes of Charmi, * Achah that troubled Israel, transgressinge in the synge & was dampned. The sonnes of Erhan, Maria. The sonnes also of hezron that were bozne unto hym:

Jerhamerel, Ram & Chelubai. * And Ram begat Aminadab: and Aminadab begat Radson a lozde of the chyldren of Juda. And Radson begat Salma: & Salma begat Boas: Boas begat Obed: and Obed begat Isai. * And Isai begat his eldest son Eliab, & Aminadab & seconde and Saama the thyrde, Nathanahel the fourth, and Radai the fyfth, Ozen the syxth, and Dauid the seuenth. Whose sisters were zarua & Abigail. The sonnes of zerua, Ibsai, Joab & Izhai: thre. And Abigail bare Amaza: the father of which Amaza was Jether an Ameliter.

And Caleb the sonne of hezron begat Asuba of his wyfe Asuba, and Jerihoth, whose sonnes are these: Jeter, Sobab, and Ardon. And when Juda was deyd, Caleb toke Ephrata, whiche bare him hur. * And hur begat Uri, and Uri begat Bezaleel.

Afterward came hezron to the daughter of Nachir the father of Gilead, and toke her whyle he was thre score yere old. And she bare him Begub: and Begub begat Jair, whiche had xxii. cyties in the lande of Gilead. And he overcame Gessur and Aram, and toke the townes of Jair from them which dwelle in them: & Kenaath and the townes thereof: euen thre score townes. All these were the sonnes of Nachir, the father of Gilead. And after that hezron was deyd at Caleb in Ephrata, Abia Escons wyfe, bare hym

* Jhur the father of Thekoa. And the sonnes of Jerhamerel the eldest sonne of hezron were, Ran the eldest, Siuna, Ozen, Ozen & Ibia. And Jerhamerel had yet an other wyfe named Ithara, whiche was the mother of Onam. And the sonnes of Ram the eldest sone of Jerhamerel were Waai, Jamin and Char. The sonnes of Onam were Samai and Jada. The sonnes of Sammai: Radab and Ibsur. And the wyfe of Ibsur was called Ibsail, & she bare hym Ithban & Wolid. The sonnes of Radab: Seled and Appaim. And Seled died with out chyldren. The sonne of Appaim, Jetri. And the sonne of Jetri: Sehan. And the sonnes of Sehan, Ibsai. And the sonnes of Jada the brother of Samai: Jether and Jonathan. And Jether dyed without chyldren. The sonnes of Jonathan: Peleth and Saja. These were the sonnes of Jerhamerel. Sehan had no sonnes, but daughters. And Sehan had a seruaunte that was an Egyptian named Jerba: to whome he gaue his daughter to wyfe: and he bare him Ithai. And Ithai begat Nathan: and Nathan begat zabab. And zabab begat Iphlai: and Iphlai begat Obed.

Obed begat Jechu: and Jechu begat Maria: Maria begat Jalez: and Jalez begat Alasa. Alasa begat Silamai: and Silamai begat Dallum. Dallu begat Jeramia: Jeramia begat Elisama.

The sonnes of Caleb, the brother of Jerhamerel: Aela his eldest sonne, which was the father of * Jeph: & the sonnes of Maria the father of hezron. The sonnes of hezron, Cozab & Capuan, Rehem & Sama. Sama begat Raham the father of Jerhoam. And Rehem begat Samai. The sonne of Sammai was Waon. And Waon was the father of Bethzur.

And Ephra a concubine of Caleb bare Haran and Wola, and Gazez. Haran begat Gazez. The sonnes of Jaddai were Regem, Jotha, Gellan, Bellet, Ephra, and Saaph. And Maacha was Caleb's concubine, of whom he begat Seemer and Thirhama. And she bare also Saaph, the father of Shadman, and Seua the father of Nachbena: & the father of Sidea. * And Jechu was Caleb's daughter. These were the sonnes of Caleb the sonne of hur the eldest sonne of Ephrata: Sobal the father of Kyzrath Jearim. Salma the father of Bethlehem, and Hareph the father of Beth Sader. And Sobal the father of Kyzrath Jearim had sonnes, and he saue the halfe of the countrey of the mansions.

The hundredes of Kyzrath Jearim are these: the Jirbites, the Huppithites, & Hassamathites and the Halimathites. And of them came the zarathites, & the Ethaulites. The son of Salma, the Bethlehemit, and Ketzophathites the glorie of the house of Joa, & halfe the countrey of the mansions gat the zarathites. The hundredes of the wyters dwelt at Jaber, the Thirathites, the Symathites, the Suchathites, & which are the Kenites. that came of Kenath the father of the house of Rechab.

The hundredes of Kyzrath Jearim are these: the Jirbites, the Huppithites, & Hassamathites and the Halimathites. And of them came the zarathites, & the Ethaulites. The son of Salma, the Bethlehemit, and Ketzophathites the glorie of the house of Joa, & halfe the countrey of the mansions gat the zarathites. The hundredes of the wyters dwelt at Jaber, the Thirathites, the Symathites, the Suchathites, & which are the Kenites. that came of Kenath the father of the house of Rechab.

Chapter.

The genealogy of Dauid, in hebron, and in Jerusalem.

These were the sonnes of Dauid which were bozne unto hym in hebron. * The eldest Amnon of Abinoam, the Israelitess. The seconde Daniel of Ibsail the Carmelitess. The thyrde Ibsalom the sonne of Maacha daughter of Thalmathynge of Gessur. The fourth Adonia son of Hagith. The fyfth Sepharia of Abital. The syxt Jechoram by Eglia his wyfe. These syxt were bozne unto hym in hebron: and there he ragged seven yere and syxt monethes. And in Jerusalem he ragged xxiii. yere.

* And these were bozne unto him in Jerusalem, Simera, Sobab, Rathah and Salomon. the daughter of Ammiel, Ithar also, & Elisama, Elipale, Aoga, Arphog, & Japhia, Elisama, Eladab & Eliphelet, nyne in nombre. These are all the sonnes of Dauid, besydes the sonnes of concubynes, and Thamar was the syxt.

Salomons sonne was Rehoboam, whose was Abia: & Isa was his sonne, & Jechasaphat his sonne: whose sonne was Josaf: and his sonne was Jazia: and Joas was his sonne. Amaza his sonne, Maria his sonne, and Jotham his sonne. Jothas was his sonne, Jechia his sonne.

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9 Menasse his sonne. And Imon was his sonne, and Josia was his sonne. And the sonnes of Josiah were, the eldest sonne Jehonah, the seconde Jehoahim, the thirde Jechia, and the fourth, Shallum. The sonnes of Jehoahim were, Jeromah his sonne, and Jechiah his sonne.

C The sonne of Jeroma: Jhir and Shearshiel his sonne. Baichiram also and Jhedaja: Menajer, Jeramia, Jhesama, and Jhebadia. The sonnes of Jhedaja were Jozobabel, and Jhemel: the sonnes of Jozobabel, Jhesulam, Jhanania, 9 Jhelumid (they) sister, and Jhasubab. Obel, Jerechia, Jhesabia, and Juchabbed, syue Juchab.

S The sonnes of Jhanania, Jelathia, 9 Jelata: whose sonne was Jephthah, and his sonne Jemnan, and his sonne was Jhabia, and his sonne Jechania. The sonne of Jechaniah was Jematah. And the sonnes of Jemata were Jatus Jgerai: Bariah, Raariah 9 Japhat 9 Jela. vi. And the sonnes of Raariah were Elionat: Jerezia, and Jreicam, thir. And the sonnes of Elionat were Jhodiah, Eliah, Jhecia. Jhab, Jophanan, Jcalais and Anani: leuen.

¶ The iii. Chapter.

¶ The genealogie of the sonnes of Juda and Symeon.

R The sonnes of Juda: 9 Pharez, Jheron, Carmi, Jhur and Jhobal. And Jhain the son of Jhobal begat Jhabath. And Jhabath begat Jhumai and Labab: and these are the hyndreds of the Jozonathites. And of these cam the father of Echa: Jisrael, Jilma and Jibdag: and the name of (they) sister was Jhasicpeni. Jemmel was the father of Jseboz. And Ester father of Jhula. And these are the sonnes of Jhur the eldest sonne of Ephraim the father of Berlehem. And Jthur the father of Jechon had two wyues: Jheleah, and Raara. And Raara bare hym Jhufan, Jheyber, Jhemmi and Jhaastari. These were the sonnes of Raarah. And the sonnes of Jheleah were Jareth, Jjoar and Echnam. And Eoz begat Jnub, and Jobra, and the hyndreds of Jhabel the sonne of Jharum.

B And Jakes was more honourable then his brethren. And his mother called his name Jakes, saying: because I bare hym with sorowe. And Jakes called on the God of Israel, saying: If thou wilt blesse me in dede, and enlarge my coostes, and halt let thine hande be with me, 9 wilt hepe me from euill, that it hurte me not. And God graunted hym his desyre.

Jhelub the brother of Jhuab begat Jechir, which was the father of Echon. And Echos begat Jethaypha, and Jalscha, 9 Jechenna the father of the cytie of Rahas: these are the me of Rech. The sonnes of Jhenas: Jethiel and Jharai. And the sonnes of Jethiel were Jathate.

C And Jheonath begat Jophan. And Jherai begat Joad the father of the valleye of craftes men (so called) because they were craftsmen. And the sonnes of Caleb the sonne of Jephone, were Jru, Ela, and Jaan. And the sonne of Ela was Jhenas. And the sonnes of Jheleiel were Jiph and Jipha, Jchira and Jlael. And 9 son-

nes of Eze were Jechir and Jecher, Epher, Jalon, Jhabar, and Jheriam, and Jhammat, and Jhab the father of Echemos. And his wyfe Jhabia bare Jared father of Jseboz, and Jheber the father of Jhecho, and Jeruthiel father of Janoah. And these are the sonnes of Jichai the daughter of Jpharao which the Jered toke.

The sonnes of the wyfe of Jhodja, the sister of Jathan the father of Jheleah were Jarmi, and Echemos the Jhaachathite. The sonnes of Symeon were Jmmon and Jmina. Jendana and Jthion. And the sonnes of Jilli were, Jodeth, and Jhejodeth.

*** The sonnes of Jela the sonne of Juda,** were Ezer the father of Lecha, and Landa the father of Jereza, and the hyndreds of the householdes of them that wrought hymen in house of Jilba. And Jochim and the men of Jcholebah and Joas, 9 Jharaph, which had the dominion in Jhod, and Jalsub, Jephem. These also are wordes of olde. These were potters, and dwelte there amonge trees 9 hedgers, nye unto 9 hynges because of his worke.

C The sonnes of Symeon were Jemuel, Jamin, Jarch, Jreah and Jhau: whose sonne was Jollu 9 the son of hym was Jiblam, 9 his sonne Jilma. And the sonne of Jilma was Jhamuel, and his sonne was Jachur, and the sonne of hym was Jemmel. Jemmel had. xvi. sonnes, 9. vi. daughters. But his wyfe had not many children, neither was all the hyndreds of them lyke to the children of Juda in multitude. And they dwelt at Jheeraba, Jolada, and at Jhazar Jhual, at Jilba, at Jiem, and Jholab, at Jechur, at Jhama, and at Jilbag, at Jethmaraboth, Jhazar, Jilun, at Jethbirei, and at Jhaaram.

These were they cyties vnto the raygne of Dauid. And they villages were Etan, 9 Ain, Jrimmon, Jocher, and Jlan, syue townes, and al they villages that were rounde aboute the same cyties vnto Baal. This is the habitation of them, and they genealogie.

Josobab and Jamlach, and Josia 9 sonne of Amasai: and Joel 9 Jedu the sonne of Jostib, the sonne of Jharai, the sonne of Jisel, and Jlionat, 9 Jiacoba, Jlobaia, and Jlaia, Jdiel Jsimiel and Jenaia, and Jiza 9 son of Jechidde, the sonne of Jilon, the son of Jjoia, the son of Jumer, the son of Jemelia. These are famous capitaynes in they hyndreds, settinge vp great lyke the house of they fathers.

C And they went to the entreynge in of Jseboz: euen vnto the east syde of the valley, to seche pasture for they shepe. And they found fat pasture and good, and a wide lande, quiet and fruteful for they of ham had dwelte there before. And these now afoze wyrtten by name, came in the dayes of Jhezekia hyng of Juda, and smote the tentes of them, 9 the habitacions 9 were founde there, and destroyed them vnto this day and dwelt in they townes: because there was pasture there for they shepe.

And some of the children of Symeon went to mouit Jeur, euen. v. hundred men haunge for they capitaynes, Jhelathia, Jharai, Japhaia, and

and Aziel the sonnes of Jui: and smote the rest of the Amalekites that were escaped, and they dwelt there vnto this daye.

The v. Chapter

The genealogie of Ruben and Gad, and of the halfe tribe of Manasse.

3

Ruben the eldest sonne of Israel: for as moche as he was the eldest, and had despised his fathers bed by his right was giuen vnto the sonnes of Joseph the sonne of Israel. howbeit, the genealogie is not reckoned after his birthright. For Juda, he prevailed about his brethren, and of this tribe came the chiefe, and the birthright was giuen to Joseph. The sonnes that of Ruben the eldest sonne of Israel were Henoche, Phaleg, Hezron and Charmi. The sonnes of Joel Hamanah his sonne, Gog his sonne, and Semih his sonne, Micah his sonne, Reaia his sonne, and Baal his sonne, Berea his son: whom Thiglah Pilneser kynge of Assiria carped awaye: for he was a greatesoyde amonge the Rubenites. And when his brethren in theyr kynredes, reckened the genealogie of theyr generacions: Aziel and Iachariab were the chiefe.

4

And Baal the sonne of Ayan, the son of Sem the sonne of Joel dwelt in Aroer: and so forth vnto Hebo and Baalmeon. And eastwarde, he inhabited vnto sentrynge in of the wyldernes from the ryuer Euphrates, for they had moche cattell in the lande of Gilead.

And in the dayes of Saul they warred with the Hagarites, whiche were ouerthrowen into theyr hande. And they dwelt in theyr tentes thowout all the east lande of Gilgal.

And the chyldre of Gad dwelt ouer agaynst them in the lande of Basan: euen vnto Balcha. And in Basan Joel was the chiefe, and Daphnai the nexte, then Janat and Daphat. And theyr brethren of the household of theyr fathers were Michael, Gersela, Serba, Jozai, Iacharia, Eber, Leuen. These are the chyldren of Abihail: the son of Huri, the sonne of Jerobah, the son of Gilead, the sonne of Michael, the sonne of Jechai, the sonne of Jabbo, the sonne of Buz. Abi (the sonne of Abiel) the sonne of Sumi, was a captayne of the household of theyr fathers. And they dwelt in Gilead in Baithan, and in her townes, and in all the suburbs of Saron, and in theyr borders.

5

All these were reckened by kynredes in the dayes of Joabam kynge of Juda, & in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben and of Gad, & the halfe tribe of Manasse were fyrghyngemen and able to beare sworde, & swerde, and to hote with bowe, exercysed in warre, euen foure and fourty thousande, seuen hundred and thre score, & went out to the warre. And they fought with the Hagarites, with Jetur, Nephtis and Hobab. And they were helpe of the Loide agaynst them, and the Hagarites were deliuered into theyr hande, and so were all that were with them. For they cryed to God in the battayle, and he hearde them, because they put theyr trust in hym.

And they toke of theyr cattell, and of theyr camels fyfty thousand and two hundred, and fyfty thousande shepe, and two thousande asses, and of the soules of men an hundred thousande, and there fell many wounded, because swarre was of God. And they dwelt in theyr steddes vntill the tyme that they were carped awaye.

And the chyldren of the halfe tribe of Manasse dwelt in the lade from Basan vnto Baal Hermon, and Demir, & vnto mounte Hermon: for they were growen to a great multitude. And these were the beddes of the householdes of theyr fathers: Ephraim and Issi, Eluel and Aziel, Jeremia and Hobania, and Jobbiel, strong men and valaunt famous men, and beddes of the householdes of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and wente a whoringe after the goddes of the people of the lande, whome God destroyed before them: and God styred by the spirit of Phul kynge of Assiria. And the spirit of Thiglah Pilneser kynge of Assiria, and carped them awaye: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, & broughte them vnto Halah Habor, Hara: and to the riuers Golan, vnto this daye.

The vi. Chapter.

The genealogie of the sonnes of Leui.

Levi the sonne of Leui: Serion, Cahath, & Merari. The sonnes of Cahath: Amram, Japhar, Hebrad and Aziel. The chyldren of Amram: Aaron, Moses & Miria. The sonnes also of Aaron, Nadab, Abihu, Eleazar: & Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boli. Boli begat Uri. Uri begat Jaraiaha, Jaraiaha begate Marathoth. Marathoth begate Amaria, & Amaria begate Ahitob. Ahitob begate Jaddo, and Jaddo begate Ahimaaz. Ahimaaz begate Azaria, and Azaria begate Johana. Johanan begate Azaria, whiche wysmistered in the temple that Salomon builde in Ierusalem.

Azaria begate Amaria, Amaria begate Abitob. Abitob begate Jaddo, and Jaddo begate Salum. Salum begate Helkia, and Helkia begate Azaria. Azaria begate Saraisa, and Saraisa begate Jehoiedech. And Jehoiedech departed whē the Loide carped awaye Juda and Ierusalem, by the hande of Nabuchodonosor.

The sonnes of Leui: Serion, Cahath and Merari. And these be the names of the sonnes of Serion: Libni, and Simi. And the sonnes of Cahath were Amra, Japhar, Hebrad and Aziel. The sonnes of Merari: Gaphi & Musi, & these are the kynredes of Leui concerning their fathers.

The sonne of Serion was Libni, whose son was Jathath, and his sonne Jemma, & his sonne Joah, and his sonne Jaddo, & his sonne Jerah, & his sonne Jeathpai. The sonnes of Cahath: Aminadab, and his sonne Hozaiah, and his sonne Asy, and his sonne Elcana, and his sonne Ebi alaph, and his sonne Issi, and Chabath was his sonne: and Aziel his sonne, and Ayla his sonne: and Saul was his sonne.

The sonnes of Elcana: Amasai: and Abi-
J. ii. moth

moth & Elcana. The sonnes of Elcana, Jophai, whose sonne was Abath, & hys sonne Eliab, and Jerodam hys sonne, and Elcana his sonne, and Samucl the sonne of hym. And the sonnes of Samucl: the eldest Elai and Abia.

The sonnes of Gerari: Dabli, & hys sonne Libni, and his sonne Gumbi, & hys sonne Eiza, and his sonne Gumba, and his sonne Hagia, and hys sonne Aisa.

And these be they whome Dauid set for to synge in the house of the Lorde, after the arke had rest. And they ministered before the dwelling place, and the tabernacle of witness with synnyng, vntyl Salomon had buyit the house of the Lorde in Ierusalem. And then they departed on theyr officers, accordyng to the ordyng of them. These are they that waited with theyr chyldren, of the sonnes of Caphath: Hemai & synger, whiche was the sonne of Joel, the sonne of Semuel, the sonne of Elcana, the sonne of Jerodam, the sonne of Eliei, the sonne of Chodai, the sonne of Jophi, & sonne of Elcana, the sonne of Gephath, the sonne of Amasai, the son of Elcana, the sonne of Joel, the sonne of Iaria, the sonne of Iephania, the son of Chabathi, the son of Afsi, the sonne of Ebiaph, the sonne of Hoza, the sonne of Iaphar, the son of Caphath, the sonne of Leui, the sonnes of Israel.

And his brother Afsaph stode on hys ryght hande, and Afsaph was the sonne of Barachia, the sonne of Gumba, the sonne of Michael, the sonne of Baalata, the sonne of Melchias, & sonne of Afsaph, the sonne of Iarab, the sonne of Adia, the sonne of Ephan, the sonne of Jima, the son of Gumbi, the sonne of Iaphar, the son of Gerai, the sonne of Leui.

And their byerthen the sonnes of Gerari stode on the left hande: euen Ephan the sonne of Hasi, the sonne of Abdi, the sonne of Waluch, the son of Hahabia, the sonne of Amaria, the sonne of Heluia, the sonne of Amzi, the sonne of Bani, & sonne of Hamer, the sonne of Dabli, the sonne of Gusi, the sonne of Gerari, the sonne of Leui.

They byerthen also & Leuites were appoynted vnto al maner of seruer of the Tabernacle of the house of God. But Iarab and hys sonnes burnt incense vpon the auter of burnt offeryng, & on the auter of incense & were appoynted for all that was to do in the place most holy, and to make an attonement for the of Israel, according to al & Moses & seruante of God had comanded.

These are & sonnes of Aaron: Eleazar whose sonne was Phinehes, and hys sonne Abisua, & hys sonne Boki: whose sonne was Aisi: and his sonne zerabai: and the sonne of hym Geratoth, and hys sonne Amaria: and the son of hym Abitob, and Iadoc hys sonne, & Adamaas his sonne.

And these are the dwelling places of them (thozowout theyr townes and coostes) euen of the sonnes of Aaron thozowout the kynrede of the Caathites, for to the lotte sei for them. And they gaue vnto them & Hebzon in the lande of Iuda and the suburbs thereof rounde aboute it. But the feide of the cytie, and the byllages per taynyng thereto, they gaue to Calibe the sonne

of Iephane. And to the sonnes of Iarab they gaue the cities of refuge: euen Hebzon in Libna, with theyr suburbs, Iathir and Eshemon, with theyr suburbs: And Hilen with her suburbs, and Dabir with her suburbs: Alan and her suburbs, Betshames and her suburbs. And oute of the trybe of Ben Iamin, Seba and her suburbs, Alcmeth and her suburbs, Anathoth and her suburbs, all theyr cyties thozowout theyr kynredes were thysene.

And vnto the sonnes of Caphath the remnant of the kynne of the trybe, were cyties gyven out of the halfe trybe of Manasse by lotte: euen ten cyties. And the sonnes of Gerai thozowout theyr kynredes, had out of the trybe of Issachar, out of & trybe of Aser: & out of the trybe of Asephthal: & oute of the trybe of Manasse in Basan, thysene cyties. And vnto the sonnes of Gerari were gyven by lot thozowout theyr kynredes out of the trybe of Ruben, & out of the trybe of Gad, & out of & trybe of Zabulon, twelue cyties.

And the chyldren of Israel gaue the Leuites cyties with theyr suburbs, & that by lot, out of the trybe of the chyldren of Iuda, and out of the trybe of the chyldren of Simeon, and out of the trybe of the chyldren of Ben Iamin, these cyties whiche they called by theyr names.

And they that were of the kynredes of the sonnes of Caphath, had cyties and theyr coostes out of the trybe of Ephraim. & And they gaue vnto them cities of refuge: Sichem in mount Ephraim and her suburbs, Gaser & her suburbs, Iocmeam and her suburbs, Bethboas and her suburbs, Aialon and her suburbs, Geth Rimma and her suburbs. And out of the halfe trybe of Manasse, Aner and her suburbs, and Bileam and her suburbs for the kyured of the remnant of the sonnes of Caphath.

And vnto the sonnes of Gerai were gyven out of the kynne of the halfe trybe of Manasse Solon in Basan, and her suburbs, and Athoroth and her suburbs. Out of the trybe of Issachar, Kedesh and her suburbs, Dabzath and her suburbs, Ramoth also & her suburbs, Anem and her suburbs. And out of Aser, Masal and her suburbs, Abdon and her suburbs, Hukoh and her suburbs, Rehob & her suburbs. Oute of the trybe of Asephthal, Kedesh in Galilee and her suburbs, Hammon and her suburbs, Utri: arblaim and her suburbs.

And vnto the rest of the chyldren of Gerari were gyven out of the trybe of Zabulon, Rimmo and her suburbs, Chaboz and her suburbs. And on the other syde Iordani by Jericho, euen, on the east syde of Iordani, were gyven them oute of the trybe of Ruben: Bezer in the wyldernes with her suburbs: Iahzah with her suburbs, Kedemoth with her suburbs, Gephath with her suburbs. Out of & trybe of Gad, Ramoth in Gilead with her suburbs, Mahanaim with her suburbs, Hesebon with her suburbs, and Jazer with her suburbs.

¶ The vii. Chapter.

¶ The gentyltye of Issachar, Ben Iamin, Asephthal, Manasse, Ephraim, and Aser.

The

A The sonnes of Isachar, Thola, Phua, Jasub, Simed, four. And the sonnes of Thola: Uzi, Rephaia, Jeriel, Jamal, Jehan, and Sedmuel. **U** These were herdes in the householdes of theyr fathers of Thola, men of myght in theyr knyghtes, whose nombre was in the dayes of Dauid, two and twenty thousand, and fyve hundred. The sonnes of Uzi: Iyrabia. The sonnes of Iyrabia: Michael, Abadia, Joel, and Jesiah, fyve men all captaynes. And wyth them in theyr generacions after the householdes of theyr fathers were fyve and threty thousand souldyers and valyaunt men of warre: for they had many wyues and sonnes. And their byerthe amonge all the knyghtes of Isachar were valyaunt men of warre, rechened in all foure scoze and seven thousande.

B The sonnes of Ben Jamin: Bela, Becher, and Jediel: thre. The sonnes of Bela: Eshon, Uzi, Uziel, Jerimoth and Jai, fyve herdes of householdes of theyr fathers, men of myght, and were rechened by genealogies. xxxii. thousand and threty and foure.

The sonnes of Becher: Jemiza, Joas, Eliezer, Elionai, Omri Jerimoth, Abia, Anathoth, & Alama. And all these are the chyldren of Becher, and the nombre of them after theyr genealogie & generacions, and captaynes of the householdes of theyr fathers, men of myght, twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jus, Ben Jamin, Eshud, and Canaana, Jechi, Charles, & Abilaph. All these are the sonnes of Jediel, auncient herdes & men of warre. xvii. & two hundred that went out harnessed to battayle.

And Suppim and Hupim were the chyldren of Jer. And the husites were the chyldren of Aher.

C The sonnes of Aephtali: Jahziel, Suni, Jazer and Halam. The chyldren of * Bitha. The sonnes of Manasse. Aziel whome (hys wyfe) bare vnto him: but Arahiah his concubine bare Nachir the father of Gilead. And Nachir toke wyues for: Hupim and Supim. **A** And the name of his sister was Maaca. And y name of an other sonne was Jelaaphad. * And Jelaaphad had daughters. And Maacha the wyfe of Nachir bare a sonne, and called his name Jabez, and the name of hys brother was Jerez: and hys sonnes were Ailam and Rehen.

D The sonnes of Aila, Beda: These are y sonnes of Gilead y sonne of Nachir, y sonne of Manasse. And his sister Molesath bare Jeshub: Abieser and Nabriel. And y sonnes of Semida were Ailam, Bechem, Lichei and Anham.

The sonnes of Ephraim: Huthalah: whose sonne was Bered: and Thabath his sonne: and his sonne Eladah: & Thabath his sonne, & Thabath his sonne: & Huthalah his sonne: and Eser and Eiead. And the men of Gath y were boine in that lande, slay them, because that they were come downe to take awaye theyr cattell. And Ephraim theyr father mourned many a daye, & hys brethren came to comfort hym.

E And when he went in into his wyfe he theyr

ued, & bare hym a sonne: and he called the name of it, Beria, because it went euyl with his household. And his daughter was Sereia, whiche he buyt Bethozab the nether, & also the upper, and Arian Sereia. And Raphah was his son: whose sonne was Ariepp, and Thelab, whose sonne was Thoham: and hys sonne Laban: and hys sonne Amihud, and hys sonne Elsam, and hys sonne Aun, and hys sonne Ichoina.

F Theyr possessions and habitation was in Bethel, & the townes that longed therto, and vnto the east of Aacarim, & on the west syde of Gazet with the townes therof, Sechem & the townes therof, Abia & the townes therof, & alidg by y borders of the chyldre of Manasse, Bethbran & her townes, Thaanach & her townes, Migiddo & her townes, & Doi & her townes. In those dwelt the chyldre of Joseph the sonne of Israel.

G The sonnes of Aler, Jimna, Iesua, Isuat, and Beria, & Serab theyr sister. The sonnes of Beria, Jeber, and Melchiel, which is the father of Bileath. And Jeber begat Jephlet: Somer hoeham, & Saa was theyr sister. The sonnes of Jephlet, Basaph, Simbal & Afnah. These are the chyldren of Jephlet. The sonnes of Semer, Ahi, Rohga, Jehub & Ari. And y sonnes of hys brother: Helemzophah, Jimna, Seles & Amal. The sonnes of Jophah, Suah, Harnepber, Suah, Beri, Ira, Bezer: Aod, Sama, Silla, Jetha & Aro. The sonnes of Aler, Hareh, Daniel, and Rezia. All these were the chyldren of Aler, and herdes of theyr fathers houses, noble men: and myghty herde captaynes. The nombre thowout the genealogie of them that were apt to the warre and battayle was. xxvi. thousande men.

H The. llii. Chapter.

The sonnes of Ben Jamin.

A En Jamin begate Bela hys eldest sonne, Aziel the seconde: and Aharath the thyrde: Roah the fourth: and Rapheh the fyfth. And the sonnes of Bela were Aher, Sera, Abihud, Abisua, Raaman and Aboba, Sera, Sephuphan, and Huran: And these are the sonnes of Eshud: and these are auncient herdes among the inhabytours of Sera: & they carped them to Manahath, Raaman, Abia and Sera, whiche Sera carped them awaye: and begat Aza and Abihud. And he begat Sapharaim in the feild of Moab, after he had sent them away. Hulum also & Saarah were his wyues. And he begat of Hodas hys wyfe, Jobab and Jibea, Wela, and Walcham, Jenz and Nachia & Mirma. These were his sonnes and auncient fathers.

B And of hulum he begat Abitob and Elpaal. The sonnes of Elpaal were Eber, Misaham & Samed whiche buyt Ono, Lod, & the townes therof: Beria & Sema were auncient fathers amonge the inhabytours of Aial: & they drave awaye the inhabytours of Geth. And Aio Sallac and Serimoth, Sebada, Jereb, and Ader: Michael & Jispa, and Joda: y sonnes of Beria: Jechadia, Melullam: Jerehi, & Heber, Jimerai also and Jellab: & Jobab the sonnes of Elpaal.

J.iii. Jachim

C Jakim and Jichai and Habbai, Elirai, Jilthai, and Eliei, Abia and Bereia, & ymreth the sonnes of Humdi, Jilpan, Eber and Eliei, Abdon, and Jichai and Hanai, Hanania, Elcam & Anthothia, Jephia and Phenuel the sonnes of Masar. And Samicrai, Seraria & Adalaih, Jereshab Elia and Jichai sonnes of Jerobai. These were ancient fathers & captaines in theyr kynreds, and these dwelte in Jerusalem. And at Gibeon, dwelt Abi Gibed, whose wyfe was called Waachab. And his eldest sonne was Abdi: thajur, Cis, Saal and Kadab, Sedoi, Abio and zachar. And Wikloth begate Simea. And these also dwelt with theyr brethren in Jerusalem over against them. Ater begat Cis, and Cis begate Saul, & Saul begat Jehonathan, Walchilua, Abinadab & Elbaal. And son of Jehonathan was Meribbaal, and Meribbaal begat Micah. And the sonnes of Micah were Pitho, Selech, Tharea and Abaz. And Abaz begat Jehoiada. And Jehoiada begat Jermeth, Jinnueth, and yimri: yimri begat Moja. Moja begate Simea, whose sonne was Rapha, and his sonne was Elasa, and his sonne Jziel. And Jziel had syre sonnes, whose names are these: Elricam, Bochi, Ismael, Seraria, Obadia and Hanan. All these were the sonnes of Jziel. And the sonnes of Eliehe his brother were: Allam his eldest, Jehus the seconde, and Eliphelet the thyrde. And the sonnes of Allam were myghtye men, and strong archers and bowmen, and had manye sonnes and sonnes sonnes, an hundred and fiftye. All these are the sonnes of Ben Jamin.

Chapter.

Of the porters, Leuites, and of theyr officers.

3 And so all Israel nobyd by kynredes, behold, they are writen in the booke of synages of Israel & of Juda: & were carryed away to Babilon, for theyr transgressions. Euen the old inhabitours & dwelt in theyr owne possessions & cities, & Israelites, & priestes, Leuites, & Aethenites: And in Jerusalem dwelt of & childre of Juda, of & childre of Ben Jamin, & of & childre of Ephraim and Manasse. At that the sonne of Amihud, the sonne of Omri, the sonne of Imiri, the sonne of Benai: & of & childre of Pharez, the sonne of Juda. And of Siloni, Alasa the eldeste, & his sonnes. And of the sonnes of Jerab, Jehuel, and theyr brethren syre hundred and nyntye.

B And of the sonnes of Ben Jamin, Salu, the son of Wessullam, the sonne of Iphobauia, the son of Semia: and Jibnia the sonne of Jeroham. And Elam the sonne of Aizi, the sonne of Michai. And Wessullai son of Wepharthia, the sonne of Rehuai, the sonne of Jibnia. And theyr brethren accordyng to theyr kynredes nyne hundred, fiftye and syre. All these were principall men and auncient in the householdes of theyr fathers.

C And of the priestes: Jedai, Jehoiarib, and Jakin, Azaria the sonne of Jehia: the sonne of Wessullai, the son of Jadoe, the son of Weraioth the son of Abitod the chiefe in & house of God. And Abiahu the sonne of Jeroham the sonne of Jphathur, the sonne of Wepchia. And Waasi

the son of Jziel, the sonne of Jerab, the sonne of Wessullam, the sonne of Wessullimith, the son of Immoi. And their brethren which were bredes of & auncient householdes of theyr fathers a thousande, seven hundred and thye scope accyue men, for the worke of the seruice of the house of God.

And of the Leuites, Semeria the sonne of Baalub, the sonne of Alricam, the son of Wafabala, of & sonnes of Weraai. And Sachaher and Heres and Salai. And Wathania the sonne of Wicah the sonne of Jichai, the sonne of Asaph. And Obedia the sonne of Semaria, the sonne of Salai, the sonne of Juthai. And Berechia the sonne of Asa, the sonne of Elcam that dwelt in the byllages of the Aethopotites.

*** The porters were** Shallu, Achub, Talmo, Dymon, and theyr brother, Shallum was the chiefe. For they watched byther to, eue unto the hynges gate eastward, thozowoute the entres of the childre of Leui. And Shallu the son of Corah the son of Abiasaph the sonne of Corah, and his brethren the Corathites (of the house of thyr father) had theyr busynesse & office to kepe the portes of the tabernacle, and theyr fathers the host of the Lord, kept the entryng. And Phenehes the son of Eleazar was theyr foregyde, & the Lord was with him. And zacharia the sonne of Weselema kept the watche before the doore of the tabernacle of witness. All these were chosen men to kepe the thyrholdes, euen two hundred and twelue, and thozowout al the genealogye were they nombred in theyr byllages. And them byd Dauid & Samuel the sear institute, because of theyr fidelite. So they & theyr children had the ouersyght of the gates of the house of the Lord, euen of the tabernacle to kepe the.

*** In foure quarters** byd they kepe the watche toward the east, west, north & south. And theyr brethren remayned in the country, and came after seven dayes from tyme to tyme with them. For the Leuites (whiche had the ouersyght of & vestres and treasures of & house of God) were vnder the custodie of foure notable porters, and they laye rounde aboute the house of God: because the keeping therof pertayned to them, and they had the keyes to ope euery morning. And certayne of them had the rule of the mystryng vessels, and brought them in and out by tale. Some of them were appoynted to ouersee & vessels and al the dynames of the sanctuarie and of the flour, wyne, oyle, frakensence, and swete odours. And certayne of the sonnes of the priestes made opntmentes of swete odours.

And Wathania one of the Leuites whiche was & eldest son of Shallum: the Corathite, had the ouersyght of the thynge & were made in the tryngpan. And other of theyr brethren the sonnes of Cabah had the ouersyght of & Wewierd whiche they prepared euery labbooth. These are the syngers, euen auncient fathers of the Leuites, which dwelt in separate chambres, & were fir: for they had to do (in the temple) both day and nyght. These were auncient fathers of the Leuites in theyr generacions: & dwelt at Jerusalem. And Gibeon dwelt at Abi Gibeon, and Jehiel

6 **S**hail, whose wyfe was called Maacha his eldest sonne was Abdon, then sur, Cis, Baal, Ber, & Nabab, Gedoz, Abio, zacharia & Mikloth. And Mikloth begat Shimea. And they also dwelt in their brethren at Jerusalem: euen harde by the. 1. reg. xi. 9. 1. ch. xliii. 3.

And Ber begat Cis, & Cis begat Baal. And Baal begat Jehonathan, Maichisua, Abinadab and Esbaal. And the sonne of Jehonathan was Meribbaal. And Meribbaal begate Micah, & the sonnes of Micah were Bitho, Helech and Chabzea. And Abaz begate Jajza: Jajza begat Asmaneth, Asmaneth yimri: yimri begat Hoza: Hoza begate Binea, whose sonne was Rephaia, & his sonne was Elasa, and his sonne Aziel. And Aziel had fyre sonnes, whose names are these: Jzricam, Bochoz, Ismael, Bearia, Obadia & Hanan: These are the sonnes of Aziel.

C The. x. Chapter.

C After the death of Saul in David anointed in Hebron. The Jebusites rebell against David, from whiche he rebath the citie of Syon. His men are numbered.



Ad the Philistines fought against Israel. * And the me of Israel fled before the Philistines, and were overthrown & wounded in mounte Gilboa. And the Philistines folowed, and were scarce after Saul & his sonnes, and the Philistines smote Jehonathan, & Abinadab, and Maichisua the sonnes of Saul: And the battayle was sore agaynst Saul, and the archers founde hym, and he was wounded of shoters. Then sayd Saul to his weaponbearer 1. reg. xi. 9. 1. ch. xliii. 3. **H**awe thy swerde, and thrust me thorow therewith, that these uncircumcised come not and do me shame, but his weaponbearer wolde not, for he feared exceedingly. So Saul caught a swerd & fel vpo it. And when his harnesseearer sawe p Saul was deed, he fell on a swerde also, & dyed.

End thus Saul and his thre sonnes, and all they of hys house dyed together. And when all the men of Israel that were in the vallepe, sawe how they fled, & that Saul and his sonnes were deed, they forsoke theyr cyties, and ran awaye, and the Philistines came, and dwelt in them.

And it fortuneth, that on the mozowe when the Philistines came (to strypte the deed bodyes) they found Saul and his sonnes overthowen in mounte Gilboa. And when they had strypte hym, they toke his heed and his harnesse, & sent them into the lande of the Philistines round aboute to helme them vnto theyr ydols, & to the people. And they put his harnesse in the house of their God, & set up his heed in the temple of Dago.

And when al they of Jabes in Gilead hearde all that the Philistines had done to Saul, they

arose (al the strongest of them) and set a waye p body of Saul, and the bodyes of his sonnes, and brought the to Jabes, and buried the bones of the vnder an oke in Jabes: & fasted seuen dayes.

So Saul dyed for his trespasses, that he trespasssed agaynst the Lorde, in that he kepte not the woide of the Lorde, and in that he soughte, and asked counsaile of a woman that wrought with a spyttre, and asked not of the Lorde. And therfore he flue hym, and turned the kyngdome vnto David the sonne of Isai.

C The. xi. Chapter.

C After the death of Saul in David anointed in Hebron. The Jebusites rebell against David, from whiche he rebath the citie of Syon. His men are numbered.

When all Israel gathered them selues to David vnto Hebron, * saying: behold we be thy bones and thy flesh. And 1. reg. ii. 2. moreover, in tyme past, euen when Saul was kyng p ledde Israel out & in: And thy Lorde thy God sayde vnto the: thou shalt feede my people Israel, and thou shalt be captayne ouer my people Israel. Therfore came al the elders of Israel to the kyng to Hebron, and David made a couenaunt with them in Hebron before the Lorde. And they annointed David kyng ouer Israel, * accordyng to the woide of Lorde by the hande of Samuel.

And David and all Israel wente to Jerusalem, which is Jebus. where as were the Jebusites, the inhabitours of the lande. And the inhabitours of Jebus sayde to David: thou comest not here. **A**fter theselle, David wanne the castell of Syon, which is called the cytie of David. And * David sayde: whosoener synnethe the Jebusites fyfte, shall be the principall captayne, and a lord. So Joab the sonne of Zeruia went fyft vp, and was made p chefe captayne. And David dwelt in the castell of Syon, and therfore they called it the citie of David. And he buyt the cytie on euery syde, euen from Gillo round about. And Joab repayred the rest of the cytie. And David prospered, and warred greates. And the Lorde of hostes was with hym.

* These are the principal men of power who David had, and p clane to hym in his kyngdom with all Israel, to make hym kyng: accordyng to the woide of the Lord vnto Israel. And this is the nōbre of the myghty men whome David had: Josabram the sonne of Nachmoni, p chefe amonge thyrty: he lyfte vp his speare agaynst the hundred, and wounded them at one tyme.

After him was Eleazar his vnckles son an Abihite, which was one of p thre myghtyest. he was w David at Baldamin, & there the Philistines were gathered together to battayle. And there was there a parcel of ground ful of barly, & p people fled before the Philistines. And they (p iii. aforesayd) strept forth into the myddes of the felde, and sawe it from burnynge, and flue the Philistines. And p Lord gave a great victoie.

And the thre of the thyrty chefe captaynes went to a rocke to David, into the cane Abulā. And the hoste of the Philistines abode in the vallepe of Rephaim. And when David was in the holde, the Philistines watche was at B: to

J. iii. ledem

Israhel the same tyme. And David longed, and sayde: * Oh, that one wolde geue me drinke of the water of the well that is at the gate of Beth Israhel. And the thre drake thowse the hoost of the Philistines, and drue water oute of the well that was by the gate of Bethlehlem, and toke it and brought it to David. Acuerthelste, David wolde not drinke of it, but rather offered it to the Lord, and sayde: my God forbode it me, that I shoulde do this thynge. Shall I drinke the blood of these men, that haue put theyr lyues in jeopardy? (For wyth the jeopardy of theyr lyues they brought it.) Therefore he wolde not drinke it, and this dyd these thre myghtyest.

And Abisai the brother of Joab, he also was capytayne amonge thre: for he lyft up his speare agaynst. iii. C. and wounded them, & had a name amonge thre. Pea, amonge thre he was moze honourable tha than two, for he was theyr capytayne.

Howbeit he attayned not vnto the thre.

Banaia the sonne of Jehoiada (the sonne of a very strong man) dyd greater actes then Cabriel: for he slue two lyons of Moab, and wente downe, and slue a lyon in a pyt in tyme of snow. And he slue an Egyptian, whose stature was euen fyue cubytes longe, and in the Egyptians hande was a speare lyke a weeners brame. And the other went downe to hym with a waister, & plucked the speare out of the Egyptians hande, and slue hym with his owne speare. Such thynges dyd Banaia the sonne of Jehoiada, and had the name amonge the thre myghtyest, and was honourable amonge thre, but attayned not vnto the fyfte thre. And David made hym of hye counsaile.

The other men of armes were these: Aabel the brother of Joab, Elhanan his vncles sonne of Bethlehlem. Hammorh the Harodite: Heley the Pelonite: Ira the sonnes of Icher the Thehoite: Abieser the Anathothite: Sibacai the Husathite: Hui the Thote: Wabarai the Bethophaitite: Heled the son of Baana the Bethophaitite, Ithai the son of Ribai of Siba that pertayneth to the chyldre of Ben Jamin. Benaia the Tharathonite: Hurai of the ryuers of Gaas: Abiel the Irbathite: Jymane the Baharumite: Elhaba the Baalbonite. The sonnes of Hazem the Gezonite: Jedonathan the sonne of Hage an Harite: Abiam the son of Macar the Harate: Elphai the sonne of Uz: Hepher the Wechathite: Aia the Pelonite: Hezo the Carmelite.

Aari the sonne of Ezrai: Joel the brother of Nathan: Gibbar the sonne of Hui: Jelegam the Ammonite: Bahacai a Berothite, the bearer of the harness of Joab, the sonne of Ierua: Ira the Ithierite: and Gareb a Gethite, Uzai the Hethite: and Zabab the sonne of Abiail, Adina the sonne of Aisa a Rubenite, a capytayne of the Rubenites, and thre wyth hym. Hanan the sonne of Maacha, and Josaphat a Githanite: Uzai an Acherathite, Shama and Jethiel the sonnes of Hothan an Troerite: Jediel the son of Jimei, and Joab his brother an Harathite: Eliel a Wabanite: Jeribai and Josai the sonnes of Elnaam, and Iethma a Moabite. Eliel and

Obed, and Issai a Gethobaitte.

The xii. Chapter.

What they were that went with David when he fled from Saul.

These are they that came to David to Ishleg, whyle he yet kepte hym selfe close, because of Saul the son of Cis: and they were very stronge helpers in battayle. They were weaponed wyth bowes, and coude hurie stones wth the ryght hande and with the left: and shotte arrows out of a bowe, and were of Sauls brethren, euen of Ben Jamin. The chiefe were Abieser and Joas the sonnes of Simaa a Gibeonite: and Jeziel and Pelet the sonnes of Asmaneth: Seracha and Jehu of Anathoth. And Almala a Gilbeonite a myghty man amonge thre, and moze then the thre. Jeremias, Jerubiel, Johanan and Josabab of Gedos, Eleusai, Jerimoth, Bealia, Semaria, and Sephatia the Haraphites, Elcana, Jelia, Azrael, Jozer, Iosebeam, Hakozim, Joela and Zebadiah, the sonnes of Jerom of Gedos.

And of the Gadites there separated them selues, some vnto David into the holde of the wylde dennesse, men of myght, and men apt for warre and that coude handle shyld and speare, whose faces were lyke the faces of lyons, & they were as swyfte as the roes in the mountaynes: Ezer the fyfth, Obadiah the second, and Eliab the thirde. Walmah the fourth, Jeremia the fyfth, Athai the sixth, Eliel the seventh, Johanan the eighth, Elisabeth the nynt, Jeremia the tenth, Wacban the eleuenth. These were the sonnes of Gad, & were capytaynes ouer the men of war, the small pursued an hundred, and the greate a thousande. These are they that went ouer Jordan in the first moneth when he had fylled ouer all his bankes. And they put to flyght all them of the valley, both towarde the east and weste.

And there came of the chyldre of Ben Jamin, and Juda to the holde vnto David. And David went out to mete them, and answered and sayd vnto them: Pse be come peaceably vnto me, to helpe me, myne here shalbe knyght vnto you. But and yf you come to betray me to myne aduersaries (seing there is no wickednesse in myne handes) the God of our fathers loke thereon, and re-buke it. And the spyryte came vpon Amasai, whyche was the chiefe amonge thre, and he sayd: thynne are we David, and on thy syde thou sonne of Isai. * Peace, peace be vnto the, and peace be vnto thynne helpers, for thy God is thy helpe. Then David receyued them, and made them herdes of companies of the men of warre.

And there fell some of Manasse to David, when he came to the Philistines agaynst Saul to battayle, & but they helped them not. For the lordes of the Philistines toke aduysment, and sent hym a waie agayne, saying: he wyll fall to his master Saul to the jeopardy of our herdes. As he went to Ishleg, there fell to hym of Manasse: Adna, Josabab, Jediel, Michael, Josabab, Elu and Jithai, herdes of the thousandes that

that were of Manasse. And they holpe David a gainste the couers. For they were all myghtye men of warre, and captaynes in the hoste. For at that tyme there came one oꝝ other to David, daye by daye to helpe him: vntyl it was a great hoste, lyke the hoste of God.

And this is the numbre of the chefe captaynes that were prepared to battayle, and came to David to Hebron to tourne the kingdome of Saul to hym, accordyng to the wyorde of the Loꝝde.

The chyldren of Iuda that bare shylde and speare were syxe thousande and eyghe hundred readye prepared to the warre. Of the chyldren of Simeon men of myght to warre, seuen thousande and one hundred. Of the chyldren of Leui foure thousande and syxe hundred. And Jehosaba was the chefe of them of Aaron: and wryth hym thye thousande and seuen hundred. And Zabak a yonge man stronge and valyaunt, and of his fathers housholde. xxii. capitaynes. And of the chyldren of Ben Jamin the bryeth of Saul thye thousande. And a great parte of them (byd vnto that tyme) folowe the house of Saul.

And the chyldren of Ephraim: xx. thousande and eyghe hundred myghtye men of warre, and famous men in the housholde of the fathers.

And of the halfe trybe of Manasse. xvi. thousande, which were appoynted by name to come and make David kyng. And of the chyldren of Issachar whiche were men that had vnderstandyng in the ryght tyme, to knowe what Israel ought to do. The heedes of them were two hundred, and all they bryethen were at theyr wyll. And of Zabulon that went out to battayle, and proceeded forth to the war: wryth all maner instrumentes of warre, syttee thousande that were prepared to the war wryth out any doublenesse of herte. And of Reueben a thousande captaynes, and wryth them shylde and speare. xxxvii. thousande. And of Dan prepared to battayle. xxviii. thousande and syxe hundred. And of Aser that went out to warre and kept the fore fronte of the battayle, fourtye thousande. And of the other syde of Iordan of the Rubenytes and Gadites, and of the halfe trybe of Manasse wryth all maner of instrumentes of war, a hundred and twentye thousande.

All these were men of warre, heppuge the foresyont of battayle wꝝ perfect hert, & came to Hebron to make David kyng ouer al Israel. And all prest of Israel was of one accord, to make David kyng. And there they were wꝝ David. iii. dayes eating & drynkynge, for they bryeth had prepared so; the. Woꝝeouer they were nye the vntyl Issachar, Zabulon and Reueben brought bread on asses, camels, mules, & oxen and meat, flour, sygges, reysynges, wyne and oyle, oꝝ & shepe abundantly. For ther was ioy in Israel.

¶ The. xlii. Chapter.

¶ The arke is brought agayne from Hethin to Jerusalem. (The other wyll called 2da.)



As David counsailed with the captaynes of thousandes and hundredes, and with all the loyden, and sayd vnto all the congregacion of Israel: If

it seme you good, and to be of the Loꝝde oure God we wyll take and sende vnto our bryethen, that are left in all the lande of Israel: and with them also, to the pꝛeſtes and Leuytes whiche are in theyr cyties and suburbes, to gather them togyther vnto vs. And we wyll bypnye agayne the arke of the Loꝝde to vs, for we regarded it not in the dayes of Saul. And all the congregacion was content that he shoulde do so, for the thing semed good in the eyes of all the people.

So David gathered all Israel to gyther fro Hethin in Egypt, vnto the enterynge of Hemath, to bypnye the arke of the Loꝝde from Kypriath Jearim. And David went vp and all Israel to an hye place towards Kypriath Jearim, that was in Iuda, to set thence the arke of the Loꝝde God that dwelleth betwene the cherubes wher his name is called on. And they carped the arke of God in a newe carter out of the house of Abinadab. And Aza and his bryeth guyded the cart. And David and all Israel played before the arke of God wꝝ all theyr myght, wryth syngynge and harpes, psalteryes, and tymbrels and trompettes. And when they came vnto the cherebyng place of Chidon, Aza put forth his had to hold the arke, for the oxen (being a lytle wyll) stabled. And the Loꝝde was wꝝ oꝝ wryth Aza, & smote hym, because he put his hande to the arke. And there he dyed before God. And David was out of quyet, because the Loꝝde had rent a rente in Aza, and he called the name of that place the retyng of Aza vnto this daye. And David was afrayed of God that daye, sayng: howe shal I bypnye the arke of God home to me? And so David brought not the arke home to hym to the cytye of David: but carped it into the house of Obed Edom a Gethite. And the arke of God remained wryth Obed Edom, euen in his house thre monethes. And the Loꝝde blessed the house of Obed Edom, and all that he had.

¶ The. xliii. Chapter.

¶ Othiam smyth wood and workmen to David, to buyde hym an house.

¶ Othiam the kyng of Tyre sent messengers to David, and tymbre of Cedre trees, with masons and carpenters to buyde hym an house. And David percepued that the Loꝝde had confirmed hym kyng vpon Israel, and that his kyngdom was lift vp on hye, because of his people Israel. And David toke yet mo wyues at Jerusalem, and begat mo sonnes and donghters. These are the names of his chyldren whiche were borne vnto him at Jerusalem: Samua, Nohab, Natha, and Salomon: Ithar, Elifua & Eliphale, Hoga, Reueben & Iaphia, Elifama, Belisaba, and Eliphale. And when the Philistines hearde that David was annoynted kyng vpon Israel: all the Philistines went vnto seke David. And David herde of it, and went out agaynst them. And the Philistines came in, and prauced theroꝝe the valey of Rephaim. And David asked counsaile at God, sayng: Shall I go agaynst the Philistines, and wylt thou deliuer them in to myne hande? And the Loꝝde sayd vnto hym: I. y.

go vp, for I wil deliuer them into thine hand And so they came vp to Baal Perazim and David smote them there. And David sayde: God hath deuyded myne enemies with myne hande as a man woulde deuyde water. And therfore they called the name of that place: Baal Perazim. And when they had left they: goddes there David gaue a commaundement, and they were burned with fyre.

D And the Philistines came together agayne, & rushed into the valley. And David asked agayne at God. And God sayd to hym: go not vp after them, but turne away fro them, that thou mayest come vpon them ouer agaynst the peccetrees. And when thou heareste a sounde, goe in the toppes of the peccetrees, then go oute to bat taye: for God is gone forth before the, to smite the host of the Philistines. David therfore dyd as God commaunded hym: and they smote the host of the Philistines from Gibeon to Gazer. And the fame of David went out into all landes and the Lozde made all nations feare hym.

C The xv. Chapter.

C The Levites baryng the arke agayne. David baryng the arke vnto it, is despyed of hym with synbol.

A And David made hym houses in the cite of David, & prepared a place for the arke of God, & pyched for it a tent. Then David sayd: the arke of god ought not to be caried, but of the Leuytes: for them hath the Lozde chosen, to beare the arke of the Lozde, and to mynistre vnto hym for euer. And David gathered all Israel together to Ierusalem to fetch the arke of the Lozde vnto hys place whiche he had ordeyned for it.

And David broughte together the chyldren of Aaron and the Leuytes. Of the sonnes of Caath was Eliel the chiefe, and of hys byethren three were an hundred and twenty. Of the chyldren of Merari, Asaia the chiefe, and of hys byethren two hundred and twente. Of the sonnes of Gersom, Joel the chiefe: and of hys byethren an hundred and thyrtye. Of the chyldren of Eliaphan, Demas the chiefe: and of hys byethren two hundred. Of the sonnes of Hebron, Eliel the chiefe, and of hys byethren: lxx. Of the sonnes of Uzziel: Aminadab the chiefe: and of hys byethren an hundred and twelue.

And David called Zadock and Abiathar the prestes and the Levites, Uzziel, Asaia, Joel, Demas, Eliel, and Aminadab: and sayde vnto the: ye that are the principal fathers of the Leuytes: let that ye be holpe with poure byethren, that ye maye byng in the arke of the Lozde God of Israel, vnto the place that I haue prepared for it. For because ye were not there at the first, & lozde our God made a rente amonge vs, for that we sought hym not, as the fallion ought to be. So the prestes & the Levites sanctified them selues to set the arke of the Lozde God of Israel. And the chyldren of the Levites bare the arke of God vpon their shoulders w staves thereon, as Moses commaunded: accordyng to the woide of the Lozde.

C And David spake to the chiefe heades of the

Leuites: that they shoulde appoynt certayne of they: byethren to syng with instrumentes of mulke, psalteries, harpes and cymbales: that they myght make a sounde, and to syng on bye with ioyfullnesse: And the Levites appoynted heman the sonne of Joel: and (of his byethren) Asaph the sonne of Berachia: and of the sonnes of Merari and of they: byethren: Ethan & sonne of Chusaiah. And with them they: byethren of the seconde degree: zachariab, Ben Jaaziel, Hemiramoth, Jediel, Ami, Eliab, Benaiab, Maasias, Matathiah, Eliphaleh, Wihiah, Obed, Edom, and Joel porters. So heman, Asaph and Ethan the syngers made a sounde w cymbales of brass: And zachariab, Jediel, Hemiramoth, Jediel, Ami, Eliab, Maasiah, & Benaiab played with psalteryes on an Alamoth. Matathiah, Eliphaleh, Wihiah, Obed Edom, Jediel and Asaiab, played vpon harpes an eyght above with courage. And Chenania the chiefe of the Leuytes, was mayster of the song, for he taughte other to syng, because he was a man of vnderstandyng.

Berechias and Elhana kepte the doze of the arke. And Berachias, Jeholaphat, Berachias, Amasai, zachariab, Benaiab, and Eliezer, the prestes dyd blowe with trumpettes before the arke of God. And Obed Edom and Jedia, were the keepers of the doze of the arke.

And David and the elders of Israel and the captaynes ouer thousandes, went to set the arke of the appoyntment of the Lozde out of the house of Obed Edom with ioyfullnesse. And woe god helped the Leuytes that bare the arke of the appoyntment of the Lozde, they offered seven oxen and seven rammes. And David had on hym a linnen garment, lyke as had also all the Leuytes that bare the arke, and so had the syngers & Chenania the ruler of the song with the syngers. And David had vpon hym an Ephod of lynn. And all they of Israel broughte the arke of the Lozde couenaunt with shouryng and blowing of the floure and trumpettes making a noyse with cymbales, psalteryes and harpes.

And as the arke of the appoyntment of the Lozde came into the cite of David, Michol the daughter of Saul looke oute at a wyndowe sawe kyng David dauncyng and playeng, & she despyed hym in her herte.

C The xvi. Chapter.

David asyneth Asaph and hys byethren to mynstre before the arke. he hym selfe mayster the lozde God of Israel.

So they brought in the arke of God, & set it in the myddes of the tentye, that David pyched for it, and they offered burnt sacrifices and peace offerynges before God. And when David hadde made an ende of offeryng the burnt offerynges and peace offerynges, he blessed the people in the name of the Lozde. And he deale to all Israel (both ma and woman) a crakel of bread, & a good pyece of fleshe, and a flasket of wyne.

And he appoynted certayn of the Leuytes to mynistre before the Lozde, and to repecte and to thanke and prayse the Lozde God of Israel.

And

And Asaph was the chefe, and nexte to hym Zacharia, Isiel, Semiramoth, Isiel, Machabias, Eliab, Benai, * Obed EDOM, and Isiel wyth psalteries and harpes. But Asaph made a sonde wyth cymbales. Banasab and Zabaziel presides, blew wyth trompettes continually before the arke of the couenaunt of God.



And that same tyme Dauid byd appoynt the sy to thanke the Lord by Asaph and his brethren. * O gyue thanks vnto the Lord, call vpon his name, make his actes knowne among people. Synge vnto hym, and playe vnto hym: talke of all his wondrous dedes. Reioyse in his holy name: let the hartes of them that seke the Lord be glad. Behold the Lord and his strength: seke his presence alwaye.

Remember his maruailes whiche he doth, and his wonders, and the iudgements of his mouth. The seed of Israel are his seruantes, the chyldren of Jacob are his chosen. He is the Lord our God, in all landes are his iudgements.

Thynke on his appoyntment for euer: (and on the word which he commaunded to a thousand generations) whiche he made with Abraham, and of his oth to Isaac: which he set before Jacob for a decree, and to Israel for an euerylasting couenaunt, saying: to the well I gyue the lande of Chanaan, to be the porcion of your euerlasting faunce. When ye were fewe, and small in nomber, and souldiers therein. And they walked from nation to nation, and from one kyngdom to an other people. He suffered nom to do them wronge: but rebuked euen kynges for they lacked. Touch not myne appoynted, and do my prophetes no harme.

* Synge vnto the Lord all the earth, and shewe from daye to daye his saluation.

Tell of his glorie amonge the hepten: his wondrous dedes amonge all nations.

For great is the Lord, and worthy to be prayesed exceedingly, he is to be feared aboue al gods.

For all the goddes of the people are of no value. But the Lord made heauen.

People and honour are in his presence, strength, and gladnesse are in his place.

Ascribe vnto the Lord ye hundred of people: Ascribe to the Lord glorie and dominion. Ascribe vnto the Lord the glory due vnto his name: by synge sacrifices and come before hym, and worshippe the Lord wyth holy honour.

Let all the earth feare hym, although the chaffe of the earth be stablyshed that it can not be moued: let the heauens reioyse, and lette

the earth be glad, and let men tel amonge the nations, that the Lord is kyng.

Let the see thunder, and the fulnesse thereof: let the felde reioyse and all that is therein.

Then shal the trees of the wood reioyse at the presence of the Lord, because he cometh to iudge the earth: O gyue thanks vnto the Lord for he is good, for his mercy endureth for euer: and saye ye: saue vs (O God) of oure saluation, gather vs together, a deliuer vs from amonge the hepten, & we may giue thanks to thy holy name, & triumph in the prayse of the. Blessed be the Lord God of Israel for euer and euer: and let all people saye: Amen: and praise the Lord.

And so he sette there before the arke of the Lordes couenaunt Asaph & his brethren, to minister before the arke continually, in suchethynges as were to be done daye by daye: (and that by theyr course.) And Obed EDOM & his brethren thre score and eght: and Obed EDOM the sonne of Jeduthun, and Hosa, were appoynted to be porters. And Zabab the priest, and his brethren the priests, were before the Tabernacle of the Lord, in the hye place that was at Gibeon, to offer burnt offerynges vnto the Lord, vpon the burnt offering alter perpetually, in the morning and euenyng: accordyng vnto all that which is wyrtten in the lawe of the Lord, which he commaunded Israel. And with them were Heman, and Jeduthun, & other that were chosen (whose names were exprest) to gyue thanks to the Lord, that his mercy lasteth euer. And wyth them byd Heman and Jeduthun synge wyth the trompettes and cymbales, making a sweet melody with instrumentes of musyke and goodly songes. And the sonnes of Jeduthun were porters. And all the people departed, euery man to his house: & Dauid returned to blesse his house.

The xvii. Chapter.

Dauid is iudged to dwelle in his house vnto the Lord. Child is promysed vnder the figure of Salomon.



As it fortuneth, that when Dauid dwelt in his house, he sayd to Nathan the prophete: lo, I dwell in an house of Cedar tree but the arke of the Lordes couenaunt remaineth vnder curtaynes: And Nathan sayde to Dauid: do all that is in thyne heart for God is wyth the.

And the same tyme it fortuneth, that the word of God came to Nathan, saying: Go, and tell Dauid my seruant, thus sayth the Lord: thou shalt not buyde me an house to dwell in. For I haue dwelt in no house, syns I daye I brought oute the chyldren of Israel vnto this daye: but haue gone from tent to tent, and from one habitation to another. And whersoeuer I haue walked wyth all Israel, spake I euer one word to any of the iudges of Israel (whom I commaunded to fede my people) saying: why haue ye not buyt me an house of Cedar tree? Now therefore thus shalt thou saye vnto my seruant Dauid: thus sayth the Lord of hostes: I toke the oure of the pastures when thou wentest after shepe,

that thou shouldest becapitayne ouer my people Israel. And I haue bene wryth the whypper for uer thou haste walked, and haue weded out all thynne enemyes out of thy syde, and haue made the a name, lyke the name ^(of me) of the greatest men that are in the earth. And I haue ordeyned a place for my people Israel, & made it fast, so that now they maye dwel in thery place, and moue nomore: Acyther that the chyldren of wichebedne beere them any moze, as at the begynnyng. And syns the tyme that I commaunded iudges to be ouer my people Israel: I haue subdued al thynne enemyes, and I told the, that the Lorde woulde buyde the an house.

C This also shal come to passe: when thy dayes be expyred, that thou must go vnto thy fatheres I wyl rayse vp thy seed after the, whych shalbe of thy sonnes, and wyl prepare for hym the kynngdome: he shal buyde me an house, and I wyl stablish his seate for euer: I wyl be hym father and he shalbe my sonne: and I wyl not take my mercy a waye from hym, as I toke it from him that was before the. But I wyl set him in mine house, and in my kynngdome for euer, and his seate shalbe sure for euermoze.

According to all these wordes, & accordyng to al this visid, did Nathan tel king David. And David the kynge came and sat before the Lorde and sayd: what am I (O Lorde God) and what is myne householde, that thou hast promoted me thus farr? And yet this seme lyke in thynne eyes, O God, But thou hast also spoken of thy seruantes house, for a great while to come: and hast lohed vpon me as vpon a man of hye degre. (O Lorde God) what shall David desyre moze of the for the honoure of thy seruante? O Lorde for thy seruantes sake, sent accordyng to thynne owne herte, hast thou done all this magnificence to the all great thynges, Lorde, there is none lyke the: neyther is there any god save thou: accordyng to all that we haue herde with oure eares. Woiover, what nation on the earth is lyke thy people Israel, to whom God hath vouchsafed to come and redeme the to be hym owne people, and to make thy name of an excellencie and terribleness, with castyng out nations from before thy people, whome thou hast deliuered out of Egypt.

D Thy people Israel dyddest thou make thynne owne people for euer, and thou becomest they: God. Therefore nowe Lorde, let the thyng that thou hast spoken concernyng thy seruante and his house, be true for euer, that thou do as thou haste sayde: let it come to passe, that thy name maye be magnified for euer, that it may be said the Lorde of hostes is God of Israel) euen the God of Israel) and the house of David thy seruante endureth stable before the. For thou (O my God) hast told thy seruante, that thou wilt buyde hym an house. And therefore thy seruante hath founde in his hert to pray before the. And nowe Lorde thou art God, and haste prompted this goodnesse vnto thy seruante. Nowe therefore, let it be thy pleasure, to blesse the house of thy seruante, that it maye contynue before the

for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

The xviii. Chapter.

The battayle of David agayn the Philistines.

After this it fortuneth, that David smote the Philistines, and subdued them, and toke Geth, and the towne that * longed thereto, oute of the hand of the Philistines. And he smote Moab, and the Moabites became Davids seruantes, and payed hym tribute. And David smote Hadarezer kynge of zoba vnto hanath, as he went to stablish his dominion by the ryuer Euphrates. And David toke from hym a thousand charettes, and seuen thousand horsemen, and twenty thousande footemen: and lamed al the charetthorses, and reserved of them and hundred charettes. And when the Syriens of Damasco came to helpe Hadarezer kynge of zoba: David slue of the Syrians, xxi. thousand and David subdued Siria Damasco. And the Syriens became Davids seruantes: & brought hym tribute. And the Lorde preserved David in all that he went to:

And David toke the sheldes of golde that were on the seruantes of Hadarezer, & brought them to Ierusalem. And from Tadmah, and from Chun (cities of Hadarezer) brought David exceeding moche bzasse. Wherewith Salomon made the basen lanatoye: * the pylers and the vessels of bzasse.

And when Tou kynge of hemath herd how David had beaten al the strenght of Hadarezer kynge of zoba, he sente Haduran hym sonne to kynge David, to make peace with hym, and to blesse hym, because he had fought agaynst Hadarezer, and beaten hym (for Tou had warre with Hadarezer) and David bycught al maner fewels of golde, spuer and bzasse with hym.

And kynge David dedicated them vnto the Lorde, with the spuer and golde that he brought from all nations: from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amaleche. And Abisai the sone of zeruah slue of the Edomites in the salt valleye. xviij. thousande, and put souldyers in Edom, and all the Edomites became Davids seruantes. Thus the Lorde kept David in all that he toke in hande.

And David raygned ouer Israel, and executed iudgements and ryghteousnesse amonge all his people. And Joab the sonne of zeruah was ouer the host. And Jehosaphat the sonne of Achub recorde: and Zabach the sonne of Abitob, and Abimelech the sonne of Abisaph were the preestes, and Banai was scribe, and Banai the sonne of Jehoiada was ouer the Cethites and Shelethites, and the eldest sones of David were next vnto the kynge.

The xix. Chapter.

Dauid kynge of the sonnes of Ammon becometh enemye to the seruantes of David.

After this it chaunceth, that * Nahab the kynge of the chyldren of Ammon dyed, & hym sonne raygned in his stede. And David sayde

and sayde: I will shewe kyndnesse vnto hanon the son of Nabal: because his father belongeth to me. And David sente messengers to comforte hym ouer the death of his father.

And the seruantes of David came into the lande of the chyldren of Ammon to hanon, to comforte hym. But the lordes of the chyldren of Ammon sayde to hanon: thou hast thou that wold doth honoure thy father in thy sight, that he hath sent comforters vnto the? Are not his seruantes come to search, to loke & spy out the land?

Wherfore hanon toke Dauids seruantes (and poynted them) and shewed them, & cut of their cootes harde by their buttoches, and sent them away. And there wrote certayne and tolde David: howe the men were serued. And the kynge sent to mete them: for the men were exceedingly ashamed) and the kynge sayd: stay at Jericho vntill your bearded be growen: & then returne.

And when the chyldren of Ammon sawe that they stank in the sighte of David, hanon and the chyldren of Ammon sent a thousande talentes of siluer, to buye them charettes and horseshes out of Mesopotamia and out of Siria, Gaacha, and out of zoba. And they byed xxxii. thousande charettes, and the kynge of Gaacha and his people, which came and pitched before the zoba. And the chyldren of Ammon gathered the selues together fro their cyties, and came to batayle. And when David herde of it, he sent Joab and all the hoste of stronge men. And the chyldren of Ammon came out, and put them selues in aray to battayle before the gate of the cite. And the kynge that were come, kept them by them selues backe in the felde.

When Joab also sawe that the fronte of the battayle was agaynst him before and behynde he chose out all the chosen men of Israel, and put them in aray agaynst the Sirians. And first of the people he deliuered vnto the hand of Abisai his brother, & they put them selues in aray agaynst the chyldren of Ammon. And he sayde: If the Sirians be to stronge for me, thou shalt succour me: and if the chyldren of Ammon preuaile agaynst the, I will helpe the: blucke up thyne hart, and let vs play the men: for our people sake and for the cyties of our God, and the Lorde shall do that which is good in his owne sight. So Joab and the people that were with hym: due nye before the Sirians vnto the battayle, and they fledde before hym. And whil the chyldren of Ammon sawe that the Sirians were fled, they ranne awaye lyke wynde before Abisai his brother, and gate them into the cite. And Joab came to Jerusalem.

And when the Sirians sawe that they were put to the worse before Israel, they sent messengers and set out the Sirians that were beyond the ryuer, and Shobach the captayne of the hoste of Hadarezer wente before them. And it was tolde David: and he gathered all Israel, & went together ouer Jordan, and came & set vpon them. And when David had put hym selfe in aray agaynst the Sirians, they fought with hym. But the Sirians fled before Israel, And Da-

uid destroyed of the Sirians four thousande charettes, and xl. thousande footmen, & kylled Shobach the captayne of the hoste. And when the seruantes of Hadarezer, sawe that they were put to the worse before them of Israel: they made peace with David, and became his seruantes. After this wolde the Sirians helpe the chyldren of Ammon any more.

The xx. Chapter.

Of the most vncertaine battayles of David.



As it came to passe after the yere was expired (* about the tyme that kynge go out a warrefare:) Joab carryed out the army of the hoste, & destroyed the countrie of the chyldren of Ammon, and came and besieged Rabba and destroyed it: But David tarped at Jerusalem whyle Joab smote Rabba and destroyed it. * And David toke the crowne of their kynge, from of his heed, & founde that it had the waight of a talent of golde, and there were precious stones in it: and it was ordeyned for Dauids head. And he broughte also exceedingly moche spoyle out of the cite. And he brought out the people that were in it: & tormented them with sawes, and harowes of yron, and with other warpe instruments, and so brast David with all the cyties of the chyldren of Ammon. And David and all the people came agayne to Jerusalem. * After this it fortuned, that there arose warre at Gazer with the Philistines. At whiche tyme Dohai the husbande of the Shippai, that was of the chyldren of Rephaim & they were subdued.

And there was battayle agayne with the Philistines: and Elhanan the sonne of Jaar the Lahemi, the brother of Goliath the Gethyre, whose speare was lyke a weavers beame. And there chaced yet agayne warre at Geth, wher as was a man of a great stature, with xxiii. fingers and toes. vi. on euery hand and vi. on euery foote: and was the sonne of Raphath. But when he defied Israel, Jehonathas the sonne of Dumea Dauids brother slue hym. These were bozne vnto Rappah at Geth, & were ouerthrowen in the hande of David: and in the hande of his seruantes.

The xxi. Chapter.

David caused the people to be numbered, and these were lxx. thousande men of the presthood.



As Nathan stode vpon agaynst Israel & prouoked David to number Israel. And David said to Joab: & to the rulers of the people: go ye and number Israel fro Beerseba to Dan, and bring it to me: I may knowe the nombre of them. And Joab answered: the Lorde make his people an hundred tymes so many as they be. But my lord, O king are they not all my lordes seruantes: wherfore doth my lord requyre this thinge? why wille my lord be a cause of trespasses to Israel.

Nevertheless, the kynge wolde preuaile agaynst Joab. And Joab departed and walked thowhe out all them of Israel, and came to Jerusalem agayne, & gaue the nombre of the people vnto David. And all they of Israel were

were a thousande, and an hundred thousande men that drew swerde: and Iuda was, cccc. lxx. thousande men that drew swerde. But the Levites and Ben Jamin counted he not among them. For the hynges woide was abhominable to Iohab. And the Lord was displeased with this thing: and smote Israel. And David sayd unto God: I have synned exceedingly in doing this thing. And nowe (I beseeche the) do awaye the wickednesse of thy seruantes, for I have done very foolishly.

B And the Lord spake unto Gad David's seer, saying: go and tell David, saying: Thus saith the Lord: I gree the, the choyle of the thynges: chose the one of them, that I maye do unto the. And Gad came to David, and said unto him. Thus sayeth the Lord: Chose the eyther that prynces sampliment, or the monethes to be destroyed before thyne aduersaries, and the swerde of thyne enemyes maye ouertake the, or els the swerde of the Lord and pestilence in the lande the dayes: and the angel of the Lord destroying thorowout all the coastes of Israel. And nowe aduise thy selfe, what woode I shal hyngre agayne to hym that sente me. And David sayd unto Gad: I am in an exceeding strait. Let me not be falle into the hande of the Lord, for paynyng great are his mercies, but let me not fall into the hande of men.

C So the Lord sent pestilence vpon Israel and there were ouerthrowe of Israel. lxx. thousand men. And God sent the angell into Ierusalem to destroy in it. And as he was about to destroy the Lord behelde, and had compassion on Ierusalem and sayd to the angel I destroyed: it is ynough let now the hande cease. And the angell of the Lord stode by the thershyng floore of Oznan the Jebusite. And David lyft up his eyes, and sawe the angell of the Lord stand betwene the earth and heauen, haupnge a drawen swerde in his hande, stretched out towards Ierusalem. Then David and the elders of Israel, whiche were clothed in sacke, fel vpon theyr faces. And David sayd unto God: Is it not Ieha that commaunded the people to be nombred? It is I that haue synned and done euyl in dede, & what haue these thepe doner? Let thyne hande (O my God) be on me and my fathers house, but not on thy people that they shoulde be paynyshed.

And the angell of the Lord commaunded Gad to saye to David, that David shoulde go vp, and set vpon an alter unto the Lord in the thershyng floore of Oznan the Jebusite. And David went vpon accordyng to the saying of Gad, whiche he spake in the name of the Lord. And Oznan turned about, and sawe the angell, & his four sonnes were with hym, and hyd them selues: But Oznan was thershyng wheat. And as David came to Oznan, Oznan looked and sawe David and went out of the thershyng floore, & bowed hym selfe to David with his face to the ground.

D And David sayd to Oznan: gree me I place of the thershyng floore, that I maye buyde an aultare therein unto the Lord. Thou shalt gree it me for as moche monepe as it is worth,

that the plage may cease from the people. And Oznan sayd unto David: take it to the, and let my lord the kyng do that which seemeth good, in his eyes: so, I gree the oxen also for burnt sacrifices, and the thershyng sheafes for wood, and wheate for meat offering: I gree it all. And kyng David sayd to Oznan, not so: but I wyll bye it for as moche money as it is worth. For I wyll not take that which is thine for the Lord nor offre burnt offerings without cost.

And so David gaue to Oznan for that place sixes of golde. vi. hundred by wayght. And David buyde there an aultare unto the Lord, and offered burnt offerings and peace offerings, and called vpon the Lord, and he berde him fro heauen in fyre vpon the aultare of burnt offering. And when the Lord had spoken to the angell, he put up his swerde agayne into the sheathe of it. At that tyme when David sawe that the Lord had berde hym in the thershyng floore of Oznan the Jebusite, he vled to offre there: for the Tabernacle of the Lord whiche Moses made in the wyldernesse, and the aultare of burnt offering were at that season in the hyll at Gibeon. And David coude not go before it to aske counsaile at God, for he was afrayed of the swerde of the Angell of the Lord.

¶ The xxii. Chapter.

David tolyth his sonne Salomon to buyde the temple of the Lord, whiche thing he dyd wille that he shoulde do.

A And David sayde: this is the house of the Lord god, and this is the aultare for the burnt offering of Israel: And David commaunded to gather together the strangers that were in the lade of Israel, and he set masons to be we freer stone for the buyldyng of the house of God. And David prepared plenty of pyon for nayles, and doers of the gates, & to iopne with al and aboundaunce of byasse without wayght and cedre trees without nombre. For the zibon and they of Tyre broughte moche Cedar wood to David. And David sayd: Salomons my sonne is younge and tender, and the house that is to be buyde for the Lord, must excede in greatnesse that it maye be spoken of, & praysed in al lades, I wyll therfore make ordinaunce for it. And so David prepared many thynges before his deeth.

B And he called Salomon his sonne, and charged hym to buyde an house for the Lord God of Israel. And David sayde to Salomon: my sonne, I thoughte (as it was in myne herte) to buyde an house unto the name of the Lord my God. But I woide of the Lord came to me saying: thou hast shed much blood, and hast made great battayles: thou shalt therfore not buyde an house unto my name: for I have shed moche blood vpon the earth in my lyght. Beholde, a sonne is bozne to the, and he shal be a man of rest, for I wyll gree hym rest from all his enemyes rounde about. For his name is Salomon: and I wyll send rest & peace vpon Israel in his dayes. He shall buyde an house for my name, and he shall be my sonne, and I wyll be his father, and wyll prepare the seate of his kyngdome vpon Israel for euer. Nowe therfore my sonne, the

Lord

Loide be with the, and prosper the, and I will build the house to the name of the Lord, the God of Israel. And the Lord shall give the wisdom and understanding, and shall give the commandments for Israel, that ye may keep the law of the Lord the God. For then thou shalt prosper: even when thou takest heed, and fulfillst the statutes and laws which the Lord charged Moses with for Israel. Pluck up thine heart therefore, and be strong, be not, nor be discouraged. Behold, in myne adversity have I also prepared for the house of the Lord, an hundred thousand talents of gold, and a thousand thousand talents of silver, and as for brass and iron it can not be numbred, for it is verie much. And I have prepared tymber and stone, and thou mayst procure more thereto. Moreover, thou hast workmen with the ynowgh, and masons, and carpenters to worke in stone and tymber, and many men that be accint for every worke. And of gold, silver, brass, and iron, there is no numbre. Up therefore, and be doinge, and the Lord be with thee.

D And David commaunded al the lordes of Israel to helpe Salomon his sone sayenge: Is not the Lord your God with you? hath he not given you rest on every side? for he hath given the inhabitants of the land into my hand, and the land is subdued before the Lord and before by people. Nowe therefore let your heartes and sonles to like the Lord your God. Up, and build ye the temple of the Lord God to bying the arke of the covenant of the Lord and the holy vessels of God into the house so built for the name of the lord.

The xxiii. Chapter.

David beinge olde, ordered Salomon his sone, he caused the Levites to be numbred, and assigned them to their offices.

S When David was olde and fulle of dayes, he made Salomon his sone hyng over Israel. And then he gathered together all the lordes of Israel with the prestes and Levites. And the Levites were numbred from the age of xxx. yere and about, and the nombre and summe of them was xxx. viii thousand and six hundred. Of which xxiii thousand were set to further the worke of the house of the Lord. And fyve thousand were officers and iudges. Four thousand were porters, and four thousand prayed the Lord with such instruments as was made to playe wythall.

U And so David put an order amonge them deuyng them in partes. Of the chyldren of Lemuel, Gerson, Cabath, and Merari: Of the Gersonites was Laadai and Semel. The sones of Laadai the chiefe was Ichiel, zethan, Joel theie. The sones of Semel: Selomith, Haziel and Harai, three. These were the auncient fathers of Laadai. And the sones of Merari were Iabath, Jina, Jeus, and Beria: these four were the sones of Merari. And Iabath was the chiefe, Jina the seconde. But Jeus and Beria had not many sones, therefore they were in one reckenyng accordyng to their fathers householde, reckned for one auncient householde. The sones of Cabath, Amra, Iahar, Bezon and Aziel four. The sones of Merari: Ja-

ron and Moses. And Iahar was separated to haue the rule of the holy thynges in the place most holy he and his sones for ever, and to burne incense before the Lord, and to minister vnto hym, and to blesse in his name for ever. Moses also the man of God, and his chyldren, were named with the tye of Lemuel. The sones of Moses, Gerson, and Eliezer. Of the sones of Gerson: Debuel was the chiefe. The sones of Eliezer: Rehabia and Eliezer. And Eliezer had none other sones: But the sones of Rehabia were very many. The sones of Iahar, Salomith the chiefe: The sones of Bezon: Jeriah the first, Amaria the seconde, Jaziel the thyrde, and Jecaniam the fourth.

C The sones of Aziel: Micha the first, and Jetha the seconde. The sones of Merari: Gabil and Gushi. The sones of Gabil, Eleazar and Cis. And Eleazar dyed, and had no sones, but daughters, and they were the sones of Cis toke the. The sones of Gushi: Gabil, Eder and Jerimoth, three. These are the chyldren of Lemuel after the householde of their fathers, cut the auncient of the fathers accordyng to their offices, and after the nombre and summe of the names of them that dyd the worke in the seruyce of the house of the Lord from the age of twenty yeres and about. And David sayd: the Lord God of Israel hath given rest vnto his people, that they may dwell in Ierusalem for ever. That the Levites also shoulde now be nomme to beare the tabernacle and all the vessels for the service thereof: for accordyng to the last wordes of David: the Levites were numbred from twenty yere, and about, and they were under the handes of the sones of Iahar, for the service of the house of the Lord, in the courtes and celles, and in purifying of all holy thynges, and in the worke of the service of the house of God. In the shewe bread, in the fyne flour, in the meat offering, in the wafters of sweete bread, in fryng panne, in gredyon, and in all manner of measures and cyle, and to stande euerye daye in the morninge, to thanke and prayse the Lord, and so to the wyle at euen. And to offre al burnt sacrifices vnto the Lord, in the Sabbothes, in the newe moones, and on the feastfull dayes by nombre and custome continually (as they were commaunded) before the Lord. And that they shoulde waite on the tabernacle of wytnesse, and on the holpe place, and on the sones of Iahar they were set in the seruyce of the house of the Lord.

The xxiiii. Chapter.

David assigned offices vnto the sones of Iahar.

T These are the deuisions of the sones of Iahar. The sones of Iahar: Adab, Abihu, Eleazar, and Ithamar. And Adab also and Abihu, dyed before their father, and had no chyldren: But Eleazar and Ithamar executed the prestes office. And David ordered them on this manner: Iabock of the sones of Eleazar, and Abimelech of the sones of Ithamar were accordyng to their offices in their ministration. And there were mo auncient men folowe amonge the sones of Eleazar, then the sones of Ithamar. And thus were they ordered together.

ther: Amonge the sonnes of Eleazar there were
feyne rulers, accordyng to the householdes of
theyr fathers, and cyghe amonge the sonnes of
Jehamar, accordyng to the householdes of theyr
fathers. And thus were they put in oydge by lot
the one caste from the other, and so were there
rulers in the Sanctuary and loydes before God
as wel of the sonnes of Jehamar as of the sonnes
of Eleazar. And Semera the sonne of Natha-
neri the layde, of the kynges of Leuites wore
them before the kyng & the loydes, and before
zadock the priefte, and Thimieleche the sonne of
Abiathar, & before the auncient fathers, before
prieftes and Leuites, one principal household
byng reserved for Eleazar & one for Jehamar.

B And the fyrst lot fel to Jehoiaab, and the se-
conde to Jedai. The thyrde to Barum, and the
fourth to Schozim. The fyfth to Wechia, and
the syxte to Giamin. The seventh to Nahos,
and the eyght to Abia. The nynt to Isua, and
the tenth to Meramabhu. The eleventh to Elia-
syb, and the twelvet to Jahan. The thirtenth
to Hupa, and the fourtenth to Jesebeah. The fyf-
tenth to Bilga, & the syxtenth to Immer. The
seventh to Hozir, and the eyghelsh to Hapiez
The nyntenth to Barabab, and the twentieth
to Jechiel. The. xxi. to Jachin, and the. xxii. to
Samul. The. xxiii. to Deliabhu, and the. xxiiii.
to Maaliabu.

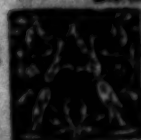
These are the ordynaces of them in theyr of-
fices, whē they cam into the house of the Lord accor-
dyng to theyr maner vnder Aaron theyr father
as the Lord God of Israel had comaunded hym.

C The rest of the sonnes of Leui are these: of the
sonnes of Amram, Subael, of the sonnes of Su-
bael, Jehediabu. Of the sonnes of Rehabia: the
first Isua. Of the Jezababites, Selomoth. Of
the sonnes of Selomoth, Jedath. His sonnes Je-
riabhu the fyrst, Amariabhu & seconde, Jahan-
iel the thyrde, and Jehameam the fourth. Of the
sonnes of Uziel, Wicha. Of the sonnes of Wi-
cha, Samir. The brother of Wicha was Isua.
Of the sonnes also of Isua, zechariabhu. The so-
nes of Gerari were Wabli and Must. The son-
nes of Jahanabhu, Bemo. The sonnes of Gerari
by Jahanabhu, Bemo, Wobē, Jacur and Jbat.
Of Wobeli came Eleazar, and he had no sonnes.
Of his: the sonnes of his, Jerahmeel. The so-
nes of Must: Wabli, Eder and Jerimoth.

These are the chyldren of the Leuites after
the householdes of theyr fathers. And these cast
lottes next to theyr brethren the sonnes of Aa-
ron, in the presence of David the kyng, of za-
dock and Thimielech & the auncient fathers, prief-
tes, and Leuites: euen the principall fathers be-
fore theyr younger brethren: (the lot made equal by
distribution amonge them all)

The. xxv. Chapter.

These synners are appoynted, with theyr places
and lottes.



And so David and the captaynes of
the host appoynted oute to do ser-
uice: the sonnes of Asaph, Heman,
and Jeduthun when they dyd pro-
phecy, with harpes, psalteries, &
cymbales. And there was a multitude of the me-

that were appoynted to the service and myn-
stration. Of the sonnes of Asaph: Jacur, Joseph
Nathanias, and Alirela that waited on Asaph
which was cheyfed by the kyng.

B Of Jeduthun: the sonnes of Jeduthun, Sede-
labu, xxi. Jelaiah, Alababhu, and Wathath-
abhu, syx: vnder the handes of theyr father Je-
duthun, which prophesied with an harpe, for to
gynethaltes and priefes vnto the Lord. Of He-
man: the sonnes of Heman: Buhlabu, Watha-
niabhu, Wziel, zebuel, Jerimoth, Hanania, Hana-
ni, Eliatha, Gualthi, Romathi, Ezer, Jolbe-
kasa, Waloth, Hothir & Wabazloth. All these
were the sonnes of Heman which was the kyn-
ges lea in the wordes of God to lift up the hoine
of the regall dignitie. And God gaue to Heman
xiii. sonnes, and the daughters. All these also
were at the hand of theyr father synnyng in the
house of the Lord with cymbales, psalteries &
harpes, when Asaph, Jeduthun and Heman ex-
ecuted the seruyce in the house of God at the kyn-
ges hande. And the multitude of the with theyr
brethren that were instruct in the songes of the
Lord, euen all that were conynge, were two
hundred foure score and eyght. And they caste
lottes amonge them selues how they shuld wayte
as wel for the smal as for the great, for the scho-
ler as well as for the scholemayster.

C And the fyft lotte in Asaph, fell to Joseph,
The seconde to Sedelabhu (with his brethren,
and sonnes) which men were twelue. The thrid
fell to Jacur with his sonnes and brethren, byng
twelue persones. The fourth to Jri with his
sonnes and brethren, twelue persones.

The fyfth to Nathaniabhu with his sonnes and
brethren, twelue persones. The syxth to Buh-
labu with his sonnes and brethren, twelue per-
sones. The seventh to Jelaiah with his sonnes
and brethren, twelue persones.

The eyght to Jelaiah with his sonnes & bre-
thren, twelue persones. The nynt to Watha-
niabhu with his sonnes & brethren, twelue persos.
The tith to Hemei with his sonnes and brethren
twelue persones. The eleuenth to Jazrael with
his sonnes and brethren, twelue persones. The
xii. to Alabia with his sonnes and brethren. xii.
persones. The thirtenth to Subael with his son-
nes and brethren, twelue persones. The four-
tenth to Wathathabhu with his sonnes and bre-
thren. xii. persones. The fyfteenth to Jerimoth,
with his sonnes & brethren twelue persones. The
syxteenth to Hananiahu with his sonnes and bre-
thren, twelue persones. The sevententh to Jolbe-
kasa with his sonnes and brethren. xii. persones.
The eyghteenth to Hanani with his sonnes and
brethren twelue persos. The. xix. to Waloth, w
his sonnes and brethren. twelue persones. The. xx.
to Eliabath with his sonnes and brethren xii.
persones. The. xxi. to Hothir with his sonnes
and brethren. twelue persones. The. xxii. to Gi-
dalti with his sonnes and brethren twelue per-
sones. The. xxiii. to Wabazloth with his son-
nes and brethren twelue persones. The. xxiiii.
to Romathi Jier, with his sonnes and brethren
twelue persones.

The

The xxi. Chapter

¶ The porters of the temple are ordered, every man to the gate which he shalbe kept.

These are the densities of the porters. Among the Cozerites: Of Selemiab the sonne of Boze of the chyldren of Asaph. And the sonnes of Selemiab were these: zachariab the eldest, Jedithel the seconde, zebadia the thyrde, and Jathniel the fourth, Elam the fyfth, Jehobanan the syxt, and Eleonai the seventh. The sonnes of Obed Edom: Semia the eldest, Jeholabab the second, Joab the thyrde, Sacar the fourth, and Bethanael the fyfth, Amiel the syxt, Elachar the seventh, Deulchai the eyght, for God blessed hym.

And to Semia his son were sonnes bozne, that ruled in the house of theyr father, for they were me of might. The sonnes of Semia, Othni, Rephael, Obed and Elzabad, and hys brethren were strong me: Elihu, and Samabiah. All these were of the chyldren of Obed Edom, they & theyr chyldren and theyr brethren actyue men of strenght to do seruyce, euen. lxi. of Obed Edom. And Seimiah had sonnes and brethren actyue men. xliii. The sonnes of Hofa of the chyldren of Merari: Simai the eldest, & though he was not the eldest, yet his father set hym in the chiefest place: helkiah the seconde: Tebaliab the thyrde, and zachariab the fourth: all the sonnes and the brethren of Hofa were. xli.

Amonge these was deuyded the office of the portership that they shulde be auncient men, to waite with theyr brethren, when they ministered in the house of the Lord. And they cast lottes betwene the great & smal after the hold of their fathers, for every gate. And the lot on the east felle vpon Selemiab. And for zachariab his son (which was a wise counsayler) they cast lottes, and his lot came out towarde the north.

And Obed Edoms lot felle to the south. And for his sonnes felle to the houses of Asuppim. For Suphim and Hofa towarde the west, with the gate that standerth towarde the hyer waye: one watche being ouer agaynst an other.

In the east were syxe Leuites: & towarde the noyth. iiii. a day, towarde the south. iiii. a day, and toward Asuppim, two & two. In Pharbar toward the west, two at the going vp, and two in Pharbar. These are the densities of the porters amonge the sonnes of Cozeb, and amonge the sonnes of Merari. And of the Leuytes, Thias had the ouersight of the treasure of the house of God, and of the treasure of the dedicate thynges.

As concerning the sonnes of Laadan whiche were the chyldren of the Gerzonites. Of Laadan, came auncient fathers: eue of Laadan there came Gerluni & Jehiel: The sonnes of Jehiel: zetha and Joel his brother, which were ouer the treasures of the house of the Lord. Of the Amramites also & Ithamarites, Ithamarites & Ouelites was Sabuel the sonne of Gerlun, the sonne of Aodis, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer was Rahabiah, whose son was Ithabab, whose son was Josab, whose son was Jechi, whose son was Belomith,

which Belomith and his brethren were ouer all the treasures of the dedicate thynges which Dauid the kynge, and the auncient fathers the captaynes ouer thousandes & hundredes, and the captaynes of the host had dedeicated of the spoyle wonne in battayles: they dyd dedicate them to maintayne the house of the Lorde: and all that Samuel the sear, and Saul the son of Cis and Abner the sonne of Ner, and Joab the sonne of sarua had dedicated, and whosoever had dedicated anye thyng, it was vnder the hande of Belomith, and of his brethren.

Of the Ithamarites was Chenaniah and his sonnes, appoynted to the busynesse without fort ouer Israel, for they were officers and iudges. And of the Ithamarites, Asabiah and hys brethren men of actyuite, a thousande, and seven hundred were officers amonge them of Israel beyonde Jordan westwarde, in al busynesse belonging to God, and seruyce of the kynge. Amonge the Ithamarites was Jedia the chiefest, euen a prince amonge the Ithamarites & fathers of hys kynred. And in the. xl. yere of the kyngdome of Dauid they were sought for. And there were founde amonge them, men of actyuite at Jazer in Gilead. And his brethren were men of actyuite, euen two thousande and seuen hundred auncient fathers, whom kynge Dauid made rulers ouer the Rubenytes, Gadhytes, and ouer the halfe tribe of Manasse, for every matter pertaining to God, and for the kynges busynesse.

The xxii. Chapter.

¶ Of the princes and rulers that ministered vnto the kynge.

The chyldren of Israel after the nombre of them, the auncient herdes & captaynes of thousandes and hundredes, & their officers that serued the kynge by dyuerse courses, whiche came in & went out, moneth by moneth through out al the monethes of the yere. And in every course were. xliii. thousande. Over the fyfth course for the first moneth was Iasobab the son of zabadai. And in his course were. xliii. thousande. And the chiefest of al the captaynes of the host for the first moneth was of the chyldren of Pharez. Over the course of the second moneth was Doda, an Ithamar, & in his course was Achisai a ruler (his helper) And in the course were. xliii. thousande. The chiefest captayne of the thyrde host for the thyrde moneth, was Banaiabab the sonne of Jehoiada & hys preest: & hys course were. xliii. thousand: this was that Banaiabab which was mooste myghty amonge. xxx. and aboue. xxx. And in his parte was Amizabab his sonne.

The fourth captayne for the fourth moneth was Asael the brother of Joab, and zabadia his son after hym. And hys course were. xliii. thousand. The fyfth captayne for the fyfth moneth, was Sambut the Iezababite: and in hys course were. xliii. thousande. The sixth captayne for the sixth moneth was Ier the sonne of Jechi a Chechemite: and in hys course were. xliii. thousande. The seventh captayne for the seventh moneth was Heley the Pelonite, of the chyldren of Ephraim: and in his course were. xliii. thousand.

The eighth captain for the eighth month was Shiberai an Ishachite of the kindred of Zaphai: and in his court were xxiii. thousand. The ix. captain for the ninth month was Abier an Anorothite of the sonnes of Iemini: and in his court were xxiii. thousand. The tenth captain for the tenth month was Abari: the Astophathite of the Zarahites: and in his court were twenty and four thousand. The eleventh for the eleventh month was Banai the Pirathite of the children of Ephraim: and in his court were xxiii. thousand. The twelfth captain for the twelfth month was Iedai the Astophathite, with Orboniel: & in his court were xxiii. thousand. And the rulers over the tribes of Israel were these. Amonge the Rubenites was Eliezer the sonne of Ichai. Amonge the Simeonites also was Gaphthiabai & sonne of Waacha. Amonge the Leuites: Basabai the sonne of Lemuel. Amonge the Iaromites: Jabol. Amonge them of Iuda: Etibu of the brethren of David. Amonge them of Iachar: Omri the sonne of Michael. Amonge them of Zabulon: Jesmatabi the son of Obabai. Amonge them of Reubai: Jerimoth the sonne of Aziel. Amonge the children of Ephraim: Hosen the sonne of Azariabai. In the half tribe also of Manasse: Joel the sonne of Shediabai. Of the half tribe of Manasse in Gilead, Ido the sonne of Zachariabai. Amonge them of Ben Iamin: Jaasiel the son of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.

But David toke not the nombre of them vnder xx. yere: because the Lord sayd he wolde encrease Israel lyke vnto the staires of the shepe. And * Joab the sonne of Zaria beg an to numbre: but he finished it not, because y there fell wrath for it agaynst Israel, neyther was the nombre put into the Chronicles of kynge David.

Ouer the kynges treasures was Aymaeth the sonne of Adiel. And ouer the treasures of the feldes in the cyties & villages & castels was Jehonathan the sonne of Asiabai. And ouer the wo:lemen in the feldes that tilled the ground was Eri the sonne of Chelub. And the oversight of the vineyardes had Hemei the Ramathite. Ouer the encrease also of the vineyardes and ouer the wynekillers, was Abdi the Haliphunite: and ouer the olyuetrees and mulberre trees that were in the valleyes, was Baal Hana the Gederyte. And ouer the treasure of oyle was Joas: Ouer the oren that stode in Sharon, was Setari the Maronite. And ouer the oren that were in the valleyes, was Gaphat the sonne of Adiai. Ouer the camels, Obil the Imaelite. And ouer the asses, was Iohabai the Geronothite. Ouer the shepe, was Jazis the Hagerite. All these were the rulers of the substance of kynge David. And Jehonathas Dauidas vncle a man of counsaile and of vnderstanding, was a scribe, and Jehiel the sonne of Bachmoni was with the kynges sonnes: enstructyng them. And Abitophel was of the kynges counsaile. And Husai the Gachite was the kynges com-

panion. And next to Abitophel was Jeholada the sonne of Banaiabai and Abiathar. And captain of the kynges warre was Joab.

¶ The xxviii. Chapter.

Chyrasus to whome was forbidden to see the temple, he exhorted Salomon and the people to performe it.

And David gathered together all the lordes of Israel: the lordes of the tribes, & lordes of the companies that ministered to the kynge by course, the captaines ouer thousandes and ouer hundredes, and the lordes that had the oversight ouer all the substance, and possession of David, his sonnes, with the chamberlaines: al the myghty and valyaunt, and all actyemen vnto Jerusalem. And kynge David stode vp vpon his feete, and sayde.

Hearemy brethren and my people: * I had in my herte to buyde an house of rest for the ark of the couenaunte of the Lord, and for the store stole of our God, and had made redy for y buydyng. But God sayd vnto me: * thou shalt not buyde an house for my name, because thou hast ben a man of warre, and hast shed blood. Whereouer, the Lord God of Israel * chose me before all the house of my father, to be kynge ouer Israel for euer, for in Iuda wolde he chose a captain, and of the householde of Iuda is the house of my father, and amonge the sonnes of my father he had a luste to me to make me kynge ouer all Israel. And of all my sonnes (for the Lord hath gyfte me many sonnes) he hath chosen Salomon my sonne to sit vpon the seate of y kingdom of the Lord in Israel. And he sayde vnto me: * Salomon thy sonne, he shal buyde me an house & courtes I haue chosen hym to be my son, and I wil be his father. I wil stablish his kingdom for euer: If he wil be stronge to do my commandementes & my lawes, as it goeth this day. Nowe therefore in the syght of all Israel the congregation of the Lord, & in the audyence of our God: hepe and seke for all the commandementes of y Lord your God, that ye may enioy a good lande, and leaue enberytance for your children after you for euer. And thou Salomon my son, knowe thou the God of thy father, & serue hym with a pure herte, and with a swete courage. * For the Lord searcheth all hertes, and vnderstandeth all the ymaginacions of thoughtes. And yf thou seke hym, he will be founde of the. But yf thou forsake hym, he will cast the of for euer. Take hede now, for the Lord hath chosen the, to buyde hym an house of a sanctuarye: Be stronge therefore, and playe the man.

And David gaue Salomon his sonne the patterne of y porche (of the temple also) and of the houses that lodged therto, of the store houses, upper chambers, inner parlours, & of the house of y mercyseate: and the example of all that he had in his mynde, for the courtes of the house of the Lord, and for all the ceilles rounde about, for the treasures of the house of God, & for the treasures of the dedycate thynges, & for the deuotions of the preestes and Leuites that waited by course, and for al the wo:hemanship that shoulde serue for the house of the Lord, and for al the vessels that shoulde

Quide setue in the house of the Lorde. For gold and for the wayght of golde, for all vessels of sonde ministracions: for all maner of vessels of silver in wayght, and for all vessels whatsoeuer purpose they serued vnto. The wayght of golde for the candle stykes, and the golde for the lampes, and the wayght for euery candle styke, and for the lampes thereof. And for the candle stykes of silver by wayght, both for the candle styke and also for her lampes, accordyng to the diuersitie of the vse of euery candle styke. And by wayght: for the golde for the tables of shewbryd, euen for euery table: and for the siluer for the tables of silver. And golde for the gobets cusses, and dymyng pottes. And pure gold in wayght for basons: eue for euery bason. And like wyse silver by wayght for euery bason of silver. And for the altar of incense pure gold by wayght. And golde for the paterne of the chaire of the eunuchs that strected out theyr wynges, and couered the arke of the conuenance of the Lorde. All (sayde he) was gyuen by wyppyn of the hande of the Lorde, which made me vnderstande al the worke manshipp of the paterne.

And Dauid sayde to Salomon his sonne: be stronge, and do manlye, feare not, nor be saynted: for the Lorde God, euen my God, is with the, and he shal not fayle the, nor forsake the. Vntill thou hast finished all the worke that must serue for the house of the Lorde. Beholde, the prestes and Leuites are deuoted in companies for all maner of seruyce that pertayneth to the house of God: they are with the for all maner of worke manshipp, and so are all that excel in wisdom for any maner of seruyce. Thou hast also lordes and al the people for euery thyng that thou hast neede of.

¶ The xxix. Chapter.

The offering of Dauid and of the princes for the building of the temple. Dauid dyed: and Salomon his sonne reigned in his steede.

AD Dauid the kynge sayde vnto all the congregation: * God hath specially chosen Salomon my son which is yet yong & tender, and the worke is greates: for the house shall not be for man, but for the Lorde God. Moreover, I haue prepared with al my might for the house of God, golde for vessels of golde, silver for them of silver, brasse for thynges of brasse, yron for thynges of yron, and wood for thynges of wood and onix stones: and stones to be set, glystryng stones and of diuers colour, and al maner of precious stones, and marble stones in great aboundance. And because I haue lust to the house of my God: I haue of myne owne pryue good, golde and silver which I haue sentrally gyuen to the house of my God, besyde all that I haue prepared for the holy house, euen the thousand talentes of golde of Oppir, and seuen thousand talentes of tryed silver to ouerlape the walles of the house to wythall, the golde for thynges of golde, silver for them of silver, and for all maner of worke by the handes of artycers. And whosoever is willing may this day consecrate his hande vnto the Lorde.

And so the ancient fathers & the lordes of the trybes of Israel, the captaynes of thousandes & hundredes, with the lordes that were rulers ouer the kynge's worke, were willing, and gaue for the seruyce of the house of God, syue thousandes talentes of golde, and ten thousand peeces of golde, and ten thousand talentes of silver, and xviij. thousandes talentes of brasse, and one hundred thousandes talentes of yron. And they with whome precious stones were founde, gaue them to the treasure of the house of the Lorde, by the hande of Jehiel the Gersonyte.

And the people reioysed when they were so willing to gyue theyr goodes, and with a perfect herte they offered vnto the Lorde. And Dauid the kynge reioysed with great gladnesse. And Dauid blessed the Lorde before all the congregation, and sayd: Blessed be thou Lorde God of Israel our father for euery & for euery. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse: for all that is in heauen and in earth is thine, and thine is the kyngedome (O Lorde) and thou excellest aboue all, euen as the heede of all. And thyselfe and honour come of the, and thou raynest ouer all, and in thine hande is power and strenght, and in thine hande it is to make great, and to gyue strenght vnto all.

And nowe our God, we thanke the, & prayse thy glorious name. But who am I and what is my people, that we shoulde enioy our selues to gyue these thynges to thynglyng? But all thynges come of the: and of that which we receyued at thine hande, we haue gyuen the. * For we be but strangers before the, and sojourners, as were all our forefathers.oure dayes on the earth also are but as a * shadowe, and there is none abydyng. O Lorde our God, al this stuffe that we haue prepared to buyld the an house for thyne holy name, cometh of thine hande, and is al thine. (I wrote also my God) & thou trest the hartes, and hast pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte, I haue willingly offered all these thynges. And nowe haue I sent the people which are founde here, to offer vnto the willingly and with gladnesse. O Lorde God of Abraham, Isaac and of Israel our fathers kepe this for euery as the begynning of the thoughtes of the herte of thy people, and prepare theyr hartes vnto the. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commandementes, thy testimonyes, and thy statutes, and to doo all, and to buyld the house for the which I haue made pounstion.

And Dauid sayde to all the congregation: Nowe bless the Lorde your God. And al the congregation blessed the Lorde God of theyr fathers, & bowed downe theyr heedes, and worshipped the Lorde and the kynge. And they offered offringes vnto the Lorde. And on the morowe after the sayde daye, they offered burnt offringes vnto the Lorde, euen a thousande ponge oxen, a thousande rammes, and a thousande sheepe, with theyr dymhe offringes. Many sacrificys offered they for all Israel, & byd east and dymhe before the Lorde the same daye with greates gladnesse.

¶ ii. And

And they made Salomon the sonne of Dauid kyng the seconde tyme, & anointed hym prince befoze the Loyde, and sadoe to be the hye preeft. *iii. reg. ii. 10.* And Salomon sat on the seate of the Loyde, and was kyng in stede of Dauid his father, and prospered: & all they of Israel obeyed hym. And all the loydes & men of power, and all the sonnes of kyng Dauid submitted them selues: and were vnder kyng Salomon. And the Loyde magnified Salomon in dignitie, in the syght of all the of Israel, & gaue hym so glorious a kyngdome, as no kyng had befoze hym in Israel. *iii. reg. ii. 11.*

And so Dauid the sonne of Isay ragyned ouer all Israel. And s̄ spacer that he ragyned ouer Israel was .xl. pere: first pere ragyned he in hebbō, and .xxiii. pere ragyned he in Ierusalem: & he dyed in a good age: full of dayes, cyches and honour. And Salomō his son ragyned in his stede. The actes of Dauid the kyng first and last: beholde, they are writen in the boke of Samuēl s̄ fear, & in the boke of Nathan p̄p̄phet, & in the boke of Gad the sear, with al his kyngdom & power, and tymes that went ouer him, & ouer al Israel and ouer all the kyngdomes of the earth.

The ende of the first boke of the Chronicles: othere wyse called the first boke of Paralipomenon.

The seconde booke of the Chronicles: wher in the hebrue is one wryth the first.

The first Chapter.

The offering of Salomon in the bplauiter at Gibeon, where he receyued an answer of God, what wysdome shoulde he giuen hym: with the nombre of his charrettes and horsen.



3

iii. reg. iii. 10.



And Salomon the son of Dauid waxed strong in his kyngdome: & the Loyd his God was w̄ hym, and magnified him in the dignitie. And Salomon spake vnto all Israel, to s̄ captaynes ouer thousandes, to s̄ captaynes ouer hundredes, to s̄ iudges, & to euery officer in al Israel, and to the auncient fathers. And so Salomō, & all the congregacion with hym, went to the hye place that was at Gibeon: for there was the tabernacle of s̄ witness of God: which Moses the seruaut of the Loyde made in s̄ wyldernes. But the arke of God: had Dauid brought fro Hyrlath Ierlm, into s̄ place whiche Dauid had prepared therfoze. For he had prepared a tent for it at Ierusalem. And ouer the bplauiter: that

iii. reg. iii. 10.
ii. pa. cxi. 3
eccl. xxi. 10
eccl. xxi. 10
ii. reg. xxi. 10

eccl. xxi. 10

Bezalet the sonne of Uri, the sonne of hur had made, was there befoze the tabernacle of s̄ Loyde. And Salomon & the congregacion went to visite it. And Salomō gat vp there befoze s̄ Loyd to s̄ bplauiter that was befoze s̄ tabernacle of witness, & offered a thousand burnt sacrifices vpon it. And the same nyght byd God appeare vnto Salomon, & sayd vnto hym: after what I shall gyue the. And Salomon sayd vnto God: thou hast shewed great mercye vnto Dauid my father, and hast made me to raygne in his stede. Now therfoze, O Loyde God, let thy promise whiche thou madest vnto Dauid my father, be true. For thou hast made me kyng ouer a people which is lyke the dust of the earth in multitude: wherfoze gyue me now wysdome & knowledge, that I maye be able to go in and out befoze this people: for who els can iudge this people that be so great? And God sayde to Salomon: because this was in thyne herte, & because thou hast not asked treasure, cyches, & honour, and s̄ lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome & knowledge for thy selfe to iudge my people, ouer which I haue made s̄ kyng: wysdome & knowledge is graunted vnto the, and I wil gyue the treasure & cyches and gloze: so that amonge the kynges that haue ben befoze the, & after s̄, none was as thou be like the. And so Salomon came from the bplauiter (that was at Gibeon) to Ierusalem, from the tabernacle of witness, & raygned ouer Israel: And Salomon gathered the charrettes & horsmen: and he had a thousand & foure hundred charrets, and xii. thousand, whom he bestowed in the charret cytes, & with the kyng at Ierusalem. And the kyng made siluer and golde at Ierusalem, as plenteous as stoness: and cedre trees made he as plente as the mulberre trees that growe in the valeys: & the horsen which Salomon had, were brought hym out of Egypt by the kynges merchants that were together, whiche bringe of one companie, take them out at a payce. Ther came also and brought out of Egypt a charret for syre hundred peces of siluer: euen an horse for an hundred and fyftee. And so brought they horsen for all the kynges of the hebrues, and for the kynges of Assyria by thery owne hande.

The ii. Chapter

Salomon freeth to Hyram the kyng of Tyre for wood and for stones.

And Salomō determined to build an house for s̄ name of the Loyd, and an house for his kyngdom: and Salomō told out thyscoze & ten thousand me to beare burthens, & foure scoze thousand men to hewe stoness in the mountayne: and the thousand and syre hundred to ouersee them. And Salomon sent to Hyram the kyng of Tyre, saying: As thou dydest deale with Dauid my father, & dydest sende hym cedre wood to buyde hym an house to dwel in, euen so deale with me. For I am about to buyde an house for the name of the Loyde my God, to offre vnto hym holy thynges, and to burne sweete incense, and to set the wyndes befoze him continually: to offre

iii. reg. iii. 10.

iii. reg. iii. 10.

offer burnt sacrifices for the morning and evening: on the Sabbath dayes, in the first day of euerie new moone, and in the solempne feastes of the Lorde our God: for it is an ordinance to be continually kepte of Israel. And the house wherby I buyde shalbe great, for great is our God aboue all goddes. But who is able to build hym an house when that heauen, and heauen aboue all heauens is not able to receiue hym?

B What am I that I shoulde buyde him an house? nay, but euen to burne sacrifice before hym, shal this buydyng be: sende me now therefore a conynge man that can worke in golde & syluer, in brasse and yron, in purple, crymosen and pelowe sylke, & that can skil to graue in the chynge met that are with me in Iuda and Ierusalem, whom Dauid my father dyd prepare. Sende me also Cedre trees, Wyne trees & Almuge trees oute of Libanon. For I wot that thy seruantes can skil to hewe tymber in Libanon. And beholde, my men shalbe wyth thyne, that they maye prepare me tymber ynough. For the house wherby I am determyned to buyde shalbe wonderful great. And beholde, for the vse of thy seruantes scutters and the betters of tymber I haue gyft. xx. thousande quarters of beaten wheate, and .xx. thousande quarters of barley, and .xx. thousande bates of wyne, & .xx. thousande bates of oyle. And Hiram kynge of Tyre answered in wyrtynge which he sent to Salomon: Because the Lorde hath loued his people, therefore he hath made the kynge ouer them. And Hiram said mozeouer: blessed be the Lorde God of Israel which made heauen and earth, and that hath gyuen Dauid the kynge a wyfe sonne, & one that hath discretion, prudence and vnderstandyng to buyd an house for the Lorde, & a palace for hym selfe. And now I haue sent a wyse man, and a man of vnderstandyng (whome my father Hiram dyd use) the son of a woman of the daughter of Dan, & his father was a man of Tyre, & he can skil to worke in golde and syluer, in brasse and yron, in stone, and tymber, in purple and pelowe sylke, in fyne wypper and crymosen: and can graue sondry manner of subyle worke that shall be sette before hym, with thy conynge men, and with the conynge

D men of my lorde Dauid thy father. Nowe therefore the wheat and barley, oyle and wyne, which my lorde hath spoken of, let hym sende vnto his seruantes. And we wyll cut wood in Libanon as moche as thou shalt nede, and wyll brynge it to the in thyppes by the see to Iapho, fro wher thou mayest cary them to Ierusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the nombere of them whom his father Dauid had nombred. And they were founde an hundred and lxx. thousande, and fyve hundred. And he sette lxx. thousande of them to beare burthens, and lxxx. thousande to hewe stones in the mountayne: and thre thousande and fyve hundred officers to set the people a worke.

The iii. Chapter.

The temple of the Lorde: and of the porche are buylded, with other thynges thereto belongyng.



And Salomon began to buyd the house of the Lorde at Ierusalem, in mount Moria: where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the thiersyng floore of Oman the Jebusite. And he began to buyd in the seconde daye of the seconde moneth, & the fourth yere of his raygne. And these are the paterne wherby Salomon was instructed to buyd the house of God. The length was threescore cubytes after the olde measure, and the bredth .xx. cubytes. The porch, & was in bredth as large as the temple, had .xx. cubytes: & the depgth was an hundred and .xx. cubytes. And he overlaid it on the inner syde with pure golde.

B And the greater house he tyld with fyfetye re which he overlaid with the best gold, and graued thereto palmestrees & chaynes. And he overlaid the house wyth precious stone beautifuly. And the golde was golde of Paruaim. The house (I saye) the beames, pooles, walled, and doores therof overlaid he with golde, & made grauen worke vpon the walled.

And he made the house mooste holpe, whose length was .xx. cubytes lyke the bredth of the house, and the bredth therof was also .xx. cubytes. And he overlaid it with good golde, cut in fyve hundred talentes. And the weygth of the naples of golde was fyfetye syckles. And he overlaid the vpper chambres with golde.

C And in the house mooste holpe he made two Cherubins of ymage worke lyke chyliden, and overlaid them wyth golde. And the winges of the Cherubs were .xx. cubytes longe. The one wyng was .v. cubytes reachyng to the wall of the house, & the other wyng was lyke wyse fyve cubytes, reachyng to the wyng of the other Cherub. And euen so the one wing of the other Cherub was .v. cubytes, reachyng to the wal of the house, & the other wyng was .v. cubytes also, & reached to the wyng of the other Cherub. So that the winges of the sayd Cherubs were streched out .xx. cubytes, and they stode on their feet and looked in wardes. And he made a foze hanging of pelowe sylke, purple, crymosen, and fyne wypper, and caused the pectures of Cherubdes to be bzodied thereon. And he made before the house two pylers of .xxxv. cubytes hie. And the heed that was aboue on the top of euerie one of them was .v. cubytes, and he made chaynes of wyrtyn worke for the quere, & put them on the heedes of the pylers, & made an hundred pomegranates, and put them on the chaynes. And he created vpon the pylers before the temple: one on the right hand, and the other on the left, and called the ryght Jachin, and the left Boaz.

The iiii. Chapter.

The altier of brasse, the laver, the baskets to brynge the candyls, &c.

And he made an altier of brasse .xx. cubytes longe, and .xx. cubytes bzyde, and ten cubytes hie. And he cast a bzylen lanne of ten cubytes from hym to hym, rounde in compasse, and fyve cubytes hie: and a lyne of thyrty cubytes dyd compasse it rounde aboute.

And vnder it was the fasson of oren which byd compass it rounde about: with ten cubites byd they compass the lauatory rounde about, & there were two rowes of oren which were cast of lyhe molten worke. And it stode also byd twelue oren, they looked towards the north, they towards the west, they towards the south, & they towards the east, and the lauatory was set vpon them, & all they backes were towards the lauatory. And the thicke hett of it was an hand bierde, and the hymn lyke the hymn of a cup, with floures of lyhes. And it was curiour, and helde the thousande dates.

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* And he made ten lauers, and put fyue on the ryght hande, and fyue on the lefte, to wasche and clynse in them suche thynges as they offered for a burnt offring. But the great lauatory was for the prestes to wash in. And he made ten candlestyches of golde (accoording to the paterne that was gauen of them) and put them in the temple fyue on the right hand, and fyue on the lefte. And he made also ten tables, and put them in the temple fyue on the ryght syde, and fyue on the lefte. And he made an hundred basens of golde. And he made the court of the prestes, and the great court and doores to it: and overlaped the doores of them with brasse. And he set the great lauatory on the right side of the east ende ouer agaynst the south. And Hiram made pottes, houels and basens, and finished the worke that he was appoynted to make for kynge Salomon in the house of God. The two pylers, the couerynges of two heedes on the toppes of the pylers, and the two wyrtches to couer the two scalpes of heedes that were on the toppes of the pylers: and foure hundred pomegranates on the two wyrtches, two rowes of pomegranates on one wyrtch to couer the two toppes of heedes, that were on the pylers. And he made two botomes: and lauers made he vpon the botomes: the great lauatory, and the lye oren vnder it. Pottes also and houels, shouers, and all these vessels byd Hiram (his father) make to kynge Salomon for the house of the Lorde of bright brasse. In the playne of Jordan byd the kynge caste them, euen in the claye grounde that is betwene Mocoth and Jarebatha. And Salomon made all these vessels in great aboundance, for the wayght of brasse coulde not be reckened.

10 And Salomon made all these vessels that were for the house of God: the golden altar also and the tables to set thewbyzed vpon. Mozeouer, the candlestyches, with theyr lampes (to burne after the maner before the quere) and that of precious golde: and the shouers and the lampes, and the incensers made he of golde, and that perfect golde, and the brylling knyues, basens, sponges, and censers of pure gold. And he made the doore of the temple, and the inner doores wch in the place mooste holy, and the inner doores of the temple were gyted. And so was all the worke that Salomon made for the house of the Lorde fynished.

¶ The v. Chapter.

¶ The arke is brought into the temple, wher it is fylled with the glory of the Lorde.

1 Also all the worke that Salomon made in the house of the Lorde was finished, and Salomon brought in all the thynges that Dauid his father had dedicated with the silver and golde, and all the Jewels, and put them amonge the treasures of the house of God.

Then Salomon gathered the elders of Israel together, and all the herdes of the tribes & ancient fathers of the chyldre of Israel vnto Jerusalem to bring the arke of the couenant of the Lorde out of the cytie of Dauid, which is Iton. Wherfore all the men of Israel resorted vnto the king in the feast, eue in the vii. moneth. And all the elders of Israel cam, & the Leuites toke vpp the arke. And the prestes and the Leuites brought a way the arke & the tabernacle of wyrtchess, and all the holy vessels that were in the tabernacle, and they bare them. And kynge Salomon and all the congregation of Israel were assembled vnto hym before the arke, offered there & oren, so many, that they coulde not be tolde nor nombred for multitude.

And the prestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quere of the temple, within the place moost holy, and set it vnder the wynges of the Cherubs that the Cherubs stretched out theyr wynges ouer the place of the arke, and the Cherubs couered bothe the arke and her barres aboue on hye. And the barres of the arke were so long, that the heades of the barres were sent without the arke into the quere, but not without. And there the arke remayned vnto this daye. But there was nothing in the arke save the two tables which Moyses put therein at Horeb, when the Lorde made a couenant with the chyldre of Israel, after they were come out of Egypte. And it fortuneth, that wher the prestes were come out of the holy place (the sanctuary was fylled with smoke) for all the prestes that were present were sanctified and byd not then wayte by course, that both the Leuites and the syngers vnder Asaph, Heman and Jeduthan were appoynted to sonde offycers, with theyr chyldren and betheren, and were arrayed in fyne whyte, haunginge cymbales, psalteries and harpes, and stode at the east ende of the altar, and by them an hundred & twenty prestes blowinge with trompettes. And the trompet-blowers, and the syngers so agreed, that it seemed but one voyce, in playnginge and thankyng the Lorde. And when they lyft vpp theyr voyce with trompettes, cymbales, and other instrumentes of musycke: and when they played the Lorde, (and sayd) how that he is good, and his mercy lasteth euer: the house of God was fylled with a cloude, so that the prestes could not endure to minstre by the reason of the cloude. For the maner of the Lorde had fylled the house of God.

¶ The vi. Chapter.

¶ The wordes of Salomon to the people, and the people that he made vnto God.

1 Then Salomon sayd: * the Lorde hath spoken, howe that he will dwell in the cloude. And I haue buylt an habitacile for the, and a place for thy dwellynge

for ever. And he hys turned his face, & blessed the hole congregation of Israel, & al the congregation of Israel stode. And he sayde: blessed be the Lozde God of Israel, whych hath w his handes fulfilled it, & he spake w his mouth to my father Dauid, saying: thus the day that I brought my people out of the land of Egypt, I chose no cite among al the trybes of Israel to buyde an house in, that my name myght be there, neyther chose I anye man to be a ruler over my people Israel: I saynge: I have chosen Jerusalem, & my name myght be there, & I have chosen Dauid to be over my people Israel. * And whē it was in the hart of Dauid my father to buyde an house for my name, I dyddest well that thou so thoughtest in thy hart. For with this dyng, thou halt not buyde a house, but thy son whiche is y occaded oute of thy loynes, he shall buyde an house for my name. The Lozde therfore hath made good his saying that he hath spoken: I am rylen up in the roume of Dauid my father, & am set on the seate of Israel, as I Lozde promysed, and have buyt an house for the name of the Lozde God of Israel. And in it have I put the arke wherin is the covenante of I Lozde, that he made w the chyldre of Israel. And the kynge stode before the auter of the Lozde, in the presence of all the congregation of Israel, and stretched out his handes. For now Salomon had made a bzalen pulpyt of fyue cubites longe, and fyue cubites wyde, & the top of bryght, & had let it in the myddes of the great court, and upon it he stode, and kneeled downe upon his knees before all the congregation of Israel, and stretched oute his handes toward heauē, and sayd: * O Lozde God of Israel, there is no god lyke the in heauen and earth, which hepest couenant, and thewest mercy vnto thy seruantes, that walke before the with all theyr hartes. Thou whiche haste hepest wiche thy seruante Dauid my father, the thinges that thou promysdest him, thou saydest it with thy mouth, and haste fulfilled it with thy handes, as it is to se this daye.

And now Lozde God of Israel, hepe wiche thy seruante Dauid my father, & thinges that thou promysdest hym, & saynge: thou shalt be in my ryght not be without a man that shall sye vpon the seate of Israel: so that thy chyldre take hede to theyr wayes, to walke in my lawe, as thou hast walked before me. And now Lozde God of Israel, let thy saying be true whiche thou spakest vnto thy seruante Dauid. And wyl God in very dede dwell wth men on earth? Beholde, * heauen, and heauen above all heuens do not contayne the: how moche lesse the house whiche I haue buylded: Let it be thy pleasure therfore to turne to the prayer of thy seruante, and to his supplicacion (O Lozde my God) to hearken vnto the voyce & prayer whych thy seruante prayeth before the, and let thine eyes be open toward this house daye & nyghte over this place, wherin thou hast sayd: that thou wouldest put thy name, to hearken vnto the prayer whiche thy seruante

prayeth in this place: hearken vnto the prayers of thy seruante, and of thy people Israel which they praye in this place: heare thou (I saye) out of thy dwelling place, euen out of heauen, heare and be mercyfull. * If a man synne agaynst his neyghboure, and take not an othe agaynst hym, and make hym to sweare, and they bothe come before thine auter in this house, then heare thou from heauen, and worke, and iudge thy seruantes, that thou rewarde the vngodly and recompence hym his waye vpon his hebd, and iustifye the ryghtous, and gyue hym accordyng to his ryghtousnesse.

And if thy people Israel be put to the worst before the enemye, because they haue synned agaynst the. Yet if they turne & gyue thanks vnto thy name, & make intercession & praye before the in this house, then heare thou from heauen, & be mercyfull vnto the synne of thy people Israel and byngne them agayne vnto the lande whiche thou gauest to them and to theyr fathers.

* When heauen is quete vp, and there be no rayne, because they haue synned agaynst the: yet if they praye in this place, & confesse thy name, & repente for theyr synne, for the whiche thou chastenest them, then heare thou in heauen, and be mercyfull vnto the synne of thy seruantes, and of thy people Israel, and gyde thou them into the good waye to walke in, & sende rayne vpon thy lande, which thou hast gyuen vnto thy people for an inheritaunce.

And if there be dearth in the lande of pestilence, corruption, of blasting of cozne, grethoppers, of caterpillers, or that theyr enemyes besiege them in the cyties of theyr lande, or whatsoeuer plage or synnersse it be. Then what supplications & prayers soeuer shall be made of any man, and of al thy people Israel which shall knowe euery man his owne loze, and his owne grete, & shall stretch out their handes toward this house, thou shalt heare from heauen, euen from thy dwelling place, and shalt be mercyfull, and gyue euery man accordyng vnto all his wayes, euen as I do knowe euery mannes herte: for thou onely knowest the hartes of the chyldren of me: that they may feare the, & walke in thy wayes as longe as they lyue in the lande whych thou gauest vnto theyr fathers.

* Moreover, the straunger which is not of thy people Israel, if he come from a farr lande for thy great names sake, & thy mighty hand, & thy stretched out arme. If they come (I say) & pray in this house: thou shalt heare from heauen, euen from thy dwelling place, & shalt do accordyng to all that the straunger saith to the: for that all people of the earthe may knowe thy name, and feare the as doeth thy people Israel, & that they may knowe, how that in this house whych I haue buyt, thy name is called vpon.

If thy people go out to warr agaynst theyr enemyes, by the way that thou shalt send them, and they praye to the, in the way toward this cite whiche thou hast chosen, euen toward the house whiche I haue buyt for thy name: then heare thou from heauen theyr supplicacion and

their prayer

prayer, and helpe them in theyr ryght.

E * If they syn agaynst the: * as there is no man but he doth sinne, and thou be angry with them and deliuer them ouer befoze their enemies, and they take them and lede them away vnto a land farre of nere, yet if they repent in theyr herte in the lande where they be in captiuitie, and turne and pray vnto the in the lande of theyr captiuitie, saying: we haue synned, we haue done euill and wychedly: and turne agayne to the with al theyr herte, and all theyr soule, in the lande of theyr captiuitie, where they kepe them in bondage, and so praye towardes theyr lande whych thou gauest vnto theyr fathers, euen towardes the cytie which thou hast chosen, & towardes the house whych I haue buylte for thy name. Then heare thou from heauen, euen fro thy dwelling place theyr supplication and theyr prayer, and iudge theyr cause, and be merciful vnto thy people which haue synned agaynst the.

Nowe my God, let thyne eyes be open, & thyne eares attente vnto the prayer that is made in this place. **N**owe vp, * O Lorde God into thy resting place, thou and the arche of thy strength. O Lorde God, let thy prestes be clothed with health: and let thy sayntes reioyse in goodness. O Lorde God turne not away the face of thyne annoynted. Remembre the mercyes whiche thou hast promysed to Dauid thy seruaunt.

The vii. Chapter

The fire consumed the sacrifice. The house was placed in Salomon the seconde tyme.

Ad * when Salomon had made an ende of praying, it came downe fyre from heauen, and consumed the burnt offeringe and the sacrifices. And the house was fylled with the glorye of the Lorde, and the prestes coulde not go into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house. And when al the children of Israel saw how the fire and the glorye of the Lord came downe vpon the house, they fell downe flat vpon theyr faces to the earth, vpon the pavement, and worshipped and offered vnto the Lord, that he is gracious, and that his mercy lasteth euer.

25 And the kynge and al the people offered sacrifices befoze the Lorde. And kynge Salomon offered a sacrifice of. xxi. thousande oxen, and an hundred and twenty thousande shepe. And so the kynge and all the people dedicated the house of God. And the prestes wayted on theyr offices, and the Levites had the instrumentes of musyke of the Lorde, which kynge Dauid had made to confesse vnto the Lord, that his mercy lasteth euer: playinge a Psalm of Dauid with theyr bandes. And the prestes blew with trumpettes befoze them: and all they of Israel stood.

So ceoney Salomon halowed the myddle of the couerte that was befoze the Lorde, for there he offered burnt offerings, and the fat of the peace offerings, because the bryasen altier which Salomon had made, was not able to receiue burnt offerings, and the meate offerings, and the fat.

So at the same tyme Salomon kept a feast

of seven dayes, and all they of Israel with hym an exceeding great congregacion, euen from the entryng in of Hamath vnto the ryuer of Egypt. And in the eighth daye they made a gathering: for they kept the dedication of the altier seven dayes, and the feast seven dayes. And the xxiii. daye of the seventh moneth he let the people departe into theyr tentes glad and mery in herte: for the goodnesse that the Lorde had shewed to Dauid & to Salomon, and to Israel his people.

And Salomon finished the house of the Lorde, and the kynge house, & al that came in his hert to make in the house of the Lorde, & in his owne house, went prosperously forwarde.

And the Lord appeared to Salomon by nyght and sayd to hym: I haue herde thy petition, and haue chosen this place for my seile, to be an house of sacrifice. **¶** If thou wilt vpon heauen that there be no rayne: or if I commaunde the locustes to deuoure the lande: or if I sende pestilence amonge my people: and if they that are of my people, among whom my name is called vpon, do humble them selues, and make intercession, and seeke my presence, and turne from theyr wyched wayes: then wilt I heare from heauen, and be mercifull to theyr synne, and wilt deale theyr lande.

And from henceforth myne eyes shall be open and myne eares attente vnto the prayer that is made in this place. **¶** And therefore now * I haue chosen and sanctified this house, that my name be there for euer: and myne eyes and myne herte shall be there perpetually.

And if thou wilt walke befoze me, as Dauid thy father walked, to do al that I haue commaunded the, and shalt obserue my statutes and my lawes, then wilt I stablysh the seate of thy kynge dome, accordyng as I made the couenaunt with Dauid thy father, saying: * thou shalt not be without a man to be ruler in Israel. But and if thou turne away, and forsake my statutes and commaundementes which I haue set befoze you, and shalt go and serue other goddes, & worshippesthem: then wilt I pluche them up by the rootes, out of my lande which I haue gyven them, and this house which I haue sacrificed for my name wilt I cast out of my syde, and wilt make it to be a pyowerte and a iest amonge all nationes.

And euery one that passeth by shall be astonysed at this house whiche belonged to the mooste hye God, and shall saye: * why hath the Lorde deit on this fashion with this lande, and with this house? **¶** And they shall aunswere: because they forsoke the Lorde God of theyr father, whych brought them out of the lande of Egypte, and taught holde on other goddes, and worshipped them, and serued them: euen therfore hath he brought all this euill vpon them.

The viii. Chapter.

The cyties that Salomon buylded after that the house of God was finished.

Ad * it fortuneth, that after. xx. yeres whiche Salomon hadde buylte the house of the Lorde, and his owne house: he buylt the cyties that Hyram gaue hym, & put of the children of Israel in the. And Salomon went to Hamath

math zoba, & strigged it. And he buile Chadmos in y^e wyldernesse, and repayred al y^e stozz cities which were in Hamath. And he buile Beth hozon the upper, & Beth hozon the nether, strong cities, haunging walles, gates and barres. And Baalab, and all the stozz cities that Salomon had, and all the charret cities, And the cities of the hoysmen, & every pleasant place that Salomon had lust to buyde in Jerusalem, & Libanon, & thozowout al the lande of his dominion.

B And all the people that were left of the hebreites, Amozites, Pherezites, Heuites, and Jebusites, whiche were not of the chyldzen of Israel: but were the chyldzen of them whiche were left after them in the lande, and were not consumed of the chyldzen of Israel, them dyd Salomon make to paye tribute vntyll thys daye.

But of the chyldzen of Israel dyd Salomon make no bondmen for his worke: but they were of warre, and rulers, and great lordes wyth hym, and captaignes ouer his charrettes & hoysmen. And kyng Salomons officers that ouer sawe, and ruled the people, were two hundred and fyfye. And Salomon brought y^e daughter of Pharaon oute of the cite of Dauid, into the house that he had buyded for her. For he sayde: my wyfe shall not dwelle in the house of Dauid kyng of Israel, for it is holy: because that the Arke of the Loyde is come vnto it.

C Then Salomon offered burnt offrynges vnto the Loyde, on the analtare of the Loyde, which he had buyde before the porch, dayng euerie thynge in his due tyme, and offeryng accordyng to the commaundement of Moyses, in the Tabbothes, netwe Doones, and solemnye feastes, & thre tymes in the yere, that is to saye: in the feast of sweete bread, in the feast of weakey, and in the feast of Tabernacles.

And Salomon set the sortes of prestes to the officers, as Dauid his father had ordered them, and the Leuites in the watches, for to praye & minster before the prestes day by day and the porters by course, at euerie gate.

D For so had Dauid the man of God commaunded. And they omitted not the commaundement of the kyng vnto the prestes and the Leuites, concernyng any maner of thynge, and concernyng the treasures. For Salomon made prouision for the charges, from the fyfthe day that the foundacyon of the house of the Loyde was layde, tyl it was fynished, that the house of the Loyde was perfyete. Then went kyng Salomon to Ezion Gaber, and to Elath to the see syde in the lande of Edom. And Hiram sent hym by the handes of his seruantes, wyppes, and seruantes y^e had knowledge of the see: & they came wth the seruantes of Salomon to Ophir, and caried thence four hundred and fyfye talentes of golde, & brought it to kyng Salomon.

¶ The ix. Chapter.

C The communicacyon of Salomon wth the queene of Saba and the gyftes that she gaue the kyng. The death of Salomon, after whome successeth Jeroboam.

A And when the queene of Saba hearde of the fame of Salomon, she came to proue hym in harde questyons at Jerusalem,

with a verie great company, with camels that bare spyes and plentye of golde, and precious stones. And when she was come to Salomon, she communed wyth hym of all that she had in her herte. And Salomon sayed her all her questyons, and there was not one worde dyd frome Salomon, whiche he tolde her not.

B And when the Queene of Saba had sene the wysedome of Salomon, and the house that he had buyde, & the meate of hye table, & the setting of his seruantes, and the standing of hye waytes, the appaill, hye buiterers, the appaill, his goynge vp, by the whiche he went into the house of the Loyde, there was no more sperte in her. And she sayde to the kyng: the saying which I heard in myne owne lande, of thine actes, and of thy wysedome, is true. I beleued not the wordes of them, vntill I came, & myne eyes had sene it. And behold the one halfe of thy wysedome was not tolde me: for thou excellest the fame that I herde. Happy are thy men, and happye are the thy seruantes whiche stande before y^e alway, and heare thy wisdom. Blessed be the Loyde thy God, which had lust to the, to set the kyng on his seate, that thou mygdest be kyng, ordeined by the Loyde thy God. Because thy God loueth Israel, and hath helpe to make them contynue euer: therfore made he the kyng ouer them: to do ryght and equite.

C And she gaue the kyng an hundred and xx. talentes of golde, & of spyes excadynge great aboundaunce and precious stones, neyther was there any more such spye, as the Queene of Saba gaue kyng Salomon. And the seruantes of hyam, & the seruantes of Salomon which brought gold fro Ophir, brought also Almuge wood and precious stones. And the kyng made of the Almuge wood, keyes in the house of the Loyde, and in the kynges palace, and harpes and psalteries for syngers. And there was no such wood sene before in the land of Iuda. And kyng Salomon gaue to the Queene of Saba euerie pleasant thynge y^e she asked, but not so muche as she brought vnto the kyng. And so she turned & went away to her owne labe wth her seruantes.

D The weyght of golde that came to Salomon in one yere, was fyre hundred. lxvi. talentes of golde, besydes that which chapmen & marchantes brought: and all the kynges of Arabia & rulers of that coltre, brought golde and syluer to Salomon. And kyng Salomon made two hundred bucklers of beaten gold, and fyre hundred syces of beaten gold were spent vpon one buckler, and thre hundred wydes made be of beaten golde, and one sylde cost thre hundred peces of golde, and the kyng put them in the house that was in the forest of Libanon.

And the kyng made a great seate of Iuoy & ouerlayde it wth pure golde. And there were fyre steppes to the seate, with a fotebole of golde fastened to the seate: and pommells on eche syde of the setting place, and two Lyons standing by the pommells. And xii. Lyons stode on y^e one syde and on the other vpon the fyre steppes, so y^e there was no such work made in any kingdom.

R. V. And

E And all the brasse vessels of king Salomon were of gold, and all the vessels of the house that was in the fourth of Lebanon were of precious gold: for silver was counted nothing worth, in the dayes of Salomon. For the hynges whynes went to Charis with the seruantes of hyam: every three yere ones came the hynges to Charis, and brought gold, silver, Iuoy, and apes, and peccocks.

¶ And hyng Salomon passed all the hynges of the earthe in wysdome. And all the hynges of the earthe sought the presence of Salomon, to heare his wysdome that God had put in his hart. And they brought every man his present, vessels of silver, & vessels of golde, raiment, harness, cyfers, boxes, and mules, & what so ever myght be gotten yere by yere.

¶ And Salomon had four thousand stables for horses, and charrettes, and twelue thousand horsemen, whome he bestowed in the charret cyfers, and some were with the hyng: at Jerusalem. And he raygned ouer all the hynges that were from Euphrates vnto the lande of Philistynes: and to the border of Egypte.

¶ And the hyng made silver in Jerusalem, as plentiful as stones. And Cedar trees as plentiful as the mulberry trees that growe in the valleyes. And they brought vnto Salomon boxes out of Egypte, and out of all landes.

¶ The first of the actes of hyng Salomon first and last, are they not wyeten in the saynges of Nathan the prophete, and in the prophete of Ahiah the Shilonite, and in the visions of Iddo the seer of visions agaynst Jeroboam sonne of Nabat. And Salomon raygned in Jerusalem vpon all Israel fourty yeres. And Salomon slepe with his fathers, & they buried hym in the cite of Dauid his father: and Rehoboam his sonne raygned in his steade.

¶ The .x. Chapter.

¶ Certe fourthly of Rehoboam, and the deuotion of his realm.

Ad Rehoboam went to Shchem: for to Shich were all Israel come together, to make hym hyng. And when Jeroboam the sonne of Nabat which was fled into Egypte from the presence of Salomon the hyng heard it, he returned out of Egypt. And they sent and called hym. And so Jeroboam and all they of Israel, came and communed with Rehoboam, sayenge: Thy father layd a greuous yoke vpon vs now therfore remyt thou somewhat of greuous seruyce of thy father, and of his heuy poche that he put vpon vs: and we wyl serue the. And he said to them: come agayne vnto me after thre dayes. And the people departed.

¶ And hyng Rehoboam consulted with the elders that had stande before Salomon his father, while he yet lyued, and he sayde: What counsaile gyue ye me, to answer this people a gayner. And they tolde hym, sayng: If thou be hynde to this people, and shewe thy self lowly to them, and speake lowngre wordes to them: they wyl be thy seruantes for euer. But he left

the counsaile whiche the elders gaue hym, and toke counsaile with the ponger men that were growen up with him, and that stode in his presence. And he sayd vnto them: what a vyle geue ye, that we maye amerce this people, whiche haue comend to me, sayng: adatte somewhat of the yoke whiche thy father dyd put vpon vs.

And the ponger men that were growen up to hym, spake vnto hym, sayng: Thus shalt thou amerce the people that spake to the, sayenge: Thy father made oure yoke heuy: but make it somewhat lighter for vs. Thus shalt thou say vnto them, my litle synger shall be heuyer then my fathers loynes. For wher my father put a heuy yoke vpon you, I wyl put more to your yoke. my father chastised you with whypes but I wyl chastise you with scorpions.

And so Jeroboam and all the people came to Rehoboam the thirde day, as the hyng bad, sayng: come agayne to me the thirde daye. And the hyng answered them cruelly: & hyng Rehoboam leste the counsell of the aged men, & answered them after the aduise of the pong men sayenge: My father made your yoke greuous, and I wyl adde thereto: my father chastised you with whypes, but I wyl chastise you with scorpions. And so the hyng berkened not vnto the people, but the occasion came of God that shoulde myght make good his sayeng, & whiche he spake, by the hande of Ahiah the Shilonite to Jeroboam sonne of Nabat. And when all they of Israel sawe the hyng wolde not agre vnto them: the people answered the hyng, sayenge, what part haue we in Dauid, or engeritader to the sonne of Harriet every man of Israel go to his tent. And now Dauid, se to thyne owne house. And so all Israel gat them to theyr tentes, so Rehoboam raygned ouer no mo of children of Israel, the dwelt in cities of Iuda. The hyng Rehoboam also sent Hadurá I was ruler ouer the tribute, & the chyldren of Israel stoned hym with stones & he dyed. But hyng Rehoboam made swete to get hym vnto his charret, to fflye to Jerusalem. And they of Israel rebelled agaynst the house of Dauid vnto this daye.

¶ The .xi. Chapter.

¶ Certe howe he fought agaynst Jeroboam. He hath .xviii. wyues, and .lx. concubynes, and by them .xviii. sonnes, and .lx. daughters.

Ad when Rehoboam was come to Jerusalem, he gathered of shoulde of Iuda and Ben Iamin, nine score. Chosen men of warre to fyght agaynst Israel, and to hyng the hyngdome agayne to Rehoboam. And the wordes of the Lord came to Achishai the man of God, sayeng: speake vnto Rehoboam, the sonne of Salomon hyng of Iuda, & to all them of Israel that are in Iuda and Ben Iamin, and saye: thus sayeth the Lord. Ye shall not go vp now; fyghte agaynst your brethren: returne every man to his house for this thing is done of me. And they obeyed the wordes of the Lord, and returned fro Jeroboam agaynst Jeroboam.

And Rehoboam dwelt in Jerusalem, & built stronge cities in Iuda he builded by Bethle, and

and Ekham, And Ticho: Bethzur, Mocho, and
Iouliam: Gath, and Garria: and ypp Ioura-
him, Lachis and Iercha: zorea, Ialain and He-
bion, which is in Iuda and Ben Iamin, strong
cities. And he repayed the stronge holdes and
put captaynes i them, and store of vptayle, and
wyne, and oyle. And in all cities he put wyldes
and speeres, and made them creadynge strong
hauninge Iuda and Ben Iamin on hys tyde.

C And the priestes & the Levites that were in all Israel, resorted vnto hym out of all theyr coastes. For the Levites left theyr suburbs & theyr possellid, and came to Iuda and Ierusalem: * for Jeroboam & his sonnes had cast them out from minystrynge vnto the Lorde. * And he ordeyned hym priestes for the hylalters, for ydols and for the calves whiche he had made. And after the Levites there went of al the trybes of Israel, such as submytted theyr hartes to seke the Lorde God of Israel, and came to Ierusalem to offer vnto the Lorde God of theyr fathers. And so they strengthed y^e kyngdome of Iuda, & made Roboam the sonne of Salomon myghtye, the yere long, for that yere they walked in y^e waye of Dauid and Salomon.

And Rehoboam tooke hym Habelath the daughter of Jerimoth the sonne of Dauid to wyfe, & Abihail the daughter of Eliab the sonne of Hui, which bare hym chyldren Ierus. Samaria, and Jaba. And after her he toke Maacha daughter of Absalom which bare hym Abia, Attai, Ziza, and Melomich. And Rehoboam loued Maachah the daughter of Absalom above all his wyues and concubines, for he toke eghten wyues, and thre scoze concubynes, and begatte xxviii. sones, and thre scoze daughters. And Rehoboam made Abiah the sonne of Maachah the chiefe ruler among his byerthen, and to haue the ouersight of the kyngdome. And he playde wylf, and scattered all his chyldren thowout al the countreys of Iuda and Ben Iamin vnto euerie stronge cite. And he gaue them abundance of vitayle, and obtayned many wyues.

© The. xli. Chapter.

¶ Defach kinge of Egypte witheth the temple of the
Loid. Nehoboam dyeth, and Zedaya cometh succer-
beth hym.



As it came to passe, & when Rehoboam had stablished the kingdome, and became mygdy, he forsoke the lawe of the loyde, and all Israel with him. * And it fortuned & in the first yere of hyng Rehoboam, Desai the hyng of Egypte came by agaynst Ierusalem, because they

had transferr'd agn pnt f Lord. w. cu. C. cha-
rities, g. 17. W. boylmen. And the people were
wythout nombre, f came to hym out of Egypt
Lubin, Buchim, g the blacke mozes. And they
toke f strong cities in Juda, a came to Jerusale

Then came Demetria the prophet to Rehobam
am to the lordes of Iuda, that were gathered
together within Ierusalem for Sefiac, and said
vnto them: thus sayeth the Lorde, ye haue left
me, and therefore haue I also left you in the han
des of Sefiac. Alther vpon the lordes of Irael, &
the kynge humbled them selues, and sayde: &
the Lorde is spyghet out. And when the Lorde sawe
that they submitted them selues, the word of &
Lorde came to Demetria, sayeng: They submit
them selues, therefore I will not destroye them.
But I wylle deliuer them some what, and my
wraethe shall not burne vpon Ierusalem by the
hand of Sefiac. Neuertheles, they shalbe his ser
uauntes, to knowe what difference is betwene
my seruyce, and the seruyce of the kynge dome
of the world. And so Sefiac kynge of Egypte
came to Ierusalem, and toke awaye the treasu
res of the house of the Lorde, and the treasures
of the kynges house: he toke euery all. And he ca
ried awaye the wyldes of golde, & which Salo
mon made. In strafe of wyppch, kynge Rehoba
am made wyldes of byasse, and compeeted them
to the handes of the captaines: whyche had the
ouerspyght of the foote men, and that kept the en
traunce of & kynges house. And it came to passe
that when the kyng entred into the house of the
Lorde the garde came and fet them and brought
them agayne vnto the garde chaber. And when
he humbled hym selfe, the ward of & Lorde tur
ned from hym. that he wolde not destroye al to
gether. And in Iuda all was well.

And so king Rehoboam waxed myghty, & raygned in Ierusalem. And Rehoboam was. xli. yeres olde, when he began to raygne, & raygned xlii. yeres in Ierusalem, the cytye whiche the Lorde had chosen out of all the tribes of Israel to put his name there. And hys motheres name was Baama an Ammonite. * And he dyd euell because he prepared not hys heart to seke the Lorde.

The actes also of Rehoboam, Iphis and Iaffr,
are they not written in the sayenges of Semecia
the prophete, and of Iodo the Deare, whych no-
ted the genealogy: and there was warre alway
betwene Rehoboam and Ieroboam. And Re-
hobod slepte with hys fatheres, and was buryed
in the citey of Dawid, and Abla his sonner ag-
ned in hys steade.

Chap. 11.

Eye victory of Blue against Ironbeam.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429** **430** **431** **432** **433** **434** **435** **436** **437** **438** **439** **440** **441** **442** **443** **444** **445** **446** **447** **448** **449** **450** **451** **452** **453** **454** **455** **456** **457** **458** **459** **460** **461** **462** **463** **464** **465** **466** **467**

ppre men whych were stronge & men of armes.

And Abia rode vp vpon jemeratim an hyll, whiche is in mount Eubaim, & sayde: heare me thou Jeroboam & al Israel. Do not you knowe howe that the Lord God of Israel gaue þing dome ouer them of Israel, to Dauid for euer, euen to hym and to his sonnes wyth a salted covenante? And Jeroboam the sonne of Nebat þe seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his Lord. And there gathered to him leude men the chyldren of Belial, & ppeuapled agaynst Rehobad the sone of Salomon, whil Rehobad was sponge and tender herted, & could not stande before them.

And nowe pescape, þe be able to ppeuaple a geynt the kyngdome of the Lozde, whych is in the handes of þe sonnes of Dauid, & ye be a great myltitude, & haue the golden calues & whych Jeroboam made you for goddes. * And haue ye not caste out the prestes of the Lozde the sonnes of Aaron, and the Leuites, and haue made you prestes after the maner of the nacjons of other landes: so þe whosoener cometh & consecrateth his hand with a sponge ore &. vii. camis, þe same may be a preste of them that are no goddes.

But we belonge vnto þe Lozde our god whil we haue not forsaken, & the prestes are þe sonnes of Aaron whych minystrer vnto the Lozde, and the Leuites waite vnto the prestes office. They burne vnto the Lozde euery moynynge and euenynge burntacrifices & swete incense, & we beade set they in order vnto a pure table: & prepare the candlesticke of golde & the lampes of the same to burne euer at euen. And truely we kepe the watche of the Lozde our God: but ye haue forsaken hym. And behold, God hym self is our cap tapne, and his prestes blowe wyth the * trompettes, and crye alarum agaynst you. Ope chyldren of Israel, fygth not agaynst the Lozde god of your fathers, for it wyl not prosper to you.

But for all that, Jeroboam conueyed me ppeuaply aboute, to come behynde them: and so they were before Juda, and the ipers in waite were behynde them. And when they of Juda loked aboute, beholde the battayle was before and behynde, and they cryed vnto the Lozde, and þe prestes blew wyth the trompettes, and the men of Juda gaue a shout. And as the men of Juda shouted, it came to passe, that God smote Jeroboam and Israel before Abia & Juda. And the chyldren of Israel fled before Juda, and God be spured them into the hande. And Abia & his people slay a greete slaughter of them: there fell downe wounded of Israel. v. c. w. chosen men. And so the chyldren of Israel were broughte vnder at that tyme: & the chyldren of Juda ppeuapled: because they leaned vnto the Lozde God of their fathers. And Abia folowed after Jeroboam, and toke the cities from hym, Bethel, with the towncs belogging therto, Jersala & the towncs that lodged therto, & Ephraim & her towncs. And Jeroboam recovered no strenght agayn in þe dayes of Abia. And the Lozde plagued hym, & he dyed.

But Abia wared myghtie, & married. xiiii. wyues, & begat. xxii. sonnes & xvi. daughters.

The rest of the actes of Abia, his customs & his saynges as wyte in þe booke of þe prophet Jooa.

The xiii. Chapter.

Of the bygge of Asa.

Asa the sone of Abia slepte with his fathers, and they buried hym in the cite of Dauid and * Asa his sonne reigned in his stede: In whose dayes the lande was in quyetnesse ten yere.

And * Asa byde that was good and ryght in the eyes of the Lozde his God: for he toke away strange alters & the pylalters, & brake downe the ymagis, and cut downe the groves, and commaunded Juda to seke the Lozde God of their fathers, and to do accordyng to the lawe & commaundment: And he put away out of al cityes of Juda the pylalters and the ymagis, and the kyngdome was quiet before hym. And he bygge stronge cities in Juda: because the lande was in rest, and he had no warre in those yeres. For the Lozde had gyuen hym rest.

Therfore he sayd to Juda: let vs bygge these cities and make aboute them walles, towres, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lozde our God: we haue sought hym, and he hath geue vs rest on euery syde: and so they bygge and it prospered wyth them. And Asa had an army of me that bare spydes and speares oute of Juda the hundred thousande: and out of Ben Jamin that bare spydes and dyre bowes, two hundred and foure score thousand, al these were valiant men.

And there came out agaynst them Zerah, the blacke Moopan * with an hoste of ten hundred thousand and the hundred charettes, and came as farre as Warresa. And Asa went oute before hym, and they toynd the battayle in the valley of Jephata helyde Warresa. And Asa cryed vnto the Lozde his God, and sayde Lozde: * it is no harde thyng wyth the to helpe cyther man, or them that haue no power: helpe vs therfore, O Lozde our God, for we trust to þe, & in thy name we go agaynst this myltitude. Thou arte the Lozde our God, and no man shall ppeuaple agaynst the. So the Lozde smote þe blacke moes before Asa and Juda, and the blacke moes fled. And Asa and the people that was wyth hym folowed after them vnto Serer. And the blacke moes hoste was ouerthrowen, that there was none of them left, but were destroyed before þe Lozde and before his hoste. And they carped away a myghtye greete praye. And they smote all the cityes rounde about Serer. For the feare of the Lozde came vpon them. And they spoyled all the cityes, and there was exceedinge muche spoyle in them, they smote also the tentes of cat tell, and carped awaye plenty of shepe and camels, and returned to Jerusalem.

The xiv. Chapter.

Of the bygge of the mynyon of the prophet Asaia sayngis vnto the Lozde. He was myghtie in a myghty maner.

As the spete of God came vpon Asaia: the sone of Obed. And he wente oute to meete Asa, and sayde vnto hym: heare me Asa, and all Juda, and Ben Jamin. The Lozde

is wylth you, dwyle ye be wylth hym, and when ye seke hym, he wyl be founde of you, & agayne when ye forsake hym, he also wyl forsake you. And truly for a longe season in Israel no man soughte the true God, no man regarded the priest that taughte them, no man cared for the lawe. And wher any man in his trouble dyd turne vnto the Lorde God of Israel, and soughte hym, he was found of them. And in that tyme ther was no peace to hym, that dyd go out & in: but great sedition was there amonge all the inhabytants of the earth. And nation was destroyed of nation, and cite of cite: for God dyd moue all aduersite amonge them. Blame ye therfore men and let not your handes slacke, for your worke shall be rewarded.

And when Ala heard those wordes, and the prophesye of Azaria: the sonne of Obed the pphete, he toke courage, and put a waye the abhominable ydolls out of all the lande of Juda and Ben Jamin, & out of the cities which he wanted in mount Ephraim, and renewed the Altare of the Lorde, that was before the porch of the Lorde. And he gathered al Juda & Ben Jamin, and the strangers wylth them out of Ephraim. Manasse and Simeon. For there fell many to hym out of Israel, when they saw that the Lorde his God was wylth hym. So they assembled to Jerusalem the thyrde moneth, the xlvijth yere of the raygne of Ala. And they offered vnto the Lorde of same tyme of the spoyle which they had brought vii. hundred oren, and vii. thousand shepe.

And they made a couenaunt to seke the Lorde God of they fathers, wylth all they herte, and all they soule. And who so euer wolde not seke the Lorde God of Israel, shulde dye for it: wylth ther be were small or great, man or woman. And they swore vnto the Lorde wylth a loude voyce shouting and blowing wylth trompettes and Hawkes. And all they in Juda reioiced at the orde, for they had sworn vnto the Lorde wylth all they herte, and soughte hym wylth all they lust, and he was founde of them. And the Lorde gaue them rest rounde about on every syde.

And kynge Ala put Maacha his mother out of auctoryte, because she had made an abhominable ydoll: & of wyages in a grone: & Ala brake downe her ydoll, & stamped it, & burnte it at the broke Cedron. But all the hyaulternes were not taken awaye out of Israel: though the hert of Ala was perfyte all his dayes. And he brought into the house of God the thynges that his father had dedycate, & that he hym selfe had dedycate: euen syluer, and golde, and Jewelles. And there was no more warre vnto the xxxv. yere of the raygne of Ala.

The xvi. Chapter.
Ala the sonne of Asa kynge of Israel, witherth a couenaunt wylth Benhadad kynge of Syria.

In the xxxvi. yere of the raygne of Ala came Baasa kynge of Israel by agaynst Juda, & buylt Rama to then tent: for he wolde let none passe oute of it: & he wrote to Ala kynge of Juda. And Ala set out golde and syluer, oute of the treasu-

res of the house of the Lorde, & of the kynges house & sent to Benhadad kynge of Syria & dwelt at Damascus, & sayde: There is a consideration betwene me & the, betwene my father & thyne. Beholde, I haue sent the syluer & gold, that I wyl come & breake thine appoyntment wylth Baasa kynge of Israel: for he maye departe fr om me. And Benhadad graunted vnto kynge Ala, & sent to the captaynes of his army to the cities of Israel. And they smote Iion, Don, & Ibelmain, and the strong cities of Nepthalay. And wher Baasa heard this, he lefte buyldynge of Rama, and let his worke cease. And then Ala & kynge toke all Juda, & carped away the stones & tymbre of Rama wher wylth Baasa was a buylding and he buylt ther wylth Seba and Gizza.

At that same tyme Hanani the sear came to Ala kynge of Juda: & sayd vnto hym: because thou hast trusted in the kynge of Syria, & not rather put thy trust in the Lorde thy God, therfore is the hoste of the kynge of Syria escaped out of thine hande. & had not the blake Voyes, & Lubim an excedynge greute hoste wylth many charrettes and horsemen: And yet because thou trustedest in the Lorde, he deliuered them into thyne hande. For the eyes of the Lorde beholde all that is earth to strenghten them: & all of perfyte herte toward him: & herin thou hast done foolishlye, & therfore shouldest thou haue daue warre. And Ala was wrooth wylth the sear, & put hym into a pryse house for he was dyspleased wylth hym, because of this thyng. And Ala destroyed certayn of the people the same reason. And behold, these dedes of Ala first and last, are wyrtten in the booke of the kynges of Juda and Israel. And Ala in the xxxix. yere of his raygne fell sycke in his sette, and that dyscase continued vnto longe. And in his sykkenesse, he soughte not the Lorde, but phisycons. And Ala slept wylth his fathers, and died in the xli. yere of his raygne. And they buried hym in his owne sepulchre, whiche he had made for hym selfe in the cite of Dauid, and layde hym in the bed whiche he had fylled wylth dyuers kindes of spices & sweete odoures, made by crafts of the potecaryes. And they burnte very moche spycer aboute hym.

The xvi. Chapter.

Jeholaphat causeth the feare of the Lorde to be reuened amonge the people.



And Jeholaphat his sonne raygned in his stead, and preuailed agaynst Israel. And he put souldiers in al the strong cities of Juda, and set rulers in the lande of Juda & in the cities of Ephraim, which Ala his father had wonne. And the Lorde was wylth Jeholaphat, because he walked in the olde wayes of his father Dauid, and soughte not Baalim. But soughte the Lorde God of his father, and walked in his commandmentes, and not after the doinges of Israel. And the Lorde stablished the kyngdome in his hande, & all they that were in Juda, brought hym plesentys, so that he had aboundaunce of rychesse and honoure. And he sette vp his hert vnto the wayes of the Lorde, & he put downe yet more of the hyaulternes

B alters and groves oute of Iuda.

In the thyrde yere of his reygne he sent to hye loydes, euen to Benhai, Obadia, zacharia, Bethdaniel, and to Michaahu, that they shoulde teache in the cities of Iuda, and wryth them he sent Leuites: euen Semelahu, Aethaniahu, za badiahu, Isabel, Semiramoth, Jehonathan, Adoniyahu, Tobiah, & Tubadonia, and wryth them Elisamah and Jehoiad prieres. And they taught in Iuda, and had the booke of y^e lawe of God wryth them, and went about thowout al the cities of Iuda, and taught the people.

C And the feare of the Lorde fell vpon all the kyngdomes of the landes y^e were rounde aboute Iuda, & they fought not agaynst Jehosaphat, & some of y^e Philistines broughte Jehosaphat gyftes & tribute syluer. And thereto the Arabians broughte hym camel: euen. vii. M. & vii. C. rams & vii. M. & vii. C. begotes. And so Jehosaphat prospered & grue vp an hye. And he buylt in Iuda, castels & stronge cities, & he had greute substaunce in the cities of Iuda, but the men of armes and strongest souldyers were in Jerusalem.

D And these are the offyces of the in the houses of they: fathers, the captayns ouer thousandes in Iuda. Adna the caprayne, and wryth hym of fygdyng men. iii. C. M. And nexte to his hade was Jehobanana captayn, & wryth hym. ii. C. & lxxx. M. And next hym was Amazia y^e son of richai, which of his owne good wyll offered hym selfe vnto the Lorde & wryth hym. ii. C. M. myghtye men of warre. And of the chyldren of Ben-Jamin, Eliada a man of myght, and had wryth hym armed men wryth bowe & spyde. ii. C. M. And nexte hym was Jeholabad, & wryth him an C. lxxx. M. y^e were prepared for the war. These wayted on the kyng, besydes those whiche the kyng put in y^e strong cities thowout al Iuda.

C The. xviii. Chapter.

After Ahab had at his counsaile of the foure hundred prieres, he put Michaah in y^e first rowe. he wryth wryth the booke of an attorde.

A And Jehosaphat had aboundaunce of ryches and honoure, & lorned as- synpte with Ahab. And after cer- tayne yeres he wett downe to Ahab to Hamaria. And Ahab slue many theye & oren for him, and for the people y^e he had wryth hym, and entreated him to go vp wth him vnto Ramoth in Gilead. And Ahab kyng of Isra- el sayd to Jehosaphat kyng of Iuda: wyle y^e go wryth me to Ramoth in Gilead? And he answered hym: I wyl be as y^e and my people shalbe as thyne, and we wyl go wryth the to the warre.

B And Jehosaphat sayde vnto the kyng of Israel: as he counceyl I pray the at the word of the Lorde this same daye. Therfore the kyng of Israel gathered together of prieres. iiii. C. men, & sayd vnto them, Shall we go to Ramoth in Gilead to fyght, or shulde I ceasse? And they sayd: go vp, & God shall deliuer it into the kynges hande. But Jehosaphat sayde, is there yet here neuer a prophete moze of y^e Lorde than we myghte aske of hym? And the kyng of Israel sayd vnto Jehosaphat: there is yet one man, by whom we maye aske the Lorde. But I hate him

for he neuer prophesyeth me good, but alwaye euell, & the same is Michaah the sonne of Iunia, and Jehosaphat sayde: let not the kyng saie so.

C And the kyng of Israel called one of his chyl- derlayns, & sayde fetche herther quickly Michaah the sonne of Iunia. And the kyng of Israel, & Jehosaphat kyng of Iuda late cyder of them on hye seate in theyr apparell, in a chyrse kynges honore besyde the gate of Hamaria, and all the prieres ppropheryed before them. And one Je- dekia the sonne of Chanana had made hym hoz- nes of yron, and sayde: thus sayth the Lorde, whiche shall thou ouerthrowe Moysa, vntyl they be broughte to nought. And all y^e prieres ppro- pheryed euen so, sayenge: Go vp to Ramoth in Gilead, and it shall prosper wryth the: for the Lorde shall deliuer it into y^e hande of the kyng.

D And y^e messenger y^e went to cal Michaah spake to hym, sayenge: beholde, the wordes of the prieres speake good to y^e kyng wryth one assent let the wordes therfore be lyke one of theys, y^e thou speake that whiche is pleasaunt. And Mi- chaah sayde: as truly as y^e Lorde lyueth, eue what my God saith y^e wyl I speake. And whil he was come to the kyng, the kyng sayde vnto hym: Michaah, shall we go to Ramoth in Gilead to fyght, or leaue off? And he sayde: go vp, & al shal be well: and they shal be deliuered into your hande. And the kyng sayde to hym: So and so many tymes do I charge y^e, that y^e say nothyng but the truth to me: in the name of the Lorde.

E Then he sayde: I byd le all them of Israel scattered in y^e mountayns, as theye y^e haue no shep- herde. And the Lorde sayd: these haue no maister let them retorne euery ma therfore to his house in peace. And the kyng of Israel sayde to Jeho- saphat: byd I not tell the, y^e he wold not prophete good vnto me: but euell. But he sayd agayn therfore heare ye y^e wordes of the Lorde. * I saw the Lorde sye vpon hye seate, & al the chyrany of heauen stode on hye ryght hande & on hye left. And the Lorde sayde. who shall deceaue Ahab kyng of Israel: y^e he maye go vp & be ouertho- wen at Ramoth in Gilead? And he said: one say- eth thes, another y^e. And there came out a spiete & stode before y^e Lorde, & sayd: I wil deceiue him. And y^e Lorde sayde vnto hym. Wherein? And he sayde: I wyl go out, and be a lyeng spiete in the mouth of all his prieres. And the Lorde sayde thou shalt deceaue hym: & shalt puaile go out and do enen so. And now therfore beholde, * the Lorde hath put a spenge spiete in y^e mouthes of all these thy prieres, & the Lorde hath spoken euell agaynst the. And dedekia the sonne of Cha- nana went to, & smote Michaah vpon the cheke: & sayd, by what way went y^e spiete of y^e Lorde fro me, to speake wth the? And Michaah said y^e shalt se the daye when y^e shalt go in from chahye to chahye, for to byd the selfe. And the kyng of Isra- el sayd: take ye Michaah, & byng hym to Amou the gouernour of y^e cite & to Ioas y^e kynges sone and ye shal saye, thus sayth the kyng, put this felowe in the prison house, & fede hym wth breade of affliction & water of trouble vntyl I come a- gayne in peace. And Michaah sayd: y^e come a- gayne

gayne in peace, then hath not the Lord spoken to me. And he said heark to ye people every one of you. And so the kynge of Israel and Jehosaphat the kynge of Juda went up to Ramoth in Gilead. And the kynge of Israel sayde unto Jehosaphat: I must change me, when I go to the battayle: but se that thou have thine owne apparell upon the. And the kynge of Israel chaunged hym selfe, and they came to battayle. But the kynge of Siria had commaunded captains of the charretts were with him, sayinge: se ye fyght not agaynst small or great, save agaynst the kynge of Israel onely. And when the captaines of the charretts sawe Jehosaphat, they sayde: it is the kynge of Israel, & therfore they compassed about hym to fyght. But Jehosaphat cryed out, & the Lord helpe him, & God chaſed them away fro hym. For it came to passe when the captaines of the charretts perceyved it was not the kynge of Israel, they turned backe agayne from hym. And a certayne man dyde a bowe with al his myght, & smote the kynge of Israel betwene the ioyntes of his habergein. And he sayd to his charretman, turne thine hande, that thou mayst carrye me out of this place, for I am wounded. And the battayle ceased that daye. Howbeit the kynge of Israel caused his charrette to stande still agaynst the Sirians untill euen. And about the tyme of the sunne going downe, he dyed.

The xix. Chapter.

After Jehosaphat was rebuked by the prophet Jehu, he called againe the people to the house of the Lord.

After Jehosaphat the kynge of Juda came home agayne in peace to Jerusalem. And Jehu the son of Hanani the seer went out to mete him, & sayd to king Jehosaphat: Woldest thou helpe the vngodly, & loue them that hate the Lord? therfore is wrath come vpon thee from before the Lord. Reuer theles, there are some good actis found in thee, in that thou hast broken downe thy grones out of the lande and hast prepared thine heart to seke god. And so Jehosaphat dwelt at Jerusalem: and turned and went out to the people from Beerseba to mount Ephraim, and brought them agayne vnto the Lord God of theyr fathers. And he set Judges in the land thowout al the strong cities of Juda, citie by citie: & sayde to the Judges: take hede what ye do, for ye execute not iudgements of man, but of God, whiche is w you in the iudgement. Wherfore now, let the feare of the Lord be vpon you and take hede, and be doynge the thing that pleaseth hym: for there is no vneygherousnesse with the Lord our God: that he should haue any respecte of persones, or take rewardes.

Whereouer in Jerusalem dyd Jehosaphat set of the Levites, & of the prestes & of the auncient fathers ouer Israel, in the iudgement & cause of the Lord. And they returned agayne to Jerusalem. And he charged them sayinge: Thus shal ye do in the feare of the Lord, w the truth and a pure herte: What cause so euer come to you of your brethren & dwell in theyr cities, betwene blood & blood, betwene lawe & commaundment, betwene statutes & ordinaunces, ye shal warn

them: they trespasse not agaynst the Lord, & so wrath come vpon you & on your brethren. Thus do ye shall not offende. And behold, Amarias the prest is amonge you in al matters of the Lord. & Jehadiah the son of Imael, a ruler of the house of Juda, he is ouer such busynesses as concerne the kynge: there be officers of the Levites also before you. Take courage to you therfore, & be doynge manfully: & the Lord shalbe w such as be good.

The xx. Chapter.

The marvelous victory that the Lord gave Jehosaphat kynge of Juda agaynst the Moabites, and the children of Ammon, and them of their

After this also, it fortuned that the children of Moab & the children of Ammon and with them other of the Ammonites came agaynst Jehosaphat to battayle. And there came some to tolde Jehosaphat sayinge: there cometh a great multitude agaynst thee from the other syde of the sea, & out of Siria. And behold they be in Hasalon Tamar, which is engaddi. And Jehosaphat feared: and set hym selfe to seke the Lord, and proclaimed fastynge thowout all Juda. And they were in Juda, gathered the scitens together to aske counsell of the Lord. And they came out of al the cities of Juda to make intercession to the Lord. And Jehosaphat stode betwene the congregacion of Juda and Jerusalem in the house of the Lord before the new court. & sayd. O Lord God of our fathers, art not thou God in deaul, & rappest not thou on al the kynghomes of the earth? And in thine hande is power & myghte, & there is no man that is able to withstande thee. Art not thou our God, which dydest cast out the inhabitants of this lande before thy people Israel, & gauest it to the syde of Abazai the loue for euer? And they dwelt therein, & haue buyt a temple therein for thy name, sayinge: & it shall come vpon vs, as a swerde of iudgement, pestilence, & hunger, the yf we stand before this house in thy presence, for thy name is in this house, & cry vnto thee in our tribulacion, heare thou and helpe.

And now beholde, the children of Ammon & Moab, & mount Seir, by whom thou woldest not let them of Israel go, wher they came out of the lande of Egypt: but they departed from them, & destroyed them not. We, how they rewarde vs, to come for to cast vs out of thy possessiō, which thou hast geuen vs to inheret. Our God wilt thou not iudge them: for we haue no myghte agaynst this great company that cometh agaynst vs. Rather wote we what to do: but our eyes be vnto thee. And al Juda stode before the Lord with theyr yonge ones, theyr wyues, & theyr children: and there was Jehasiel the sone of Zacharia the sonne of Banania the sonne of Jehiel the sonne of Athania, a Leuite of the sones of Iaph, and vpon hym came the spere of the Lord, euen in the myddes of the congregacion. And he sayd her to al Juda, & ye inhabitants of Jerusalem, and thou kynge Jehosaphat: Thus sayth the Lord vnto you: be not afrayde, nor saynte deryd by reason of this great multitude: for the battayle is not yours, but Goddes. To morowe go ye downe agaynst them for they come vpon at this daye.

ye shall fynde them at the ende of þe booke before the wyldernesse of Jeruel. Ye shall not neede to fynde in this battayle: but they forsook and stand and beholde the helpe of the Lord which is with you: feare not. nor let your hartes faile you, O ye of Juda and of Jerusalem. To morowe goo out agaynst them. for þe Lord wilbe with you. And Jehosaphat bowed his face to the earth: and al Juda and the inhabiteers of Jerusalem fel before the Lord. And they worshipped the Lord. And the Leuites of the chyldren of the Canaanites & of the chyldren of the Cozathytes stode up, to prayse the Lord God of Israel: with a loude voyce on þe. And when they arose early in the mornynge, they gat them out vnto the wyldernesse of Cheloa. And as they went oute, Jehosaphat stode & sayd: heare me, O Juda, & peenhabytters of Jerusalem. Put your trust in þe Lord your God, that ye maye be founde sayth full. Gue credence to þys prophete, and so shall ye prosper. And he gaue the people councel, and set some to synge vnto the Lord, & to prayse hym in the bewtyr of holynes, and to go out before þe armie, as they went, and to saye, prayse þe Lord for þys mercye lasterthuer. And what tyme as they began to laude and prayse, then the Lord stered vnto certayne of the chyldren of Ammon & Moab, whych layde wayte for them that were of moite Heir: which were come agaynst Juda. And they were ouerthrowen with strokes among them selues. For the chyldren of Ammon and Moab rose agaynst the inhabiteers of moite Heir. And they slew and destroyed them: And when they had made an ende of the inhabiteers of Heir, euery one helped to destroye an other amonge them selues.

And when Juda came to the edge of the wyldernesse, they looked vnto the multitude. And behold, they were dead carcasses fallen to þe earth, and none escaped. And whē Jehosaphat and his people came to take awaye the spoyle of them: they found amonge them aboundaunce of goodes, rayment & pleasant Jewels, whych they toke for them selues, more then they coude cary awaye: so that they were thre dayes in gatheringe of the spoyle, it was so moche. And the fourth daye they assembled in the valley of blessing, for there they blessed the Lord. And there for they called the name of the same place, the valley of blessing vnto this daye. And so all the men of Juda and Jerusalem returned with Jehosaphat they drede, for to go agayne to Jerusalem with gladnesse, for the Lord had made them to reioyce ouer theyr enemyes. And they came to Jerusalem with psalteries, and harpes and shawmes, euen vnto the house of the Lord. And the feare of God fel in the kyngdoms of all landes, when they hadde hearde that the Lord fought agaynst the enemyes of Israel. And so the realme of Jehosaphat was in tranquillite: and þys God gaue hym rest on euery syde.

And Jehosaphat raygned vpon Juda, and was, xxxv. yere olde when he began to raygne and raygned. xxv. yere in Jerusalem, and þys mothers name was Iudith the daughter of Sil

hi. And he walked in the wayes of Asa his father, & bowed not ther from, buyng that whych was ryght in the syght of the Lord. Howbeit the hylaulters were not taken awaye, for þe people had not yet prepared theyr hartes vnto the God of theyr fathers. The rest of þe actes of Jehosaphat fynd ye last beholde they are wyrtt amonge the sayenges of Iehu þe sonne of Hanani which noted the in þe booke of þe kynges of Israel. After this dyd Jehosaphat kyng of Juda toyne hym selfe with Ithaziah kyng of Israel whose mynde was to do wychevyl. He coupled hym selfe with hym, to make theyr wayes to go to Charchis. And they made the theyr wayes in Ezion Gaber. And Elizer the sonne of Dodanah of Moab prophecyed agaynst Jehosaphat, sayenge: because thou hast toynd thy selfe with Ithaziah, the Lord hath broken thy wayes. And the theyr wayes were broken, that they were not able to go to Charchis.

The xxi. Chapter.

Jehosaphat dyed, and Ithaziah succeeded hym, whych the hylith was Ithaziah, and so apperith of the booke of the first.

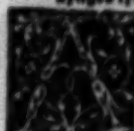
Jehosaphat also & slept w his fathers and was buryed with his fathers in þe cite of David, and Jehozam his sonne raygned in his stede, & he had borthre whiche were þe sonnes of Jehosaphat, Azaria, Jehiel, zacharia, Azaria, Michael, & Sephatiah. All these were the sonnes of Jehosaphat kyng of Juda. And theyr father gaue them many great gyftes of gold & syluer & other spexiall substauns with stronge citres in Juda: but the kyngdom gaue he to Jehozam, for he was the eldest. And Jehozam rose up agaynst the kyngdome of his father, and pynayled, & slue all his borthre with the sweerde, & dyuerse of the Lordes of Israel. Jehozam was. xxxii. yere olde when he began to raygne, & he raygned. viii. yere in Jerusalem. And he walked in the wayes of þe kynges of Israel, the as dyd the house of Ahab, for he had þe daughter of Ahab to wyfe, & he wrought euil in the eyes of the Lord. Howbeit, þe Lord wolde not destroye the house of David, because of the couenaunte that he had made with David, as he promysed to geue a lyght to hym, and to þys sonnes for euer. In his dayes þe Edomites rebelled whē they were vnder þe dominion of Juda, & made them selues a kyng. And Jehozam went forth to his Lordes, & all his charets were with hym: & he rose up by night, & smote þe Edomites, which compassed him in, & the captayns of the charets. But Edom rebelled agayne, so þe they wolde not be vnder þe bande of Juda vnto this daye. That same tyme also dyd Libna departe fro beyng vnder þys bande because Jehozam had forsaken þe Lord God of his fathers. Whereouer he made hylaulters in þe cities of Juda, & caused þe inhabytters of Jerusalem to comyt fornicaris, & prouoked Juda to Idolatry. And there came a wyrttynge to hym from Elia þe prophete sayeng Thus saith þe Lord god of David thy father by cause þe hast not walked in þe wayes of Jehosaphat thy father, & in þe wayes of Asa hig of Juda, but walkedst in þe wayes of þe kynges of Israel, & hast

made Juda and the dwellers of Jerusalem to go a whozing, like to the whozedom of the house of Ahab, and hast slayne thy brethren, turn thy father's house, which were better then thou: behold, with a great plague will the Lord smyte thy folk, thy chyldre, thy wyues, & thy goodes. And thou shalt suffer great payne: cut a disease of thy bowels vntyl thy guttes fall out by reason of thy speckles, daye by daye.

D And so the Lord stirred up agaynst Jehoiada the spryte of the Philistines, and the Arabians & were besyde the blacke moyses. And they came vp into Juda, and wastred, and carped awaye all the substance that was founde in the kynges house, and his sonnes, & his wyues: so that there was neuer a sonne left hym save Jehoiachaz, which was the yongest amonge his sonnes. And after all these thynges, the Lord smote hym in his bowels with an incurable disease. And it came to passe, that in processe of tyme, cut after the ende of two yeres, his guttes fell out in his synnes: & so he dyed of verye cruel diseases. And they made no burninge for him like the burninge of his fathers. When he beganne to raygne, he was .xxii. yere olde, and raygned in Jerusalem viii. yere, and lyued wretchedly, howbeit, they buried hym in the citye of David, but not amonge the sepulchres of the kynges.

The xxii. Chapter.

As Ahaziah raygneth in the house of Jehoiada. Jehoiada of Israel killed Ahaziah. Ahaziah purseyth to death all the kynges synners: only Joas escapeth.



Ad * the inhabitants of Jerusalem made Ahaziah his yongest son king in his stede. For the men of warre that came with the host of the Arabians, had slaine all his eldest sones. And so Ahaziah the sonne of Jehoiada kyng of Juda was made kyng. Two and fourty yere olde was he when he beganne to raygne, and he raygned one yere in Jerusalem. His mothers name was Athaliah the daughter of Aheri. And he walked also in the wayes of the house of Ahab, for his mother, by her counsel, entyled hym to do wickedly. Wherefore he dyd & which was cruel in the syght of the Lord, as dyd they that were of the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

B And he walked after the counsel, and went with Jehoiada the sonne of Ahab kyng of Israel to fight agaynst Hazael kyng of Siria at Rama in Gilead: and the Siria smote Joaz. And he returned to be healed in Jezrael, of the woundes which were gyve him at Rama, when he fought with Hazael kyng of Siria. And Ahaziah the sonne of Jehoiada kyng of Juda wente downe to se Jehoiachaz the sonne of Ahab at Jezrael, because he was diseased. And it cam of God, that Ahaziah shuld be despyed for his comynge to Jehoiachaz: for when he was come, he went out with Jehoiachaz agaynst Iehu the sonne of Haimi, & whome the Lord had appointed to destroye the house of Ahab.

C And so it came to passe that when Iehu was executing iustice vpon the house of Ahab & had founde the lordes of Juda and the sonnes of the

brethren of Ahaziah & waited on Ahaziah, he slue them. * And he sought Ahaziah, & they caught hym where he was hid in Samaria, & brought hym to Iehu. And wher they had slayne him, they buried hym: because sayde they he is the son of Jehosaphat, which sought the Lord with all his herte. And the house of Ahaziah had no power to kepe still the kyngdome.

D But when Athaliah the mother of Ahaziah sawe that her sonne was deed, she arose & destroyed all the kynges seed in the huntred of the house of Juda. And Jehosabeth the daughter of the kyng toke Joas the sonne of Ahaziah, and saile him from amonge the kynges sonnes that were slayne, and put him and his nurse in a pypur chambze. And so Jehosabeth the daughter of king Jehoiada the wyfe of Jehoiada the prest and the syster of Ahaziah had him from Athaliah that he was not slayne. And so he was with them hyde in the house of God fyve yere. And Athaliah raygned over the lande.

The xxiii. Chapter.

Joas the sonne of Ahaziah is made kyng. Athaliah is put to death.



Ad * in the seynt yere, Jehoiada the bringer belde, toke the captaynes of hundreds, Ahaziah the sonne of Jehoiada, and Jisrael the sonne of Jehoiada, Ahaziah the sonne of Obed, Ahaziah the sonne of Adasah, & Elizaphat the sonne of Ichai, and made a bonde with them. And they went about in Juda, and gathered the Levites out of all the cities of Juda, and the ancient fathers of Israel: and they came to Jerusalem. And all the congregacion made a bonde with the kyng in the house of God. And he sayde vnto them: behold, the kynges sonne muste raygne: as the Lord hath sayde of the chyldren of David.

This is it therfore that ye shal do. The third parte of you shal, on the Sabbath, come to the prestes, Levites, and keepers of synners. And an other thyrde parte shalbe in the kynges house, and an other thyrde parte shalbe at the gate of the foundation, and all the people shal be in the court of the house of the Lord. But there shal none come into the house of the Lord, save the prestes, and they that minister vnto the Levites. They shal go in, for they are holy: but all the people shal kepe the watch of the Lord. And the Levites shal compass the kyng rounde about, and euery man shal haue his weapon in his hande, and what other man so ever doeth come into the house of the Lord, he shalbe slayne, and let them be with the kyng, when he cometh in, and when he goeth out.

C And the Levites and all Juda dyd accordyng to all thinges that Jehoiada the prest had commanded, and toke euery man his men that came on the Sabbath, with them that went out on the Sabbath daye, neyther dyde Jehoiada the prest let the companies departe. And Jehoiada the prest deliuered to the captaynes of hundreds, speares, shylles, and bucklers that had pertayned to kyng David, & were in the house

of God. And he set all the people every man ha-
ving his weapon in his hande, fro the right syde
of the temple, to the left syde of the temple alonge
by the alter & the temple rounde about the hynges.
And they brought out the hynges son, and put
upon hym the crowne, and the testimonye, &
(and they gave hym in hym hande, the latter that was to be kept)
and made hym kynge. And Jehoiada & his son-
nes anointed hym, & sayd: God save the kynge.

When Jehoiada heard the noise of people
running and prayinge the kynge, he came to
the people into the house of the Lorde. And he
looked, and behold, the kynge stood in his place at
the entering in, and the lordes and the trayettes
were by the hynges, & all the people of the lande
reioysed, blowing with trayettes, & dyd playe
with instruments of musyke, & taught to synge
and prayse. But Jehoiada rente her clothes, &
sayd: treason, treason. And Jehoiada the prest
went out to the captaynes of hundreds that
were gouerners of the host, & sayd vnto them:
haue her out withoute the doore of the temple: and
whoso foloweth her, let hym be slayne with the
sword. For the prest sayd that they shulde not
slaye her in the house of the Lorde. And they
laped handes on her, til she was come to the en-
tering of the house gate, beynde the hynges house:
and there they slue her.

And Jehoiada made a bonde betwene him
and all the people, and the kynge, that they shulde
be the Lordes people. And all the people went to
the house of Baal, and destroyed it, & brake the
alters, and the ymages, and slue Chathan the
prest of Baal, before the alters. And Jehoiada
put the officers for the house of the Lorde, vnder
the handes of the prestes and Leuites, as Wa-
uid had distributed them in the house of the Lord,
to offer burnt offrynges vnto the Lorde, & as it
is wyrtten in the lawe of Moyses, with reioy-
syng and synnyng, as it was ordeyned by Wa-
uid. And he set potters by the gates of the house
of the Lorde, that none which was vncleane in
any thyng, shulde entre in.

And he toke the captaynes of hundreds, and
all the nobles, and the gouernours of the people
& all the folke of the lande, and caused the kynge
to come downe out of the house of the Lord, and
they came thow the hye gate into the hynges
house, & set the kynge vpon the seate of the hyng-
dome. And all the people of the lande reioysed, &
the cyte was in tranquillite, after that they had
slayne Jehoiada with the sword.

¶ The xxiij. Chapter.

Joas buryng the lyke of Jehoiada heareth the latter, but
after his death he repareth it not. He kylleth zacharie
the pprophet. Joas is kylled of his owne seruantes:
after hym reigned Amaziah.

Joas was seuen yere olde when he
began to reygne, & he reygnd four
tye yere in Jerusalem. His mothers
name also was ziba of Bere Beba.
And Joas did that which was right
in the sight of the Lord, all the dayes of Jehoia-
da the prest. And Jehoiada toke hym two wy-
ues, and he begat sonnes and daughters.

And it chaunced after this, that Joas was

mynded to renne the house of the Lorde, and he
gathered together the prestes and the Leuites
and sayd to them: go out vnto the cyties of Ju-
da, and gather of al Israel money to repayre the
house of your God, from yere to yere, & let that
be the hynges: howbeit the Leuites were
slacke. And the hynges called Jehoiada, & was
the chiefe, and sayde vnto hym: Why requyrest
thou not of the Leuites to byng in out of Juda
& Jerusalem, & the collection of money, accordyng
to the commaundment of Moyses the seruant of
the Lorde: and the congregacion of Israel shulde
offer it for the tabernacle of wyrtelle. For wyrt-
hed Jehoiada and her chyldren brake up the
house of God, and all the thynges that were de-
dicate for the house of the Lorde, bydde they be-
come for Bealim.

And at the hynges commaundment & they
made a chest, & set it withoute at the gate of the
house of the Lord: & made proclamation thow the
Juda and Jerusalem, to byng into the Lorde
& the taxation of money, that Moyses the seruant
of God set vpon Israel in the wyldernesse. And
the lordes and all the people reioysed, & brought
in, & cast into the chest, vntyll it was full. And it
fortuned, & at the same tyme they brought in
the chest (vnto them which were in the hynges bu-
synes) by the hande of the Leuites. And wher they
sawe that there was moche money, the hynges
scribe (one appoynted by the hye prest) came
and emptyed the chest, and toke it, and caried it
to his place agayne: thus they dyd day by daye,
and gathered moche moneye.

And the kynge and Jehoiada gaue it to such
as dyd the labour and woike in the house of the
Lorde, and byed masons and carpenters to re-
payre the house of the Lorde, and so dyd the ar-
tisyers in yron and brasse, to amende the house
of the Lorde. And so the woikemen wrought,
and the woike amended thow they handes:
and they made the house of God as it ought to
be, and strenghted it. And when they had finy-
shed it, they brought the rest of the moneye before
the kynge and Jehoiada, and there with were
made vessels for the house of the Lorde: euen
vessels to mynister withall, & to serue for burnt
offrynges, chargers & spoones, vessels of golde,
and syluer. And they offered burnt offrynges in
the house of the Lorde continually all the dayes
of Jehoiada: But Jehoiada waxed olde, & dyed
full of dayes. For an hundred and thyrtye yere
olde was he wher he dyed. And they buried hym
in the cytie of Dauid amonge the hynges, be-
cause he dealt well with Israel, and with God
and with his house. And after the death of Jeho-
iada, came the lordes of Juda, and made obey-
saunce to the kynge. And the kynge becheued
vnto them. And so they left the house of the Lord
God of their fathers, and serued groues and y-
dolles. And then came the wrath of God vpon
Juda and Jerusalem, for this they trespassed
saue. And he sent pprophetes to them, to byng
them agayne vnto the Lord. And they testifyed
vnto them: But they wolde not heare.

And the spryite of God came vpon zacharie
the

ria the sonne of Jehoiada the prest, which stode by the people, and sayd vnto them. Thus sayeth God: why transgresse ye the commandementes of the Lorde, that ye cannot prosper? For because ye haue forsaken the Lorde, he also hath forsaken you. And they conspyed agaynst him and stoned him with stones at the commaundement of the kynge: euen in the court of the house of the Lorde. And so Joas the kynge remembred not the kynnesse whiche Jehoiada hys father had done to hym, but slue hys sonne.

And when he dyed, he sayde: the Lorde loke vpon it, and requyre it. And when the yere was out, it fortuned that the host of Siria came vpon agaynst him, and they came agaynst Juda and Jerusalem, and destroyed all the lordes of the people from amonge the people, and sent all the spole of them vnto the kynge of Damasco, for the Sirians came with a smal company of mē, and the Lorde destroyed a very great host into the hande, because they had forsaken the Lorde God of thyr fathers. And mozeouer, they serued Joas accordyng to hys dedes.

And when they were departed fro hym, they left hym in greatese diseases, and his owne seruauntes conspyed agaynst hym for the bloude of the chyldren of Jehoiada the prest, & slue hym on his bed, & he dyed, and they buried him in the cytie of David: but not in the sepulchres of the kynges. And these are they that conspyed agaynst him: Jehad the sonne of Shimeathan Ammonite and Jehosabad the sonne of Shimrich, a Moabite, and his sonnes. And the summe of the race that was rayled in his tyme, and the rayping of the house of God: behold, they are wyrtten in the booke of the booke of the kynges. And Amaziah hys sonne reigned in his stede.

The xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kynge of Israel ouercometh Amaziah.

Amaziah was xxv. yere olde, when he began to reigne, and he reigned xxv. yere in Jerusalem. His mothers name was Jehoadab of Jerusalem. And he dyed which is right in the syghte of the Lorde, but not with a paynt hert. And as soon as he was buried in the kyngdome, he slue his seruauntes, that had kyled the kynge his father. But he slue not thyr chyldren because it is wyrtten thus in the lawe and booke of Moses, where the Lorde commaunded, sayinge: the fathers shall not dye for the chyldren, neither shall the chyldren dye for the fathers, but every man shall dye for hys owne synne.

And Amaziah gathered Juda togyther, and made them captyues ouer thousandes, & ouer hundredes, accordyng to the houses of thyr fathers, thowout all Juda and Ben Jamin. And he nombred them from twenty yere olde & aboue, and founde amonge them, thre hundred thousand cholen men, able to go to battayle, and that coulde handle speare and shylde. He dyed also an hundred thousande fryghtfyll stronge men out of Israel, for an hundred talentes of syluer. And there came a man of God to hym, and

sayd: O kynge let not the arme of Israel come with the: for the Lorde is not w Israel, neyther with all the house of Ephraim. But if thou wilt nedes be saythlesse, come on, & take the battayle in hande, and God shall make the fail before the enemye. For God hath power to helpe, and to cast downe. And Amaziah sayde to the man of God: what shall we do then for the hundred talentes whiche I haue gyuen for the host of Israel. The man of God answered: the Lorde is able to gyue the moche moze then they be.

And Amaziah sent them to hym that was come to hym out of Ephraim, to go home agayne. Wherfore they were exceedingly wroth with Juda, and returned home in greatese angie. And Amaziah toke hert, & carped out his people, and went to the salt valley, and smote of the chyldren of Siria: ten thousande. And other ten thousand dyd the chyldren of Juda take alpur, and carped them vnto the toppe of a rocke, and cast them downe from the top of the rocke, that they all to burst: but the souldyers of the arme whiche Amaziah sent awaye, that they shoulde not go with his people to battayle, fel vpon the cyties of Juda from Samaria vnto Bethbois and smote iii. of them: and toke moch spole.

And it chaunced, after that Amaziah was come from the slaughter of the Edomites, he brought the goddes of the chyldren of Siria, and set them vnto be his goddes, & bowed him selfe before them: and burned incense vnto them. Wherfore the Lorde was wroth with Amaziah, and sent vnto hym a prophete, whiche sayde vnto him: why hast thou sought for goddes of the people, whiche were not able to deliuer theyr owne people out of thy hande? And it chaunced that as the prophete talked with hym, the kynge sayde vnto hym: haue men made the of the kynges counsaile/cease, why wilt thou be beaten? And the prophete ceased, and sayde: I am sure the Lorde is mynede to destroy the, because thou hast done this, and agreest not vnto my counsaile.

Then Amaziah kynge of Juda toke aduise, and sent to Joas the sonne of Jehoaham the sonne of Jehu kynge of Israel, and sayde: come that we maye se cyther other. And Joas kynge of Israel sent to Amaziah kynge of Juda, sayinge: a chyftie that is in Liban sent to a Cedar tree of Libanon, sayinge: gyue thy daughter to my sonne to wyfe. And there came a wilde beast of Libanon, and trode downe the chyftie.

Thou sayest that thou hast beaten the Edomites, and thynne hert maketh the proude to glory thy selfe. Now therefore hyde at home: why dost thou prouoke vnto euill, that thou mayst perishe, both thou and Juda with the.

But Amaziah wolde not hearken to hym: for it came of God, euen to deliuer them into the hande of their enemye, because they sought counsaile at the goddes of Edom. And so Joas the kynge of Israel came vpon: and they sawe cyther other, both he and Amaziah kynge of Juda at Bethsames, whiche is in Juda. And Juda was ynto the worse before Israel, & they slew every man to his tent. And Joas the kynge of Israel

toke Amaziah kynge of Juda & son of Joash the son of Jehoahaz of Bethlamas: & brought hym to Jerusalem, and tare the wall of Jerusalem (from the gate of Ephraim unto the gate & was over against it) foure hundred cubites. And he toke away also al the golde and syluer, and all the ieruelles that were founde in the house of God with Obed Edom, and the treasures of & kynges house, and the ponge wardens, and returned to Samaria. And Amaziah the sonne of Joash kynge of Juda lyued after & death of Joash sonne of Jehoahaz kynge of Israel sytene yere. The rest of the actes of Amaziah synne & last, are they not wyrtten in the booke of the kynges of Juda & Israel. And after the tyme that Amaziah had tounne away from the Lorde, & they conspyred treason agaynst hym in Jerusalem: and wher he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym up wth houses, and buried hym wth his fathers in the cytie of Juda.

¶ The xxvi. Chapter

¶ After the death of Amaziah raygneth Uzziah (other: whyle called Uzzia) whiche is here here wth the leprose, & Jotham raygneth in his roume



When al & people of Juda toke Uzziah which was & sytene yere olde, and made hym kynge in & roume of his father Amaziah. And he buyt Eloth, & broughte it agayne to Juda after that the kynge was laped to lepe wth his fathers. Sytene yere olde was Uzziah, when he began to raygne, and he raygned lxx. yere in Jerusalem. His mothers name also was Jecholiah of Jerusalem. And he dyd & whiche was ryght in the syghte of the Lorde, accordynge to all, as dyd his father Amaziah. And it came to passe that he soughte God & in the dayes of zachariah (which maynteyned the feare of God) & as longe as he soughte & Lorde: God made hym to prosper.

And he went to battayle agaynst & Philistynes and brake downe the wall of Geth, and the wall of Jabne, and the wall of Asdod and built cyties aboute Asdod, and amonge the Philistynes. And God holpe hym agaynst the Philistynes, and agaynst the Arabians & dwelt in Gurbaal and Hammathan. And the Ammonytes gaue tribute to Uzziah, & his name spied abroad, euen to the entrynge in of Egypte, for he played the m^a exceedingly. Moreover, Uzziah buyt towres in Jerusalem by the corner gate, and by the valley gate, and at the turnyng of the wall: and made t^em stronge. And he buyt towres in the wyldernesse and dygged many welles. For he had moch cattel in the valleys & playnes, plowmen, and vnyuersall in the mountaynes, and in Charnel: for he loued husbandrye.

And Uzziah had an host of fygging men that went out to warre in the armye, accordynge to the nomber of the office vnder the h^ade of Jechiel the scribe, and Maaziah the ruler, and vnder the hande of Hananiahu, which was one of the kynges lordes. And the whole nomber of the auncient fathers, and of the m^a of myght, were two. And syx hundred: and vnder the hande

of them was the armye of the men of warre, eue the hundred and seven thousande, and syue hundred that made warre wth the power of an armye, bepyng the kynge agaynst the enemyes. And Uzziah prouided them thowout all the boote, wyldes, speares, helmettes, habergyns, bowes and syngeles for to cast stones. And he made subtyll engyns in Jerusalem, wher he inuented & layed on the towres & corners, to shote arrowes and great stones wthhall. And his name spied farre abroad, because he was helpe to excellent lye, so that he became very myghtye.

But in his strength his heere arose to his destruction. For he trasgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne incense vpon the altare of incense. And Azariah the p^rest went in after hym, & wth him foure scoze p^rest of the Lorde, that were valiant men. And they stode by Uzziah the king and sayde vnto hym: & it pertayneth not to the Uzziah to burne incense vnto the Lorde, but to the p^rest the child of Aaron, that are consecrated for to offere incense: Come therfore out of the Sanctuary for thou hast trespassed, and it is no wythstand to the befoze the Lorde God.

And Uzziah was wroth, and had insence in his hande to burne it: and so whyle he had indignacion agaynst the p^rest, & the leprose sprange in his forehead befoze the p^rest in the house of the Lorde, euen befoze the incense altare. And Azariah the chefe p^rest, wth all the other p^rest looke vpon hym, and beholde, he was become a leprose in his forehead, and they vexed him there. And he was layne to go out, because the Lorde had smyten hym. And Uzziah & kynge continued a leprose vnto & daye of his death, and dwelt seuerall, in an house beinge a leprose, & wth out of the house of the Lorde. And Jotham his son had the gouernance of & kynges house, and iudged the people of the lande. The rest of the actes of Uzziah first and last, dyd I say the p^rphet the son of Amos wyte. And so Uzziah slept wth his fathers, & they buried hym wth his fathers, in the felde of & burial which was befoze the sepulchres of & kynges. For they sayd: he is a leprose. And Jotha his son raygned in his stede.

¶ The xxvii. Chapter.

¶ Jotham raygneth, and ouercometh the Ammonites. And his sonne raygneth in his stede.



Jotham was syue and twentye yere olde, when he began to raygne, and raygned sytene yere in Jerusalem. His mothers name was also Jerusa the daughter of Zadoc. And he dyd & whiche was ryght in the syghte of the Lorde in all poyntes as dyd his father Uzziah, saue & he came not into the temple of & Lorde, and the people dyd per wched lye. He buyt the hye gate of the temple of the Lorde, and on the wal (where the house of azb^a nath was) he buyt moche. Moreover, he built cyties in the mountaynes of Juda, and in the wood countreyes he buyt castels and towres.

He fought wth the kynge of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue hym the same yere an hundred

hundred talents of silver: and ten thousand quarters of wheat, and ten thousand of barley. So moche by the chyldren of Ammon gave hym the second yere and the thyrde also. So Jotham became myghty, because he directed hys waye before the Lorde hys God.

D The rest of the actes of Jotham, and all hys warres and his conuersacion, lo, they are wyrtten in the boke of the kynges of Israel, and Iuda. He was. xlv. yere olde when he beganne to raygne, and raygned sytene yere in Ierusalem. And Jotham slepte with hys fathers: and they buryed him in the cytie of Dauid. And Ahaz his sonne raygned in his stede.

¶ The xxviii. Chapter.

¶ The wycheburst of Ahaz kyng of Iuda. first bynne raygned Hezekia.



Ahaz was. xx. yere olde when he began to raygne, and raygned sytene yere in Ierusalem: and he dyd not whiche is ryght in the syghte of the Lorde, as dyd his father Dauid. For he walked in the wayes of the kynges of Israel, and made molten ymages for Baalim. He offered incense in the valley of the sonnes of hinne, and burnt hys chyldren in fyre, after the abhominacyons of the hepten, whom the Lorde cast out before the chyldren of Israel. He offered also and burnt incense in hylasters, and on mountaynes, and vnder every grene tree.

* Wherefore the Lorde his God deliuered hym into the hande of the kyng of Assyriens: which bet hym, and carped awaye a greate multitude of hys captiue, and brought them to Damasc. And he was deliuered into the hand of a kyng of Israel, which smote him with a great slaughter. For Becab the sonne of Remaliahu, slue in Iuda an hundred and twente thousande in one daye, which were al sygdyng men, and that because they had forsaken the Lorde God of theyr fathers. And yichai a myghty man of Ephraim slue Maasiah the kynges sonne: And Irica a gouernoure of the house, and Elicana that was nexte to the kyng. And the chyldren of Israel toke prisoners of theyr brythren; two hundred thousande women, sonnes and daughters, and carped awaye moche spoule of them, & brought the spoule to Samaria.

But there was a prophete of the Lordes, (whose name was Obed) and he went oute before the host that came to Samaria, and sayde vnto them: Beholde, because the Lorde God of your fathers is wryth wryth Iuda, he hath deliuered them into your hande. And ye haue slayne them wryth cruelnesse, that reacheth vnto heauen. And now ye purpose to hepe vnder the chyldren of Iuda and Ierusalem, and to make them bondmen and bondwomen. And do ye not lade your selues with synne in the syghte of the Lorde your God? Now heare me therfore, and deliuer the captiues agayne, whiche ye haue taken of your brythren, for els shall the greate wryth of God be vpon you.

Wherefore certayne of the heedes of the chyldren of Ephraim, as Iacia the sonne of Jeho-

hanan, Berechiah the sonne of Mesilemoth, and Jehoziah the sonne of Shallum, and Amasa the sonne of Hadlay, stode by agaynst them that came from the warre, and sayd vnto them: Byng not in the captiues wyth them. For where as we haue offended towards God alreadye, ye entende to adde more to our synnes & trespasses. For our trespass is great alreadye, and there is a searce ward agaynst Israel. And vpon that, the men of armes left the captiues & the spoule, before the lordes and all the congregation.

And the men that were nowe recheard by C name, rose vp and toke the prisoners, and wroth the spoule clothed all that were naked amonge them, and araped them, and shod them, & gaue them to eate and drynke, and annoynted them, and carped all that were feble of them vpon asses, and brought them to Jericho (the cytie of Dauides trees) to theyr brythren: and then they returned to Samaria agayne.

* At that same tyme dyd kyng Ahaz sende vnto the kynges of Assur, to haue helpe of them. And the Edomites cam agayne, & slue the sonnes of Iuda, and carped awaye captiues. And the Philistines inuaded the cyties in the lowe country, and toward the South of Iuda, and toke Bethlames and Aialon. And Sederor & Socho, wryth the towines longyng therto, & Timna, wryth the towines of the same: Gimsa, and a towine therof, and dwelt there. For the Lorde brought Iuda lowe, because of Ahaz kyng of Iuda, whiche made Iuda naked, & transgressed soe agaynst the Lorde. And Tiglath Pilneser kyng of the Assirians came vpon hym and troubled him rather then strengthened him: For Ahaz toke awaye a portion out of the house of the Lorde and out of the kynges house, and out of the lordes houses, and gaue vnto the kyng of the Assirians, and yet it helped hym not. And in the very tyme of hys tribulation dyd kyng Ahaz trespass yet more agaynst the Lorde.

For he offered vnto the goddes of them of Damasco, whiche heste hym, and he sayd: because the goddes of the kynges of Assyria helpe them, therfore wil I offe to them, that they may helpe me also. But they were hys destruction, and destruction of all Israel. And Ahaz gathered together the vessels of the house of God, & brake them, and * putte vnto the doores of the house of the Lorde, and made hym * alters in euery corner of Ierusalem. And in all the cyties of Iuda, he made hylasters, to burne incense vnto other goddes, and angred the Lorde God of hys fathers: The rest of hys actes, and hys woikes sytne and last: beholde, they are wyrtten in the boke of the kynges of Iuda, and Israel. And Ahaz slepte wryth hys fathers, and they buryed hym in the cytie of Ierusalem: but brought him not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in hys stede.

¶ The xxix. Chapter.

¶ Hezekia the wyche called Hezekia (as Hezekiah) recheard vnto the temple of the Lorde all the thyngs that had not ben recheard of his predecessors.

L.iii. Hezekia

iii. Chron. 32. 1. 2.

ii. Chron. 32. 1. 2.

ii. Chron. 32. 1. 2.

Hezechia began to reign, when he was
five and twenty years old, and cap-
tured him and twenty years in Jeru-
salem. And his mothers name was Abi-
bia the daughter of zachariahu. And he did that
which was right in the sight of the Lord, in
all points as David his father, he opened
the doors of the house of the Lord (in the first
year and first month of his reign,) and re-
paired them. And he brought in the priests &
the Levites, and gathered them together into
the east street, and said unto them: heare me
ye Levites, and now be sanctified and halowe
the house of the Lord God of your fathers,
byng fylehynesse oute of the holie place. For
our fathers have trespassed, and done evill in
eyes of the Lord our God, and have forsaken
hym, and turned away theyr faces from the ha-
bitation of the Lord, and turned theyr backs
on it. And besyde that, they have shut up the do-
res of the porch, and quenched the lampes, and
have neither burnt incense, nor offered burnt of-
feringes in the holie place unto the God of Israel.
Wherefore the wrath of the Lord fell on Ju-
da and Jerusalem: and he hath brought them to
trouble, to be wounded on, and to be hyllid at, e-
ven as we se with our eyes. For so, our fathers
were overthrowen wyth the swerde, and our
sonnes, our daughters and our wyves were ca-
ried away captives for the same cause. And now
it is in mine hart, to make a covenant with the
Lord God of Israel: that he may turne away
his wrath from us. Nowe therfore
my sonnes, be not negligent: for the Lord hath
chosen you to stand before hym, and for to my-
nistre and serve hym, and to burne incense.
Then the Levites arose: Mahath the sonne
of Amasai, and Joel the sonne of Jacharihu of
the Gathites. And of the sonnes of
Merari, his the sonne of Abdi, and Achisaihu
sonne of Jehalelel. And of the sonnes of the
Gersonites, Jothab the sonne of Simma, & Eden
the sonne of Joab. And of the sonnes of Eliazaphan,
Simri, and Jehiel. And of the sonnes of Asaph,
zechariahu, and Mataniahu. And of the sonnes
of Herman, Jehiel, and Semel. And of the sonnes
of Jeduthun, Semaria and Azriel. And they ga-
thered theyr brethren, and purged them selves
and came accordyng to the commaundement of
the kynge, and the wordes of the Lord for to
cleuse the house of the Lord. And the priests went
into the inner partes of the house of the Lord, to
cleuse it, & brought oute all the uncleynesse that
they founde in the temple of the Lord, into the
courte of the house of the Lord.
And the Levites toke it, to carry it out into the
broke Cedion. They beganne the first daye of
the first month to purify, and the eighth daye of
the month came they to the porch of the Lord:
and poured the house of the Lord in eight dayes
and in the last daye of the first month they
made an ende. And they went in to hezekia the
kinge, and sayd: we have cleused al the house of
the Lord, the altar of burnt offering, wyth all
his vessels, and the table wyth al

his apparell: and all the vessels whiche kynge
David had cast asyde wherein he ragged, & trans-
gressed, them we have prepared and sanctified:
and behold, they are before the altar of the Lord.
And hezekia the king rose early, and gathered
the lordes of the cytie, and went up to the house
of the Lord. And they brought seven oxen, se-
ven rammes, seven shepe, and seven begootes, to
be a synoffryng for the kyngdome, for the san-
ctuarie, and for juda. And he commaunded the
priests the sonnes of Aaron, to offer them on
the altare of the Lord.

And they slue the oxen, and the priests re-
ceived the blood, & spynkled it upon the altare:
lyke wyse, when they had slayne the rammes they
spynkled the blood upon the altare: they slue
also the shepe, and they spynkled the blood u-
pon the altare. And then they brought forth the
begootes for the synoffryng before the kynge &
the congregacyon, and put theyr handes upon
them. And the priests slue them, and the blood
of them they cleused the altare to make satisfac-
tion for al Israel, for the kynge commaunded
that the burnt offering and the synoffryng
shoulde be made for al Israel.

And let the Levites in the house of the Lord
with cymbales, psalteries, and harpes, accom-
panyng to the commaundement of David, & God
the kynges sear, and Nathan the prophete. For
so was the commaundement of the Lord, to show
the hande of his prophetes. And the Levites stode
singing the instrumentes of David, & the prie-
stes helde the trompettes. And hezekia commaun-
ded to offer the burnt offering upon the altare.
And when the burnt offering began, the songe
of the Lord beganne also, and the trompettes,
wyth the instrumentes that were ordeined by the
hande of David kynge of Israel. And all the
congregacion worshipped, synng a songe &
blowng with the trompetts, & al this con-
tinued, untill the burnt offering was synghed.

And when they had made an ende of offering
the kynge and all that were presente wyth hym
bowed them selves, and worshipped. And heze-
kia the kinge and the lordes spake to the Levi-
tes to prayse the Lord wyth the wordes of da-
vid, and of Asaph the sear. And the Levites sang
praises wyth gladnes, & the other bowed them
selves, and worshipped.

And hezekia answered, and sayde: now we
have consecrate your handes to the Lord: go to
therefore, and byng in the sacrifices & thank of-
feringes into the house of the Lord. And the co-
gregacion brought in the sacrifices, and thank
offerings and burnt offerings, as many as
were of free lyberty here. And the nombre of the
burnt offerings which the congregacion brought
was. lxx. oxen, an hundred rammes, & two hundred
shepe: which were all for the burnt offering of the
Lord. And there were dedicated syre hundred ox-
en, and thye thousande shepe. And the priests
were to sewe to slape all the burnt offerings: but
theyr brethren the Levites dyd helpe them, tyll
they had ended the worke: and until the priests
were sanctified. For the Levites were purer her-
ted to

ted to be sanctified, then the priests. And there to the burnt offerings were many, with the fat of the peace offerings and the burnt offerings that belong to the burnt offerings. And so the scripture pertayning to the house of the Lord, was fulfilled. And Hezekia rejoiced and all the people, that God had made the folk so ready: that the thing was so soon done.

The xxx Chapter.

Hezekia reneweth the feast of passover.

Ad Hezekia sent to all Israel, and Juda, and wrote letters to Ephraim and Manasse, that they should come to the house of the Lord at Jerusalem, and offer Passover unto the Lord God of Israel. And the king held a counsel with his lordes and all the congregation of Jerusalem: to kepe the feast of Passover in the seconde month. For they could not kepe it at that tyme: because the priests were not sanctified sufficiently, neither was the people gathered together to Jerusalem. And the thing pleased the king, and all the congregation. And they decreed that it should be proclaimed throughout all Israel from Beersabee to Dan, that they should come, and holde the feast of Passover unto the Lord God of Israel, at Jerusalem: for they had not done it of a great season, as they should have done by the lawe.

So the postes went with letters of the king, and of his lordes throughout all Israel and Juda: and at the commandment of the king they sayd: Ye children of Israel turne agayne unto the Lord God of Abraham, Isaac, and Jacob, and let every one returne to the remnant that are escaped you out of the handes of the kings of Assur. And be not ye like your fathers, and your brethren, which trespassed agaynst the Lord God of their fathers: which gaue them up to be destroyed as ye be.

And now be not ye stiffnecked like as were your fathers: but ye shall be like unto the Lord, and entre into his holy place, which he hath sanctified for ever: and serve the Lord your God, and the fearfulness of his wrath shall turne away from you. For ye shall turne agayne unto the Lord, then shall your brethren and your children fynde compassion in the presence of them that take them captive, and they shall come agayne unto this land. For the Lord your God is gracious and merciful, and will not turne away his face from you, ye shall conuerter unto him.

Ad so the postes went from cyrie to cyrie in the lande of Ephraim and Manasse, euen unto Zabulon. But they laughed them to scorn, and mocked them. Nevertheless, yet dyuers of Issachar, Manasse, and of Zabulon submitted themselves, and came to Jerusalem. And the hande of God was in Juda, so that he gaue the one hearte to do the commandment of the king, and of the rulers, according to the worde of the Lord. And there assembled to Jerusalem much people, and there was present a myghty great congregation: to holde the feast of sweete bread in the seconde month. And they arose, and removed the

* altars that were in Jerusalem. And all the vessels of incense they brought, and cast them into the brooke Cedron. And they slew Passover the fourteenth daye of the seconde month. And the priests and Levites which were ashamed, sanctified themselves, and brought in the burnt offerings into the house of the Lord. And they stood in their office after the manner, and according to the lawe of Moses the man of God.

And the priests sprinkled the blood, which they receyued by the handes of the Levites. For there were many in the congregation that were not sanctified: and the Levites dyd slay Passover for all that were not cleane, and that myght not execute the holy worke of the Lord. For many of the people, and very many out of Ephraim, Manasse, Issachar and Zabulon were not cleansed, and yet dyd eat Passover against the law appointed. Wherefore Hezekia prayed for them, and sayde: the good Lord be merciful unto them: For he set his hole hearte to seke the Lord God, and the God of his fathers: but all the other dyd not so, according to the lawe of holynesse. And the Lord heard Hezekia, and healed the people. And the children of Israel that were present at Jerusalem, held the feast of sweete bread seven dayes with greete gladnesse, and the Levites, and the priests praised, and magnified the power of the Lord day by day, upon instruments.

And Hezekia spake verely unto all the Levites that had understanding, and were of a good mynde towards the Lord. And they dyd eat throughout that feast, seven dayes longe, and offered peace offerings, and thanked the Lord God of their fathers. And the whole assemble toke counsaile: to do so other seven dayes, and they held those seven dayes with gladnesse. For Hezekia king of Juda toke out (from amonge his cattel) for the congregation, a thousand yong oxen, and seven thousand shepe. And the lordes gaue out to the congregation a thousand yong oxen, and ten thousand shepe. And a great number of the priests were sanctified.

And all the congregation of Juda, with the priests and Levites, and all the congregation that came out of Israel, and the strangers that came out of the lande of Israel, and that dwelt in Juda rejoiced: and there was great gladnes in Jerusalem. For syng the tyme of Salomon the sonne of Dauid king of Israel, there was no such joy in Jerusalem. And the priests and the Levites arose, and blessed the people, and their voice was heard of the Lord, and their prayer came up unto heaven, his holy dwelling place.

The xxxi Chapter.

After that Hezekia had called agayne the people unto the worke of the Lord, he ordered the priests, unto whom he commaunded to give tythes.

Ad when all these things were finished, all they of Israel that were present in the cities of Juda, went out and brake the ymagis, and cut downe the ydols groves, and all to brake the high places, and altars throughout all Juda and Beniamin, in Ephraim also, and Manasse, until they had destroyed them all. And all

the child of Israel returned every man to his possessions, and to their owne cities. And Hezekia appoynted sondy companes of p̄c̄esters and Levites after the duertie of their mynistracions, every man accordyng to his office, both p̄c̄esters and Levites, for the burnt offering and peace offerings, to mynistr, & to gyve shewbreads, and praye in the gates of the host of the Lorde. And the kynges portion of his substance that he gave, were daily burnt offerings in the morning and evening, and burnt offerings for the Sabbath dayes, new moones, and solempne feastes, accordyng as it is written in the lawe of the Lorde. And he had the people that dwelte in Jerusalem gyve the parte to the p̄c̄esters, and Levites, that they myght substantially applye them selves to the lawe of the Lorde.

And as soone as the kynges commandement came abode, the child of Israel brought abundance of first frutes, of corne, wyne, oyle, honye, and al maner of frutes of the felde, & the tythes of all maner of thynges, brought they in plentifully. And the child of Israel & Juda dwelt in the cities of Juda, they also brought in the tythes of oxen and shepe, & other holpe thythes which were consecrate unto the Lorde their God: they dyd offer, & brought them all by heapes. In the thyrde moneth they beganne to laye the heapes (in maner of a foundation) and finished them in the fourth moneth. And whē Hezekia and the lordes came, and sawe the heapes they blessed the Lorde & his people Israel. And Hezekia questioned with the p̄c̄esters and the Levites, concernyng the heapes. And Azaria the chiefe p̄c̄est of the house of David answered him and sayd: syns the people beganne to bring the bever offerings unto the house of the Lorde: we also have had ynough to eat, there remainyd so moche: for the Lorde hath blessed his people and this praye is left. And Hezekia had prepare the chambers in the house of the Lorde. And they dyd prepare them, and carreyd in the first frutes, the tythes, and the dedicate thynges faithfully.

Over which Conaiabu the Levite had the rule, and Semei his brother nexte to hym. And Ichiel, Azariahu, Barbad, Asael, Jerimoth, Jocabab, Eliel, Jesmachabab, Gabath, & Banaiabu were overseers ordeyned by Bonaniahu, & Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God. And Choze the sone of Jimna the Levite, & porter of the east doore: had the oversight of the thynges that were offered of a fre wyl unto God (and were gyven in maner sentrally unto the Lorde) and over the thynges most holy. And under his hand were Eden, Hamanin, Jelsa, Semelahu, Amariahu, and Mechaniabu, in the cyties of the p̄c̄esters apoynted of their fidelitie to gyve to the child of Israel their portions: as well to the small as to the great. Except that to the males were rekened from thys ree and above (among all that went into the house of the Lorde) they shoulde gyve daye by daye, for mynistracion, and for the gyving attendaunce, and for the byuerse

waptynges by course. And to the p̄c̄esters & Levites shewdout the householde of their fathers from twentye p̄re and above, to wayte when courses came.

And to the families of all the babes, wyves, sonnes and daughters shewdout all the congregation. For upon the fidelitie of them were the holy thynges bestowed. And to the child of Aaron, the p̄c̄esters which were in the felde and suburbs of the cyties, cytie by cytie, the men (whose names were expelld afore) shoulde gyve portions, even to al the males amonge the p̄c̄esters, and to all the Levites, accordyng to their nombre. And of this maner dyd Hezekia shewdout al Juda, & wrought it that is good, and ryght and true, before the Lorde his God. And in all the wythes that he beganne for the service of the house of God, for the lawe and for the commandementes, he sought his God and that dyd he with all his herte, and prospered.

The xxxii. Chapter.

Sennacherib (or Sennacherib) besyginge Jerusalem to destroye it. Hezekia dyeth, after whom succeedeth Manasse.



After that these debes were faithfully done: Sennacherib kyng of Assur came and entred into Juda, and compassed the stronge cyties, and thought to wynn them for hym selfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fyght agaynst Jerusalem, he took counsaile with his lordes and me of myght, to stoppe the water of the fountaynes without the cytie: and they dyd helpe hym. For there gathered many of the people together, and stoppe all the welles, and the brooke that ran thowre the myddes of the lande sayinge: why shall the kynges of Assur come, & fynde moche water? And Hezekia wente to the city, and buyle up all the wall where it was broken, and made ordinaunce upon the towres and to the other wall without, and repayred the bulwarkes in the cytie of David, and made manye darters & hellders. And he set captaynes of warre over the people, and gathered them together to him in the large strete of the gate of the cite, and spake gently to them, sayinge: Blinche vpon your hertes, & be stronge. Be not afrayed nor discouraged, for the kyng of Assur, & for all the multitude that he hath with hym: for there be mo with us then with hym. With hym is an arme of flesh. But with us is the Lord our God, for to helpe us, & to fight our battayles. And the people took a courage thowse wordes of Hezekia kyng of Juda. After

111. 11. 11. 11.

* After this dyd Sennacherib king of Assur sende of his seruantes to Jerusalem (but he him selfe remayn: d besyde Lachis: banynge all hys power with him) vnto Hezekia king of Iuda & vnto all Iuda that were at Jerusalem, sayinge:

111. 11. 11. 11.

Thus sayeth Sennacherib the kyng of Assur: * wherein do ye truste, O ye that dwell in Ierusalem which is besiged: Doth not Hezekia entyce you to gyue ouer your selues vnto death, hūgre and thurst, sayeng: the Lorde our God shall rēd vs out of the hande of the kyng of Assur: hath not the same Hezekia put downe his hys places and hys alters, and commaunded Iuda & Ierusalem, saying: Ye shall worshyp before one aulter and burne incense vpon the same.

Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the gods of y^e people of other landes able o^r mighte to saue they^r landes out of my hande: whych of al the goddes of those nations (that my fathers destroyed) coulde deliuer his people out of myne hande: And shal your God be able to deliuer you out of myne hande? Wherefore now, let not Hezekia deceyue you, nor perswade you of this falsshon, nor yet beleue hym.

D For as no god amonge all nacyns & kyngdomes was able to rid his people out of my hand and out of the hande of my father. Howe much lesse shal your goddes be able to kepe you out of my hande? And yet mo thynge dyd his seruantes speake agaynst the Lord God, and agaynst his seruante Hezekia. And (Sennacherib) also wrote a letter, to raple on the Lorde God of Israel & spake agaynst him, saying: as the gods of the nations of other landes haue not ben able to deliuer their people out of my hand. Enf so shal not the god of Hezekia deliuer his people out of myne hande. And they cryed wth a loude voyce in the Jewes sprache vnto the people of Ierusalem that were on the wal to feare them and to make them saynt herted, and that they myght so take the cite. And they spake agaynst the God of Ierusalem as agaynst y^e goddes of the nations of the earth, which were y^e workes of y^e handes of men.

111. 11. 11. 11.

E But Hezekia the kyng, and the prophet Iai the son of Amoz prayed agaynst y^e blasphemye and cryed vp to heauen. And the Lorde sente an aungel which destroyed all the men of war, and the lordes and captaynes of y^e host of the kyng of Assur, that he turned his face agayn wth shame towarde hys owne lande. * And when he was come into the house of his God, they that came of his owne body slue hym ther wth the sword. And so the Lorde saued Hezekia and the inhabitants of Ierusalem out of the hand of Sennacherib kyng of Assur, and from the hande of al o^rther, and mayntayned them on euery syde. And many brought offsprynge vnto the Lorde to Ierusalem, and presentes to Hezekia kyng of Iuda, so that he was magnified in the syght of all nacyns from thence forth.

111. 11. 11. 11.

* In those dayes Hezekia was speche vnto the death, and prayed vnto the Lord, which answered him: and shewed him a wonderful myracle. But Hezekia dyd not agayne vnto God accor-

ding to it y^e he had shewed him for his hert aroise and there came wthath vpon hym, and vpon Iuda and Jerusalem. Not withstandyng Hezekia submytted hym selfe: after that his hert was risen vp) he, and the inhabitants of Jerusalem: and the wthathe of the Lorde came not vpon them in the dayes of Hezekia.

And Hezekia had exceeding much ryches and honour. And he gat hym treasures of silver, and golde, p^{re}cious stones and sp^{er}ces, cyphers, and of all maner of p^{re}calasse it welis: and made store houses for y^e frutes of corne, for wyne and oyle: and stalles for all maner of bestes, and foldes for shepe. And he made him cities, & had of they^r and oren great aboundaunce. For God had gyuen hym substance exceeding much. This same Hezekia stopped the vpper water sprynge of Gihon, and brought th^{er} downe to the well side of the cite of Dauid. And Hezekia prospered in al his workes. And when the p^{re}ncers of Babylon sent vnto hym embassadours, to enquire of the wonder that chaunced in the land, God left hym: to t^{er}re hym, and that all that was in hys herte myght be knowne.

Deu. vii. 4.

The rest of the dedes of Hezekia, and his goodnes, beholde, they are wyrtten in the v^{er}sion of Iai the prophet the sonne of Amoz in the booke of the kynges of Iuda and Israel. And Hezekia slepte with his fathers, and they buried hym in the moost worthy place of the sepulchres of the sonnes of Dauid: and al Iuda & the inhabitants of Jerusalem dyd hym wtholp^{er} at his death. And manasses hys sonne raygned in hys stede.

¶ The xxxii. Chapter.

Manasse is t^{er}re p^{re}sonce, and after that he cometh out, he destroyed the phole. He dyeth: and after hym succeeded Amos, which is alyd of hys owne people, & Iudas dyd come raygned in hys stede.



Manasse was xii. yere olde * when he beganne to raygne, and he raygned fyue and fyfte yere in Jerusalem: but dyd euill in the syght of y^e Lorde lyke vnto the abhominacions of the heathen, whome the Lorde caste out before the chyldren of Israel. For he went to, and buylte the hylalter * which Hezekia his father had broke downe. And he reared vp aulters for Baal, and made groues, and wtholp^{er} al the hoste of heauen, and serued them.

111. 11. 11. 11.

111. 11. 11. 11.

And he buylt aulters in the house of y^e Lord where as the Lorde yet had sayd: * in Ierusalem shall my name be for euer. And he buylded aulters for all the hoste of heauen in the two courters of the house of the Lorde. And he burnt hys chyldren in fyre in the valley of y^e sonnes of hinon. He was a sojcerer: he regarded the crynge of byrdes, vied in chauntementes, and mayntayned workes with sp^{er}ites, & sears of sojournes: and wtholp^{er} moche euill in the syght of y^e Lord to angre hym wthall.

111. 11. 11. 11.

111. 11. 11. 11.

And he put the h^{er}ned ymage and ydol which he had made in y^e house of God. Of which he ase God had sayde to Dauid and to Salomon hys sonne: in this house and in Ierusalem, whych I

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have chosen afore all the trybes of Israel, * wyl I put my name for ever, and wyl no more brynge the seate of Israel from the lande which I have ordeined for your fathers. If so be that they wil be diligent, and do all that I have commaunded them in all the lawe and statutes, and ordinaunces by the hande of Moyses. And so Manasse made Juda and the inhabitants of Jerusalem to erre, and to do worse then the heptiden whome the Lord destroyed befoze the children of Israel. And the Lord spake to Manasse and to his people, but they wolde not regarde.

C Wherefoze, the Lord brought vpon them the capraynes of the hoste of the kynge of the Assyrians, which toke Manasse in holde, and bound hym with chaynes, and carped hym to Babilon. And when he was in tribulacion, he besought the Lord his God, and humbled hym selfe exceedingly befoze the God of his fathers, and made intercession to hym: and God was entreated of hym, and herde his prayer, and brought hym agayne to Jerusalem into his kyngdome. And the Manasse knewe that the Lord was God.

After this he buylt a wall without the cite of David, on the west side of Syon, in the valey as they come to the syth gate, and round about Ophel, & brought it vp of a very great heygth, and put capraynes of warre in all the strong cyties of Juda. And he toke awaye straunge goddes and ymages out of the house of God, and wallt the altiers that he had buylt in the mounte of the house of God, & Jerusalem, and cast them out of the cite. And he prepared the alter of the Lord, and sacrificed thereon peaceofferynges, & thanksofferynges, and charged Juda to serue the Lord God of Israel. Nevertheless, the people dyd offre still in the hyaulters, howbeit, vnto the Lord they served God onely.

D The rest of the actes of Manasse & his prayer vnto his God, and the wordes of the sears, and of them that spake to him in the name of the Lord God of Israel, behold, they are wyrtten in the saynges of the kynge of Israel. And his prayer and how that he was herde, and all his synnes, and his trespasses, and the places where he made hyaulters, and set vp groues and ymages (befoze he was meakened) behold, they are wyrtten amonge the saynges of the sears. And Manasse slept wth his fathers, and they buried hym in his owne house: And Amon his son raygned in his roume. Amon was two and thentye yere olde when he began to raygne, and raygned two yere in Jerusalem. But he dyd euyl in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to all the kered ymages, whiche Manasse his father had made and serued them, and submytted not hym selfe befoze the Lord: as Manasse his father hadde meakened him selfe. But Amon trespassed greatly. And his owne seruauntes conspyred agaynst hym, and slewe hym in his owne house. But the people of the lande slue all them that had conspyred agaynst kyng Amon. And some people of the land made Josia his son king in his roume.

C The xxxiii. Chapter.

These be the actes of the phylites, and the actes of the temple in which is founde the booke of the sears. The sears to which the phylites say counte.



Josia was eyght yere olde when he began to raygne, and he raygned in Jerusalem xxxi. yere. And he dyd that whiche was ryght in the syght of the Lord, and walked in the wayes of David his father, and bowed neyther to the ryght hande nor the lefte. In the eyght yere of his raygne (when he was yet a chyld) he began to seche after the God of David his father. And in the twelue yere he began to poure Juda, and Jerusalem from hyaulters, groues, kered ymages, and ymages of metall: and they brake downe the altiers of Baalim, euen in his presence: and other ymages, that were in greater honour then they, he caused to be destroyed. And the groues, kered ymages, and ymages of metall, he brake and made dust of them, and strowed it vpon the graues of them that had offered vnto them. And he burnt the bones of the yreastes vpon the altiers of them, and cleaned Juda and Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Symeon, vnto Asaphthall. And in the wildernesses of them, rounde aboute, he plucked a sondre the altiers and the groues, and did beate them and stampe them to powder, and beate downe all the ymages thowoute all the lande of Israel: and returned to Jerusalem agayne.

In the xviii. yere of his raygne when he had poured the lande and the temple, * he sent Saphan the sonne of Amasiah, and Maasiah the gouernour of the cytye, and Joab the sonne of Joabaz the recorder, to repaire the house of the Lord his God. And when they came to heliah the hye priest, they deliuered them the money that was brought into the house of God, whiche the Leuytes that kepte the entres, had gathered of the hande of Manasse, & Ephraim, and of al that yet remayned in Israel, and of al Juda and Ben Jamin, and of the inhabitants of Jerusalem. And they put it in the handes of the workemen that had the ouersyght of the house of the Lord: and they gaue it to the labourers that wrought in the house of the Lord: to repaire and amende the house. Euen to masons & carpenters gaue they it, to get stone and timbe for coules and for beames of the houses, which the kynge of Juda had destroyed: And the me dyd the worke saythfully.

C And the ouersers of them to courage them forwarde, were Jahath & Obadihu Leuytes, of the children of Gerar: and Secharia, & Mesullam, of the chyldren of the Cabathytes, and other of the Leuytes: whiche all coulde skyll of instrumentes of musike. And ouer the bearyers of burthens, and ouer al that wrought, in whatsoeuer workmanshipp it were, were these scribes, officers, and porters of the Leuytes.

And when they brought out the money that was brought in to the house of the Lord, heliah the priest & founde the booke of the lawe of the Lord giuen by Moyses. And heliah answered

II. CH. VII. 4
II. CH. VII. 5

II. CH. VII. 6
II. CH. VII. 7

II. CH. VII. 8
II. CH. VII. 9

red & sayd to Saphan the scribe: I have found the booke of the lawe in the house of the Lorde, and helkia gaue the booke to Saphan. And Saphan carryed the booke to the kyng, and brought the kynges word agayne, sayeng: all that was committed to thy seruantes, that do they. And they haue gathered together the monye I was founde in the house of the Lorde, and haue deliuered it into I haues of I overleas of the woake and to the handes of the wochemen. And then Saphan the scribe shewd the kyng, sayeng: helkia the preste hath gyven me a booke, and Saphan red in it befoze the kyng.

E And it fortuned, that when the kyng had herd the woordes of the lawe, he tare his clothes and the kyng commaunded helkia and Abiam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scribe, and Asaia a seruant of the kinges, sayeng: go and enquire of the Lorde for me, and for them that are left in Israel and Juda, concernyng the woordes of the booke that is founde. For great is the wrath of the Lorde that is fallen vpon vs, because our fathers haue not hepte the woordes of the Lorde, to do after all that is wyrtten in thys booke.

And helkia and they that the kyng had appoynted, went to hylda a prophete the wyfe of Shallum, the sonne of Tokath, the sonne of Haska heper of the wardrope (for he dwelte in Jerusalem within the seconde wall) and so they communed with her. She answered them: thus sayeth the Lorde God of Israel: tel ye the man that sent you to me. Euen thus sayth the Lorde beholde, I wil byng euil vpon this place, and vpon the inhabytters thereof: euen all the curses, that are wyrtte in the boke which they haue red befoze the kyng of Juda) because they haue forsaaken me, and offered vnto other goddes, to agree me with all maner workes of theyr handes therfore is my wrath set on fyre agaynst this place: and shall not be quenched. And as for the kyng of Juda whych sent you to enquire of the Lorde, so shall ye saye vnto hym: thus sayth the Lorde God of Israel, concernyng the woordes which thou hast herde.

I Because thyn heart dyd melt, and thou didest meke thy self befoze God whyle thou herdest hys woordes against this place and against the inhabytters thereof: and humbledst thy self befoze me and tarest thy clothes, and wepest befoze me that haue I herde also sayth the Lorde. Behold I wyl take the to thy fathers, and thou shalt be put in thy graue in peace, and thyn eyes shall not se all the myschance that I wyl byng vpon this place, and vpon the inhabytters of the same. And they brought I king word agayne. * Tha the kyng sent and gathered together all the elders of Juda & Jerusalem. And the kyng went vnto the house of the Lorde, and all the men of Juda, and the inhabytters of Jerusalem, and the prestes and Leuites and al the people great and smal, and the kyng byd craide in theyr eares all the woordes of the booke of the counsaile that was founde in the house of the Lorde. And the kyng stode at his standyng, and made a coue

naunt befoze the Lorde, to folowe the Lorde, and to kepe his commandementes. hys wyrttes, and his statutes, with all his herce, and with all his soule, and to fulfyll the woordes of I appoyntment wyrtten in the same booke.

And he set in theyr roume all them that were founde in Jerusalem, and Ben Jamin, and the inhabytters of Jerusalem byd accordyng to the couenaunt of the Lorde God of theyr fathers. And Josia put away al maner of abhominacyons out of all landes that pertayned to the chyldren of Israel, & brought in al that were found in Israel to worship and to serue I Lorde theyr God. And they turned not asyde from after the Lorde God of theyr fathers as long as he lyued.

The xxxv Chapter.

Josia holdeth passeouer. He freghen agaynst the kyng of Egypt, and dyed. The people demaile hym.



Ad Josia helde the * feast of passeouer vnto the Lorde in Jerusalem, & they slue passeouer in the xiiii. daye of the fyfthe moneth. And he set the prestes in theyr offyces, and ayded them in the seruice of the house of the lord, And he sayd vnto the Leuites (that taught al Israel and were sanctified vnto the Lorde) put the holy arke in the house whych Salomon the sonne of Dauid kyng of Israel byd buyde, there shall no other burthen be layed vpon your shulders: But nowe serue the Lorde your God and his people Israel. And prepare your selues by your auncient householdes and companyes, accordyng to the wyrttyng of Dauid kyng of Israel, and the wyrttyng of Salomon his sonne, and stande in the holy place accordyng to the deuision of the auncient householdes of your byethren the chyldren of the people, and after the deuision of the auncient householdes of the Leuites, kyll passeouer, and sanctify, & prepare your byethren that they may do accordyng to the word of the Lorde by the bande of Moses.

And Josia gaue to the people flockes of shepe and kyddes, all for passeouer, and for all I were present thysy thousand by sale, & thys thousand oren, & these were euen of the kynges substance. And his lordes gaue wylling the boch vnto the people and to the prestes, and vnto the Leuites helkia also, zacharia and Jehiel, rulers of the house of God, gaue vnto I prestes for passeouer offrynges, two thousand & fyre hundred shepe, and thys hundred oren: Conania and Semetahu and Bethanel his byethren, and Halabiah and Jaiel, and Josobad, rulers of the Leuites gaue vnto the Leuites passeouer offrynges, euf tyre thousande shepe, and tyne hundred oren.

And so the seruyce was prepared, & the prestes stode in theyr places, & the Leuites in theyr distinct companys at the kynges commaundment. And they slue passeouer, and the preaste spynghled the blood with theyr hande, & the Leuites pulled of the skynnes of the beastes. And they set away the burnt offrynges to gyue them vnto the people that were decayed by auncient houses, and that they shuld offre vnto the Lorde lyke as it is wyrtte in the boke of Moses. And

*iii. Regum
xviii. c.
iii. c. lxxv.*

*Rem. 14.
so byd*

erob. iiii. a.

to byd they with the oren also. And they defiled the Passouer with fyre, as the maner was. And the other dedycate beastes lod they in pottes, caulbernes, and pannes, and deuyded them amonge all the people. And afterwarde they made rebby for them selues and for the p. iustes, for the chyldren of Aaron were busied in offeryng of burnt offrynges, & the fat untill nyght, therfore the Lewites prepared for them selues, & for the p. iustes the sonnes of Aaron.

1. p. iustes. 2. xxi. a.

And the syngers the chyldren of Asaph stode in theyr standinge accorpyng to the commaundement of Dauid, and Asaph, Heman, and Jeduthun the kynge's sear: and 8 postres waited at every gate, and might not depart from theyr scrupers: for theyr hartmen the leuites prepared for them. And in all the seruice of the Lojd was prepared the same daye, to offre Passouer, and to offre burnt offrynges vpon the aultare of the Lojd, accorpyng to the commaundement of kynge Josia.

And in the chyldren of Israel that were present offred Passouer the same tyme and kepte the feast of sette hundred seuen dayes, and there was no Passouer lyke to that kepte in Israel, from the dayes of Samuel the p. iust: neither byd al the kynge's of Israel holde suche a Passouer feast as byd Josia & the p. iustes & Lewites and all Juda, & Israel that were presente, & the inhabitants of Jerusalem. This Passouer was holden in the xviij. yere of the raigne of Josia.

1. p. iustes. 2. xxi. a.

After this, when Josia had prepared the temple, Necho kynge of Egypt came vp to fight agaynst Carchamis besyde Euphrates, and Josia went out agaynst hym: which sent messengers to hym, and sayd: what haue I to do with the thou kynge of Judah? Be not thou agaynst the selfe this day: for my warre is agaynst an o ther house, and God had me make haste. Leane of therfore and meble not with God whyche is with me, lest he destrope the. Nevertheless, Josia would not turne his face from hym, but rather toke aduys to fyght with hym, & herkened not vnto the wordes of Necho out of the mouth of God, and came to fyght in the valley of Megiddo, and the hostes that hartes at kynge Josia. And the kynge sayd to his seruantes: carpe me away, for I am soze wounded. His seruantes therfore had hym out of that charret, and put him in an othe charret that they had.

2. p. iustes. 3. xxi. a.

And wher they had brought hym to Jerusalem he dyed, and was buryed in the sepulchre of his fathers. And all Juda and Jerusalem mourned for Josia. And Jeremia lamented Josia, and all syngyng men and syngyng women mourned for Josia in theyr lamentacions to this daye and made the same lamentacions and ordinaunce in Israel, and beholde, they be wyrtten in the lamentacions. The rest of the actes of Josia and his goodnes which he byd in folowynge the wyrtynge of the lawe of the Lojd, and his saynges fyrtie and last: beholde, they are wyrtten in the booke of the kynge's of Israel and Juda.

The xxxvi. Chapter.

After Josia saynges Jeremia, after Jeremia's Jeremia after Jeremia's Jeremia, after Jeremia's Jeremia. He wrote fynde all the people were carped away to Babylon and were brought agayne the thirtiye yere after by king Cyrus, of the which tallie Cypre.



And the people of the land toke Jehoahaz the sonne of Josia, & made hym kynge in his fathers stede in Jerusalem. And Jehoahaz was. xxiij. yere olde when he began to raigne and he raigned the monethes in Jerusalem.

2. p. iustes. 3. xxi. a.

And the kynge of Egypt put hym downe at Jerusalem, & merced the lande in an hundred talent of syluer, and a talent of gold. And the kynge of Egypt made Eliakim his brother kynge vnto Juda and Jerusalem, and turned his name vnto Jehoahaz: and Necho toke Jehoahaz his brother, and carped hym to Egypt. Jehoahaz was. xxiij. yere olde when he began to raigne, and he raigned. xxi. yere in Jerusalem: and byd euill in the syght of the Lojd his God.

2. p. iustes. 3. xxi. a.

Agaynst hym then came by Nabuchodonosor kynge of Babylon, and bounde hym with chaynes to carpe hym to Babylon. The kynge Nabuchodonosor also caried of the vessels of the house of the Lojd to Babylon and put them in his temple at Babylon. The rest of the actes of Jehoahaz, and his abominacions which he byd, and carued ymages that were layed to his charge, beholde, they are wyrtten in the booke of the kynge's of Israel & Juda, and Jehoahaz his sonne raigned in his stede. Jehoahaz was. xxiij. yere olde when he began to raigne, & he raigned the monethes and ten dayes in Jerusalem: and byd euill in the syght of the Lojd. And when the yere was out, kynge Nabuchodonosor sent, and fet hym to Babylon with the goodly vessels of the house of the Lojd, & made zedekia (his fathers brother) kynge ouer Juda and Jerusalem.

2. p. iustes. 3. xxi. a.

Zedekia was. xxi. yere olde, when he began to raigne, and raigned. xxi. yere in Jerusalem. And he byd euill in the syght of the Lojd his God, and humbled not hym self before Jeremia the p. iust at the mouth of the Lojd. And he rebelled agaynst Nabuchodonosor, which had receyued an othe of hym by God. But he was synned, and to hard herted to turne vnto the Lojd God of Israel. Moreover, all the rulers the p. iustes and the people trespassed moze, synnyng after all maner of abominacions of the hepten, & polluted the house of the lojd which he had halowed in Jerusalem.

2. p. iustes. 3. xxi. a.

And the Lojd God of theyr fathers sent to them, by his messengers, clypyng up by tymes and sendyng, for he had compassion on his people, and on his dwellynge place. But they mocked the messengers of God, & despyled his wordes, and mynted his p. iustes, vntill the wrath of the Lojd arose agaynst his people, and fyl there was no remedy. And so he brought vnto them the kynge of the Caldees, which slew the p. iust men with the swerde in theyr holy temple and spaced nyther younge man, mayden, olde man, nor hym that sounped for age. He gaue them all into his hande.

2. p. iustes. 3. xxi. a.

And al the vessels of the house of God bothe great

great and small) and the treasures of the house of the Lord, and the treasures of the kinge, and of his lordes: all these carried he to Babilon. And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the places thereof with fyre, and destroyed all the goodly Jewelles thereof. And the rest that had escaped of the house of the Lord, where they were bounde to hym and his children, vntill tyme that Persia had the Empire. To fulfill the word of the Lord: by the mouth of Ieremia, vntill the land had her pleasure of her Sabbothe: for as longe as she laye desolate, she kept Sabbothe, vntill seuentye yeres were fulfilled.

* And the first yere of Cyrus kinge of Persia (when the word of the Lord was spoken by the mouth of Ieremia) the Lord stirred up the spirit of Cyrus kinge of Persia, that he made a proclamation thorowout all his kingdom, and that by writing, saying: Thus sayeth Cyrus kinge of Persia: all the kingdoms of the earth hath the Lord God of heauen gyuen me, and hath charged me to buyld him an house in Ierusalem that is in Iuda. Wherefore whosoever is amonge you of all his people, the Lord his God be with him, and let hym go vp.

The ende of the seconde booke of the Chronycles.

The fyrste booke of Efozas.

The fyrste Chapter.

Cyrus smyth agayne the people that was in captiuitie, and rebuieth them their holy temple, and commaundeth them to buyld agayne the temple.



In the first yere of Cyrus kinge of Persia (that the word of the Lord spoken by the mouth of Ieremia might be fulfilled) the Lord stirred up the spirit of Cyrus kinge of Persia, that he caused to be proclaimed thorowout all his empire, and to be written, saying: Thus sayeth Cyrus kinge of Persia: The Lord God of heauen hath gyuen me all the kingdoms of the earth, and hath commaunded me to buyld hym an house at Ierusalem, whiche is in Iuda.

Whosoever nowe amonge you is of his people, the Lord his God be with him, and let him

go vp to Ierusalem in Iuda, and buyld the house of the Lord God of Israel. He is the God that is at Ierusalem. And whosoever remaineth yet in any manner of place (where he is a stranger) let the men of that place helpe hym with silver and golde, with good and cattel, besyde that whiche they willingly offer, for the house of God that is at Ierusalem.

Then gat vp the principall fathers of Iuda and Ben Iamin, and the priestes and Leuites, & all they whose spirit God had rayled to go vp, & to buyld the house of the Lord which is at Ierusalem. And all they that were about the strengthed their hande, with vessels of silver & golde, with good & cattel, and Jewels: in so much that euery one thewed hym selfe liberal. And Cyrus broughte forth the vessels of the house of the Lord: which Nabuchodonosor had taken out of Ierusalem, & had put in the house of his God. Those did Cyrus kinge of Persia bringe forth by the hande of Mithridates the treasurer, and added them vnto Desdazer the prince of Iuda.

And this is the nombre of them. xxx. chargers of gold. iii. chargers of silver. xxi. anvers. xxx. balens of golde: and of other silver vessels. iii. & x. and of other vessels. ii. All these did Desdazer carry away with hym that came vp out of the captiuitie of Babilon vnto Ierusalem.

The ii. Chapter.

The nombre of them that returned from the captiuitie.

These are the children of the laide that went vp out of the captiuitie: whom Nabuchodonosor kinge of Babilon had carried away vnto babilon: & came agayne vnto Ierusalem, & into Iuda, euery one vnto his cite. They that came to Iosababel are these: Iesua, & Nehemiah, Barania, Raclai, Harodchai, Bilan, Gispai, Biguai, Rehum Baana. This is the nombre of the men of the people of Israel. The children of Phares, two thousand, an hundred seuentie and two: the children of Serubbabab, three hundred seuentie and two: the children of Arath, seuen hundred, and fyue and seuentie: the children of the captiuitie of Moab, among the children of Iesua and Joab, two thousand, cyght hundred and twelue: the children of Elam, a thousand, two hundred, and foure and fyfty: the children of Zattu, nyne hundred, and fyue and fourety, & the children of Zaccari seuen hundred, and threescore: the children of Bani, fyve hundred, and two and fourety: the children of Sebai, fyve hundred, and thre and twenty: the children of Isigab a thousand, two hundred, and two and twenty: the children of Adoniam, fyve hundred, and fyve and fyfty. The children of Beguai, two thousand, and fyve and fyfty: the children of Joim, foure hundred and foure and fyfty: the children of Ierai of Hezekia, cyght hundred and nyntie: the children of Bezai three hundred, and thre and twenty: the children of Joia, an hundred, and twelue: the children of Hasum, two hundred and thre and twenty: the children of Sebat, fyue and nyntie: the children of Bethlehem, an hundred and thre and twenty.

i. pa. rrrbii
ii. cc. ccv. a
Daniel. a.

i. c. d. i. a.

twenty: the men of Metopha, fyve and fifty: the men of Anothoth, an hundred and cyght & twety: the chyldren of Asmaneth, two and fourtye: the chyldren of Iuriah Jarim, even the chyldren of Cyphra, and Berroth, seuen hundred & thye and fourtye: the chyldren of Haraina and Seba fyve hundred, and one and twenty: the men of Mychmas, an hundred, and two and twenty: the men of Berhel and Hay, fyve hundred, and thye and twenty: the chyldren of Sebo, two & fyfetye: the chyldren of Hagbis, an hundred and fyve and fyfetye: the chyldren of the other Elam, a thousand, and two hundred, and foure and fiftetye: the chyldren of Harin, thye hundred & twenty: the chyldren of Lodhabid, and Ono, seuen hundred and fyve and twenty: the chyldren of Jericho, thye hundred and fyve and fourtye: the chyldren of Benaa, thye thousande, fyve hundred and thye fetye.

The priestes of the chyldren of Iudaa of the house of Iesua, nyne hundred and thye and seuentye: the chyldren of Immer, a thousande, & two and fyfetye: the chyldren of Phasbur, a thousande two hundred and seuen and fourty: the chyldren of Jarim, a thousande and seuentene

The Leuites: The chyldren of Ielua, & Cadmuel of the chyldren of Hodaula, foure & seuentye. The syngers, the chyldren of Alaph, an hundred and cyght and twenty. The chyldren of s doze heper. The chyldren of Walla: the chyldren of Ater, the chyldren of Talmon, the chyldren of Akub, the chyldren of Hatira, the chyldren of Do but: all togyther an hundred and xxxix.

C The Berthims, the chyldren of Iiba, the chyldren of Alappha, the chyldren of Eabaath, the chyldren of Ceron, the chyldren of Dicha, the chyldren of Dadon, the chyldren of Lebanaa, the chyldren of Hagaba, the chyldren of Akub, the chyldren of Hagab, the chyldren of Samtai, the chyldren of Hanan, the chyldren of Syddel, the chyldren of Sabar, the chyldren of Renia, the chyldren of Razin, the chyldren of Recoba, & chyldren of Galam, the chyldren of Asa, the chyldren of Wasab, the chyldren of Bassai, the chyldren of Asua, the chyldren of Gehunim, the chyldren of Sephasim, the chyldren of Sachur, the chyldren of Hacuba, the chyldren of Barbur, the chyldren of Bazluth, the chyldren of Gehira, the chyldren of Harla, the chyldren of Barcom, the chyldren of Syfara: the chyldren of Chamah, the chyldren of Reziab, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Motai, the chyldren of Sophereth, the chyldren of Peruba, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Siddel, the chyldren of Sephariah: the chyldren of Hatil, the chyldren of Pochereth, Hozbaim, the chyldren of Ami. All the Berthims, and the chyldren of Salomons seruauntes were all togyther thye hundred nyntye and two.

D And these went up from Thelmelech, & from Thelbaela, Cherub, Iddon, and Immer. But they coude not discern the fathers house and they seed: whether they wer of Israel. The chyldren of Delaiab, the Chyldren of Tobia: The

chyldren of Recoba, fyve hundred and two and fyfetye. And of the chyldren of the priestes. The chyldren of Iudaa: the chyldren of Sacer, the chyldren of Berzelai: which toke on of s dough tres of s Berzelai the Giliadite to wyte: and was called after they name: thes soughte their euyden amonge them that had the regystrer of bysch, and were not found therein, therfore were they put from the priest hode. And Hachisabba sayd vnto them, that they shoulde not eate of the most holy, tyll they coule up a priest to weare it. Iam and Thumim.

The whole congregacion together was, xlii. thousande, thye hundred and thye scoze: besyde they seruauntes and maydens: of whome there were seuen thousande, thye hundred and seuen & thye fetye. And there were amonge them two hundred syngynge men and women. They horses were seuen hundred, and fyve and thye fetye. Their mules, two hundred and fyve and fourtye: and they camels, foure hundred and fyve & thye fetye. They asses, sixe thousande, seuen hundred and twenty. And certayn of the chiefe fathers: when they came because of the house of the Lorde, at Ierusalem, they offered them selues wyllyng to the house of God, to set in his place: & gaue gold after they habillite, vnto the treasure of s worken. lxi. thousande pices, and fyve thousand pounde of syluer: and an hundred priestes garments. So the priestes & the leuites, and a certayne of the people, and the syngers, and the porters, and the Berthims dwelt in theys cyties, and all Israel in theys cyties.

¶ The .iii. Chapter.

After the foundacyon of the temple was reued, they sacrifice vnto the Lorde.



And when s seventh moneth came, and the chyldren of Israel were now in their cities: the people came togyther (even as one man) vnto Ierusalem. And there stode vp Iesua s sonne of Joseder: and his brethren the priestes, and zojobabel the sonne of Salathiel, and his brethren, and buyled the aultare of the God of Israel, to offre burnt offrynges thereon, as it is wytten in the lawe of Moyses the man of God, and the aultare let they vpon his foekettes: for there was a fearfulness amonge them, because of the nations & landes: therfore they offered burnt offrynges thereon vnto the Lorde in s morning and at euen. And they held the feast of tabernacles: as it is wytten: and offered burnt sacrifices dayly, accordyng to the nombe and custom day by day. Afterwarde they offered dayly burnt offrynges also, and in the newe monethes and in al the feast dayes that wer consecrate vnto the Lorde, & for all them which byd (of theys owne free wyll) offer vnto the Lorde.

From the fyfte daye of the seventh moneth began they to offre burnt sacrifices vnto the Lorde: euen when the foundacyon of the temple of the Lorde was not yet layed. They gaue money also vnto the masons, & carpenters, & meat and drynke: and oyle vnto them of sydon and of Tyre, to buyng the Cedre tymber from Libanus,

mus by see unto Joppa, accordyng to the graue
that they had of Cyrus the kynge of Persia.

C In the second yere of theyr comyng vnto the
place of the house of God at Jerusalem in the se-
cond moneth began zojobabel the sonne of Ba-
lathiel, and Jesua the sonne of Josedec, and the
remnant of theyr brethren the prestes and Le-
uites, & all they that were come out of the capti-
uetye vnto Jerusalem, & appoynted the leuites
from twenty yere olde and aboue, to se that the
worke of the house of the Lorde went forwarde.
And Jesua stode with his sonnes and brethren:
and Cadmiel with his sonnes, and the chyldren
of Juda, to further the workmen of the house of
God, euen the chyldren of Henadab, with theyr
chyldren, and theyr brethren the Leuites.

And when the buylders layed the foundaciō
of the temple of the Lorde, the prestes stode in
theyr array with trompetes. And the Leuites the
chyldren of Asaph with cymbales: to praysie the
Lorde: after the maner of Dauid kynge of Is-
rael. And they sang together when they gaue
praysie & thankes vnto the Lorde, because he is
gracious, & because his mercy endureth for euer
vnto Israel. And all the people shouted loude,
in praysyng the Lorde, because the foundation
of the house of the Lorde was layed. Many also
of the prestes & Leuites and auncient fathers
whiche had sene the first house (when the foun-
daciō of this house was layd before their eyes)
theyr is a loude voyce: And many shouted with
ioye: so that the nople gaue a great sounde: in so
moche that people coulde not diserne of ioyful
sounde & gladnes, from the nople of the weeping
among the people: for the people shouted with a
loude crye: and the nople was herde farre of.

The. liii. Chapter.

Cyrus buyldyng of the temple is hyndred and lxx.

But when the aduersaries of Juda and Ben-
Jamin hearde, that the chyldren of the
captiuitie buylded the temple vnto the
Lorde God of Israel. And they cam to
zojobabel, & to the principall fathers, and sayd
vnto them: We will buylde wyth you: for we
see the Lorde your God lyke as ye do. And we
haue done sacrifice vnto hym spon the tyme of
Asohadd the kynge of Assur: which brought
vs up hyther. And zojobabel, and Jesua, and
the other auncient fathers of Israel, sayde vnto
them: it can not be, that you and we together,
shoulde buylde the house vnto our God, for we
our selues wyl buylde alone vnto the Lorde our
God of Israel, as Cyrus the kynge of Persia
hath commaunded vs.

And it came to passe, that the folke of the land
hyndred the people of Juda, and troubled them
as they were buyldyng, and byred counsailers
agaynst them, to hyndre theyr deuyce, as longe
as Cyrus the kynge of Persia lyued, vntill the
reigne of Darius kynge of Persia. And in the
reigne of Balthazar (euen in the begynnyng of
his reigne) wrote they vnto hym a complaynte
agaynst the inhabytors of Juda and Jerusalem.

And in the dayes of Artaxerxes, wrote Wi-
thaiababeel, & the other of his counsell vnto

Artaxerxes the kynge of Persia by saye wordes.
And the scripture of the letter was wyrtten in
the Syriack speche, and interpreted in the lan-
guage of the Syrians. Return the recorder and
Damasai the scribe wrote a letter from Jerusa-
lem to Artaxerxes the kynge: as it foloweth.

Then Return the recorder, and Damasai the
scribe, and other of theyr compaignes of Dina, of
Arphasath, of Tharpiu, of Persia, of Arach, of
Babylon, of Gulan, of Meda, of Elan, & other
of the people: whom the great and noble Asa-
par brought ouer: and set in the cyties of Sa-
maria, and other, that are nowe on this side the
water. This is the coppe of the letter that they
sent vnto kynge Artaxerxes.

Thy seruantes and the men that are now on
this syde the water. Be it knowen vnto thy kynge
that the Jewes which came vp from the to vs,
are come vnto Jerusalem (a cytie seditious and
frowarde) and buylde the same, and set vp the
walles therof, and laye the foundations. Be it
knownen now also vnto thy kynge, that if this ci-
tie be builded, and the walles therof made vp a
gayne, then shall not thy gyue tolle, tribute, &
custome, and the kynges pryncesse shall incurre
damage. And nowe in the meane season we haue
destroyed the temple, and wolde no longer se
thynges dishonoure. Therefore sent we oute also
and certified the kynges: that it maye be sought
in the booke of the Chronicles of thy progeny-
tours, and so shalt thou fynde in the booke of the
Chronicles, and perceyue that this cytie is sedi-
tious and noplome vnto thynges & landes, and
that they cause other also among them to rebell
of olde, and for the same cause was this cytie de-
stroyed. Therefore do we certifye the kynge that
if this cytie be buylde agayne, and the walles
therof made vp: thou shalt hereafter haue no
porcyon on this syde the water.

Then sent thy kynge an answer vnto Return
the recorder, & Damasai the scribe, & to the other of
their compaignes that dwelt in Samaria, & vnto
the other that wer be yond the water, in Belan &
Ebedeth. The letter which ye sent vnto vs hath
ben openly red before me, & I haue comaunded to
make searche: & it is founde: that this cytie of olde,
hath made insurrection agaynst thynges, & that
rebellion & sedition hath bene comitted therein.
There haue ben myghty thynges also at Jeru-
salem, whiche haue raygned ouer all countreys
beyond the water: and tolle, tribute, & custome
was gyuen vnto them: & ye pe nowe therefore
comaundement, that the same men be forbyddē
and that the cytie be not buylde agayne, till I
haue gyuen an other comaundement. Take hede
now that ye be not negligēt to do this: for why
shoulde the kynge haue harme therethowre?

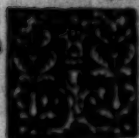
Nowe when the coppe of thynges Artaxerxes
letter was red before Return and Damasai the
scribe, and theyr compaignes, they went vp in
all the haste to Jerusalem, vnto the Jewes and
forbadde them with violence and power. Then
ceased the worke of the house of god at Jerusa-
lem: and continued so vnto the seconde yere of
Darius kynge of Persia.

The

The .v. Chapter.

At the exhortation of Aggeus and zacharye is the temple buylded agayne.

3
Eſdras



The prophetes Aggeus and zacharye the sonne of Iddo prophesied vnto the Jewes that were in Iuda, and Jerusalem: in the name of the god of Israel.

Aggeus

* Then gat vp zoſobabel the sonne of Sala thiel, and Iesua the sonne of Joſeder, and began to buyde the house of God at Jerusalem: and with the were the prophetes of God, which hel- ped them. At ſame tyme came to them Tath- nai, whiche was capayne on this syde the wa- ter, and Starbazani, & theyr companions, and ſayd thus vnto them: Who hath commaunded you to buyde this house, and to make vp these walles? Then tolde we them the names of the men that made this buyldynge. But the eye of theyr God was vpon the elders of the Jewes, that they coude not cause them to cease, tyl the matter was brought to Darius, and then they answered by letters ther vnto.

This is the copy of the lettre, that Tathnai (whiche was capayne on this syde the water) and Starbazani, & the counsailers of Apha- ſap, which were on this syde the water, sent vn to kyng Darius. And the matter that they sent vnto hym, was wyrtten thus within the lettre: Vnto Darius the kyng, al peace. Be it knowen vnto the kyng, that we went in to the lande of Judee, to the house of the great God, which is builded with mighty great stones, and beames are layed in the walles, and the worke goeth fast forth, & prospereth in theyr handes. Then ared we the elders, & sayd vnto them as it foloweth: Who commaunded you to buyde this house: and to make vp the walles thereof? We asked theyr names also, that we myght certify the, & wyte the names of the men that were theyr rulers.

iii. reg. vi. a
ii. par. iii. a

ii. reg. xxiij
9. reg. b.

But they answered vs with these wordes, & sayd: We are the seruantes of hym that is God of heauen & earth, and buyde the house that was buylded many yeres ago, * which a great kyng of Israel buylded, & set vp. But after four fa- thers had prouoked the God of heu vnto zach- * he gaue them ouer into the hand of Nabucho- donozor the kyng of Babilon, & of the Chaldees whiche brake downe this house, and carped the people awaye captiue vnto Babilon.

i. esdras

* But in the fyfth yere of Cyrys the kyng of Babilon, the same kyng Cyrys gaue commaundement concernynge this house of God, that it shuld be buylded agayne. And ſ vessels of golde and syluer of the house of God, which Nabucho donozor toke out of the temple that was at Je- rusalem, & brought them into the temple at Ba- bilon, those dyd Cyrys the kyng take out of the temple at Babilon, * and they were deliuered vnto one Hasbazar by name, whome he made capayne, & sayd vnto hym. Take these vessels and go thy way, and set them in the temple that is at Jerusalem, and let the house of God be buylded in his place. The came the same Hasbazar and layed the foundation of the house of God,

i. esdras

whiche is at Jerusalem. Hys that tyme also vntyl now hath it be in buyldynge, and yet it is not finished. If it please the kyng now ther- fore let there be scribe made in the kynges librar- y whiche is there at Babilon, whether it haue ben kyng Cyrys commaundement, that this temple of God at Jerusalem shuld be buylded, and let hym sende vs the kynges mynde concernynge the same matter.

The .vi. Chapter.

At the commaundement of Darius kyng of Persia, after the temple was buylded and dedicated, the captiues of Israel kept the feast of unleuened bread.



Then commaunded kyng Darius, and they made sarche in the librarie, euen in the place where they layed by the treasure at Babilon. * And there was founde in a coffer (in the place that is in the land of the medes) a volume, and therein was it thus wyrtten, & such a memoriale: In the fyfth yere of kyng Cyrys, gaue the same kyng Cyrys commaundement concernynge the house of God at Jerusalem, that the same house shuld be buylded in the place where they offre the sacrifices, and to ioyne the walles togyther of threſcore cuby- tes heygth, and threſcore cubytes bredth. The rowes of rough stones, & one rowe of tymber, and the expences shall be gauen of the kynges house. And let the gold and syluer vessel of the house of God, (whiche Nabuchodonozor toke out of the temple at Jerusalem and brought vn to Babilon) be restored, and brought agayne vnto the temple at Jerusalem to theyr place in the house of God.

Get you far from them therfore, thou Thah- nai capayne beyonde the water, and Starbuzani, and your counsailers and Apher Sechel, which are beyonde the water, get ye away from them. Let the worke of the house of this God alone, that the capayne of the Jewes and their elders maye buyde the house of God in his place. I haue commaunded what shall be done to the elders of Iuda for the buyldynge of the house of God, that there shall be diligent hede taken of the kynges goodes, euen of the rentes beyonde the water, and gyue vnto the men, that they be not bynded. And if they haue neede of calues, rammes, & lambes for the burnt offerynge of the God of heauen, wheate, saltre, wyne, and ople, after the custome of the prestes at Jerusalem, let the same be gauen them daily without anye delay: that they maye offre sweete sauours vnto the God of heauen, and pray for the kynges life and for his chyldren. And such a commaunde- ment haue I giuen: that what man soeuer he be that altered this worde, there shall a beame be taken from his house, and set vp, and he shall be hanged thereon, and his house shall be made a donge hyll, for the same thyng.

And the God that set his name there, destroy al kynges and people that put to theyr hand to altere, & to breake downe the house of God whiche is at Jerusalem. I Darius haue commaunded, that this be done with speede.

Then Thahnai the capayne of the country beyonde the water, and Starbozanai with their counsailers

C counsailers to whom kynge Darius had sent did they diligence. And the elders of the Jewes builded, and they prospered thow the prophesyinge of Aggeus the prophete, and zachary the sonne of Iddo: and they builded and layed up the foundacyon, accordyng to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius, and Artaxerxes kinges of Persia. And the house was finished the thyrtye daye of the moneth Adar, even in the fyrte pere of the reygne of kynge Darius.

*** And** the chyldren of Israel, the prestes, the Leuites, & the other chyldren of captiuitie held the dedication of this house of God with ioye, and offered at the dedication of this house of God an hundred oxen, two hundred rames: four hundred gootes, & for the reconcylyng of all Israel twelue hegootes: accordyng to the nombre of the tribes of Israel, and set the prestes in theyr sondy courses: and the Leuites in theyr duties offces to mynister vnto God at Jerusalem: as it is wyrtten in the booke of Moses.

D And the chyldren of the captiuitie helde passeouer vpon the fourteenth daye of the fyrst moneth, for the prestes and Leuites were purgysed, so that they were all cleane togyther, and kyllled passeouer for all the chyldren of the captiuitie, & for their brythren the prestes, & for the selues. And the chyldren of Israel whych were come agayne out of captiuitie, and all such as had separated them selues vnto them, fro the synchynesse of the hepten of the land: to seke the Lord God of Israel, byd eate, and helde the feast of vnleuened bredd seven dayes with ioye: for the Lord had made them glad, & turned the heart of the king of Assur vnto them, to strengthen their handes in the worke of the house of God, and of the God of Israel.

The vii. Chapter.

By the commaundement of Artaxerxes, Esdras taketh his companions the chyldren of Israel, and cometh to Jerusalem.



After these actes, there was in the reygne of Artaxerxes kynge of Persia, one Esdras the sonne of Saria, the sonne of Iehia, the sonne of Ballum, the sonne of Iadoc, the sonne of Abiob, the sonne of Amaria, the sonne of Saria, the sonne of Meraiob, the sonne of Ieremia, the sonne of Eli, the sonne of Buchi, the sonne of Abisua, the sonne of Phinebes, the sonne of Eleasar, the sonne of Iarob the chiefe prest. This Esdras also went up fro Babilon, & was a perfect scribe in the lawe of Moses, whych the Lord God of Israel byd gyue. And the kynge gaue hym al that he requyred because the hande of the Lord his God was vpon hym. And there wente up certayne of the chyldren of Israel: of the prestes, Leuites, syngers, porters, & of the Artchymis vnto Jerusalem, in the seuenthy pere of kynge Artaxerxes. And he came to Jerusalem in the fyfth moneth, even in the seuenthy pere of the kynge. For vpon the fyfthe daye of the fyfth moneth, began he to go up fro Babilon, & on the fyfth daye of the fyfth moneth came he to Jerusalem, because the good hande of God was vpon hym. For Esdras prepared hym

bert to seke the lawe of the Lord, & to do it, and to teache the precept and iudgement in Israel.

And this is the coppe of the letter that kynge Artaxerxes gaue vnto Esdras the prest and scribe, whych was a wyrtter of the wordes and commaundementes of the Lord, & of his statutes ouer Israel. Artaxerxes a kynge of kynge.

Unto Esdras the prest & scribe of the lawe of the God of heauen, peace & salutation. I haue commaunded, that all they of the people of Israel, & of the prestes & Leuites in my realme (whych are mynded of their owne good will to go vnto Jerusalem) go wyth the: and therfore art thou sent of the kynge & of his seuen counsailers, to vnto Iuda & Jerusalem, accordyng to the lawe of the God, whych is in thy hande. And that thou shouldest take with the syluer & golde, whych I haue & my counsailers offce of theyr owne good will vnto the God of Israel (whose habitation is at Jerusalem) & all the syluer & golde thou canst fynde in all the countrey of Babilon, with it that the people offre of theyr owne good will, and the prestes gyue for the house of their God whych is at Jerusalem.

Take thou the same, & be diligent wyth the same money, oxen, rames, and laves, with theyr meate offerynges and drynke offerynges: and thou shalt offer them vpon the auter of the house of your God, whych is at Ierusalem. And loke what it shal the & thy brythren to do with the remnant of the money, that do after the will of your God. And the vessels that are gyuen the for the ministracion in the house of the God, those deliuer thou before God at Jerusalem.

And whatsoeuer thing more shalbe nedfull for the house of thy God, whych is necessary for to spende, thou shalt receyue the charges out of the kynges treasure house. I haue Artaxerxes haue commaunded al the treasurers beyonde the water, that loke whatsoeuer Esdras the prest and scribe, in the lawe of the God of heauen, requyret of you that ye fulfill the same speedily, vntill an hundred talentes of syluer, vntill an hundred quarters of wheate, and tyll an hundred battes of wyne, and tyll an hundred battes of oyle, and salt withoute measure. Whatsoeuer also belongeth to the lawe of the God of heauen, let the same be done without any delay for the house of the God of heauen, & he be not worth agaynst the realme, & agaynst the kynge, & his chyldren.

And we certifie you: that ye haue no authoritie to requyre taxpynge and custome, & pearelyntes vpon anye of the prestes, Leuites, syngers, porters, Artchymis, and ministers in the house of the God. And thou Esdras (after the wysedome of thy God, that is in thy hande) see iudges and arbiters by my authoritie, to iudge all the people that is beyonde the water, euen al suche as knowe the lawe of thy God, and them that knowe it not: those se that ye teache. And whosoer shal not fulfill the lawe of thy God, and the kynges lawe, lette hym haue his iudgement without delaye, whether it be vnto death, or to be rootid out, or to be condemned in goodes, or to be put in prison.

W Bickard

i. Efozas.

4. d. viii.

* Blessed be the Lorde God of our fathers, which so hath inspired the kynges here, to garnish the house of the Lorde that is at Jerusalem, and hath enclined his mercy vnto me, in the presence of the kyng & his counsailers: and before all the kynges bre chates. And I was comforted (euen as the hande of the Lorde my God was vpon me) and so gathered I the heedes of Israel together, that they myght go vp wryth me.

The viii. Chapter

Of the nombre of them that returned to Jerusalem in the exiles.

4. d. viii.

These are the pynncipall fathers of them, & this is they register that went vp with me from Babylon, what tyme as kyng Artaxerxes ragned. Of the chyldren of Iobnabes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Ithai: of the chyldren of zacharia: among the chyldren of Ithar, zachary: and with hym were nombred an hundred and fyfthe men. Of the chyldren of the captayne of Ithar, Elionai, the sonne of zerabias, and with hym two hundred men. Of the chyldren of zerabias the sonne of Iobabiel, & with hym thre hundred men. Of the chyldren of Ithar, Ithai the sonne of Jonathan, & with hym fyfthe men. Of the chyldren of Elam, Ithai the sonne of Athalia, and wryth hym leuentye men. Of the chyldren of Saphatia, zerabias the sonne of Michael, and with hym foure score men.

Of the chyldren of Ithar, Obadiah the sonne of Ithai, and with hym two hundred and eghthene men. Of the chyldren of Belomith the sonne of Iosephias, and with hym an hundred and thre score men.

Of the chyldren of Ithar, zachary the sonne of Ithar, and with hym eghth and twenty men. Of the chyldren of Ithar, Ithar the sonne of Ithar, and with hym an hundred and ten men. Of the chyldren of Ithar, Ithar the sonne of Ithar, and with hym an hundred and ten men. Of the last, whose names are these: Eliphelet, Ithai & Samaiab, and with them thre score men. Of the chyldren of Ithar, Ithar, & zabud, and with them leuentye men. And I gathered them together by the water that runneth toward Abana, and there abode we thre dayes. And I looked amonge the people & the preeisten, and found there none of the chyldren of Leui. Then sent I to Elizer, to Ithai, Benecia, Elnachan, Ithar, Elnachan, nathan, zachary, and to Beniamin the rulers, and to Ithar and Elnachan, which were men of vnderstandyng, and to those gaue I commaundemente: vnto Ithar the chiefe at Casaphia, that they shulde fetch vs mynisters for the house of our God, and I tolde them what they shulde saye vnto Ithar and to his wythten the Eethimins at Casaphia.

And (thow the good hande of our God vpon vs) they brought vs a wyle man from amonge the chyldren of Ithar the sonne of Leui, the sonne of Israel: And Ithar with his son, and his wythten, euen eghthene. And Ithar, and with hym Ithar of the chyldren of Ithar, with his wythten, and they sonnes: went ye.

And of the Eethimins, whome Ithar and the mynisters gaue to mynister vnto the Leuytes, to hundred and twente of Eethimins, whiche all were named by name.

And euen there at the water, besyde Abana, I proclaimed a fast, that we myght haue our selues before our God, and seke of hym a ryght waye for vs, and for our chyldren, and for al our substance. For I was ashamed to requyre of the kyng, souldiours and hoysmen, to helpe vs agaynst the enemy in the waye: but we sayd vnto the kyng: The hande of our God is vpon all them that seke hym in goodnes, & his dominion: his violence and wrath is agaynst al them that forsake hym. So we fasted, and besought our God for this: and he herde vs.

And I toke out twelue of the chiefe preeisten: Ithar, and Ithar, and ten of their wythten with them, & wayed them the syluer & golde, and vessels that were appoynted for the house of our God, which the kyng and his counsailers, and his lordes, & all Israel that were there at hande had gyuen together. And I wayed vnto they hand thre hundred and fyfthe talentes of syluer, and in syluer vessel an hundred talentes, and in golde, an hundred talentes: twente basens of golde, of a thousande peces, and two costly ornaments of good basse, as cleare as golde: and I sayd vnto them: ye are consecrate vnto f Lord, lyke as the vessels are holy also, and the golde & syluer are gyuen of a good wyll vnto the Lorde God of your fathers. Watche ye, and hepe it: for ye shall waye it downe before the chiefe preeisten and Leuytes, & auncient fathers of Israel at Jerusalem in the treasures of f house of the Lorde. Then toke the preeisten and Leuytes the wayed syluer and golde, and vessel to byynge it to Jerusalem, vnto the house of our God. And we brake vp from the water of Abana on the tweluth daye of the fyfth moneth, to go vnto Jerusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemies, and of suche as layed waye for vs by the waye. And we came to Jerusalem, and a bode there thre dayes. But on the fourth daye was the syluer & golde and vessel wayed in the house of our God by the hand of Ithar the sonne of Ithar the preeist, & with him was Eleazar f sonne of Ithar, & with them was Ithar f son of Ithar & Ithar the sonne of Ithar the Leuytes. I cryng to the nombre & weyght of euery one, was the weyght all wrytten vp at the same tyme.

And the chyldren of the captiuitie, which were come out of prision, offered burnt offrynges vnto the God of Israel, twelue bullockes, for all Israel, syxe and nyntey rammes, leuen and leuentye lambes, twelue hegootes for a synoffryng, all to the burnt offryng of the Lorde. And they deliuered the kynges commissio vnto the kinges officers, and to the captaynes that were on this syde the water. And they promoted the people, and the house of God.

The ix. Chapter.

Certaine complacency on the people that ben returned from Ithar to God, and manyed wryth the Eethimins.

When

When these thynges were done, the rulers came to me, & sayd: The people of Israel, & the prestes and Leuites are not separated from the people of the landes (as touchyng theyr abhominacyons,) namely, of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egypcians, and Amouites. * For they haue taken the daughters of the same to them selues, & to theyr sonnes, and the holy seede is myxed with the nacions in the lande, and the bande of the princes and rulers hath ben principal in the trespass.

* And when I heard this saying, I rent my clothes and my garment, and plucke of the beere of my heed, and of my heerde, & sat mournynge. And there rested vnto me all such as feared the wordes of the Lord God of Israel, because of the transgression of the people of captiuitie. And I sat mournynge vntill the euening sacrifice. And aboute the euening sacrifice, I arose vnto my leynes, and left my clothes and my payment and set vpon my knees, and spreade out my handes vnto the Lord my God, and sayde:

O Lord God, I am ashamed, and dare not lyfte vnto my eyes vnto my God: for oure wickednesses are growen ouer our heed, & oure trespass is waxed grete vnto the heauen. Whyns tyme of our fathers, haue we bene in grete trespass vnto this day, * and because of our wickednesses haue we and our wynges bene deliuered into the bande of the kynges of the nacions, into the swerde, into captiuitie, into shame, and into confusion of face: as it is to se this daye.

And now is there a lytle and sodayne grace. ouercome come from the Lord oure God, in causing some of vs to escape, and that he may gyue vs a nable in vns holy place, and that oure God may lyght oure eyes, and gyue vs a lytle lyfe to take breath in our bondage. For we are bondemen, & oure God hath not forsaken vs in our bondage, and hath enclined mercye vnto vs in the syght of the kynges of Persia, to gyue vs lyfe, to let vp the house of oure God, and to redresse the desolation thereof, and to gyue vs a wall in Juda and Ierusalem.

And now oure God, what shall we saye after this? For we haue forsaken thy commaundementes wherch thou hast commaunded by thy seruantes the prophetes, saying: The lande vnto which ye go to possesse, it is an vncleane lade because of the fylthyneesse of the people of the landes, wherch with theyr abhominacyons haue made it ful of vncleane on euery syde. * Therefore shall ye not gyue your daughters vnto their sonnes, & theyr daughters shall ye not take vnto your sonnes, nor seche theyr peace and weale for euer, that ye maye be stronge and enioye the good in the lande, and that ye and your chyldren maye haue the inheritaunce of it for euermore.

And after that all these thynges are come vpon vs (because of our euyl dedes, and great trespasses) thou oure God hast thrust downe our wickednesses, and hast gyuen vs a deliuerance, as it is to come to passe this daye.)

And yet we turne backe agayne to let go thy

commaundementes, and make contract with the people of these abhominacyons, wherch thou not then be wroth at vs (and not without cause) tyme we be secretly consumed, so that nothyng remaine, and tyme there be no deliuerance. **O** Lord God of Israel, thou arte ryghteous, for we remaine yet escaped, as it is to se this day. Beholde also, in thy presence are we in oure trespasses, and because of it maye we not stande before the.

The x. Chapter.

The people repent and tume, and put awaye theyr strange wyues.



Ad when * Edoas prayed after this manner, & knowledged, wepte, & lay before the house of God, there rested vnto hym oure of Israel a very grete congregation of men & women & chyldren: and the people wepte very soze. And Berchania sonne of Iehiel one of the chyldren of Elam, answered: and sayd vnto Edoas: We haue trespassed against our God, and haue taken strange wyues of the people of the lande. Nowe there is hope yet in Israel concerning this thyng: For now we will make a covenante with our God, and put awaye all the wyues (such as are borne of them) accordynge to the counsaile of the Lord: & we will be in the feare of the commaundementes of our God, that we maye do accordynge to the lawe. Set the vp: for this matter belongeth vnto the: we also will be with the: be of good comforte therfore, and do it.

* Then arose Edoas: & toke an oth of the prestes & Leuites, & of al Israel, that they shoulde doo accordynge to this word: and they sware. And Edoas stode vp fro before the house of God & went into the chylde of Iohanan the sonne of Eliashib. And when he came thither, he dyd eate no bread, nor drinke water: for he mourned, because of the transgression of the people that had ben in captiuitie. And they caused a proclamation to go thorowout Juda and Ierusalem, vnto all the chyldren wherch had ben in captiuitie, that they shoulde gather them selues together vnto Ierusalem. And that whosoever cam not with in the dayes accordynge to the druple of the rulers and elders, al his substance shoulde be forsake, and he shoulde be put forth from the congregation of the captiuitie.

Then all the men of Juda and Beniamin gathered them selues together vnto Ierusalem within the dayes, euen the twente daye of the nynt moneth, and al the people sat in the strete before the house of God, and trembled because of this matter, and for the rayne. And Edoas the prest stode vp, and sayde vnto them: * Ye haue transgressed, and haue taken strange wyues, to make trespass of Israel yet more: & sell now the: soze vnto the Lord God of your fathers: & do his pleasure, & separate your selues fro the people of the lade, & fro the strange wyues. And al the congregation answered, and sayd w a loude voyce: it shalbe so: & we will do as thou sayde. But the people are many, & it is a raynye wyther, and the people are to faynte to tarpe without in the strete, neither is this a worke of

The seconde booke of

Edoas: other wyse called the boke
of Nehemia.

The fyrst Chapter.

*Nehemia butteth in hysg Nehemias
papey to God for the people.*



The wordes of Nehemia the son
of Hachalia. It fortuned in the
moneth Chislen, in the twenty
yeare, that I was in the castell
at Busan: and Hanani, one of
my brethren came to certayne
men of Juda, and I asked the
how the Jewes byd that were
delivered and escaped from the captivite, and
how it went at Jerusalem. And they sayd unto
me: The remnant of the captivite are there in
the land in great mistytune and rebuile. * The
wall of Jerusalem also is broken downe: and
the gates therof are bzent with fyre.

It fortuned, that when I herde these wordes
I late me downe and wepte, and mowened cer-
tayne dayes, and fasted and prayed befoze the
God of heauen, and sayd: O Lorde God of hea-
uen, thou greates and terribble God, * thou that
kepest covenant and mercy for them that love
the, and observe thy comaundementes: let thyne
eares hearken, I beseeche the, and let thyne eares
be ope, that thou mayest heare the prayer of thy
servauntes, which I praye now befoze the dape
and nyght, for the children of Israel thy servan-
tes, and knowledg the synnes of the chyldre of
Israel, whych we have synned agaynst the.

I and my fathers house have synned: we
have ben utterlye dyspersed from thy lawe, and
have not kepte thy comaundementes, statutes,
and lawes, whiche thou commaundeddest thy
servaunte Moses. I beseeche the, call to remem-
braunce the worde that thou commaundeddest
thy servaunte Moses, and saydest: Ye wyl trans-
gresse, and I * wyl scatze you abjode amonge
the nations. But ye turne vnto me, and kepe
my comaundementes, and do them: though ye
were cast out vnto the uttermost part of heauen,
yet wyl I gather you togeder, * wyl bypunge
you vnto the place that I have chosen, to set my
name there. They are thy servauntes and thy
people, whome thou hast delivered thowow thy
great power & in thy myghty hande. O Lorde,
I beseeche the, let thyne eares hearken to the prayer
of thy

one dape of two: for we have offended very soze
in this chynge. Let our rulers stande therefore in
all congregacions, & let al them which have take
straunge wyues in our cyties, come at fyne ap-
pointed, and let the elders of every cytie & their
iudges be wth them, all they haue turned & wyeth
of our God away for by concerning this matter.

Then were appointed Jonathan the sonne of
Habel, & Jachalia the son of Tethua over this
matter: And Hecalia & Sabachan the Levites
helped them. And the chyldre of the captivite byd
even so. And Edoas the prest, & the auncient
herdes thowow shoulde of the fathers all men
of great fame, separated them selfe, & sat them
downe in the fyfthe dape of the tenth moneth, to
examin the matter. And vntyl the fyfthe dape of
the fyfthe moneth they were finishyng the bypyness
with all the men that had taken straunge wyues.

And amonge the chyldren of the prestes there
were men foude that had taken straunge wyues,
namely amonge the chyldren of Iesus, the sonne
of Joseder and of his brethren, Wasiah, & Elie-
zer, Jarib & Gedalia, & they gaue theyr handes
therupon, that they wolde put away theyr wy-
ues, & for theyr trespasses tryng to gyue a raine
for theyr trespass. And amonge the chyldren in
Emer, Honan, and Jachalia. Amonge the chy-
ldren of Harim, Wasiah, Elia, Semeiah, Jehiel
and Elia. Amonge the chyldren of Pasbur, Eli-
denai, Wasiah, Imael, Achaneil, Josabad and
Elasa. Amonge the Levites, Josabad, Simeis
Relais, (which same is Kalichad) Parthabiah,
Juda & Eleazer. Among the syngers also Elia-
sib. And amonge the porters, Sellu, and Teli

And Eli. And of Israel. Amonge the children of
Pharhos, Remaia, Jesiah, Malchia, Giamin
Eleazar, Malchia & Saama. Amonge the chy-
ldren of Elam, Parthania, zachary, Jehiel, Ab-
di, Jerimoth and Elia. Amonge the chyldren of
zabur, Elidenai, Eliaf, Parthani, Jerimoth,
zabad, and Jachalia. Amonge the chyldren of Be-
ba, Jehodanan, Anania, zabai, and Arhailai.
Amonge the chyldren of Beni, Heculam, Eua-
luc, Adaiab, Jachub, Baal & Jerimoth. Amonge
the children of the captayne Moab, Jona, Cho-
lal, Senaia, Wasia, Parthania, Ezeiel, Be-
nui and Wanasse. Amonge the chyldren of ha-
rim: Eliezer, Jechu, Wasia, Semeia & Sime-
on, Ben Jamin, Galluch & Samaria. Amonge
the children of Israhel, Parthani, Parthabiah
zabad, Eliezer, Jerim, Wanassir, & Semei.
Amonge the children of Sani: Wadai, Amram,
Huel, Sanea, Chelubi, Sadaiah, Wanab, Wa-
remoth & Eliaf, Parthania, Parthani, Jach-
li, Sani, Beni, & Semeiah, Semeia, Nathan,
Adai, Nachnabai, Wasia, and Sani, A-
rael, Semeiah, & Samaria, Gallum, Ama-
ria, and Joseph. Amonge the chyldren of Rebo,
Jehiel, Parthania, zabad, zabina, zabai, Joel
and Sanaia. All these had taken straunge wy-
ues. And amonge the same, there were some that
had chyldren by the wyues.

**The ende of the fyrst boke of
Edoas.**

of thy seruante, and to the prayer of thy seruantes, whose desyre is to feare thy name, & let thy seruante prosper thy daye, and graunte hym mercede in the sight of thy man, for I was the hynges butteler.

¶ The ii. Chapter.

After Mothema had obtained letters of Astharettes, he came to Jerusalem, and buyde the walles.

It fortuned, that in the moneth of Nissan in the twentyeth yere of kyng Astharettes, the wyne stode before him, & I toke vp the wine, and gaue it vnto the kyng. And I was heuy in his presence. And the kyng sayd vnto me: why lokest thou so sadly, why art not specke? it is nothyng els, but that I arte heuy hearted. And I was soye afraied, and sayd vnto the kyng, God saue the kynges lyfe for euer. Howe shulde I not loke sadly, whē the cytie and place of my fathers buryall lyeth wast and the gates thereof are consumed with fyre. And the kyng sayde vnto me: what is then thy requeste? I made my prayer also to the God of heauen, & sayde vnto the kyng: yf it please the kyng: and yf thy seruante haue founde sauoure in thy sight, sende me into Iuda vnto the cytie of my fathers buryall, that I maye buyde it.

And the kyng sayd vnto me (the queene hys wyfe syttinge by hym) how longe shal thy iourney continue, and when wylt thou come agayne? And it pleased the kyng to sende me, & I let him a tyne, and sayd vnto the kyng: yf it please the kyng, let hym gyue me letters to the captaynes which are beyonde the water, that they maye carry me ouer, tyll I come into Iuda: and letters vnto Asaph the loyde of the kynges wood, that he maye gyue me tymber to make beames for the gates of the palace (which is hard by the house) and for the walles of the cytie, and for the house that I shall entre into. And the kyng gaue me accordyng to the hande of my God, whych was good vpon me. And when I came to the captaynes beyonde the water, I gaue them the kynges letters. And the kyng sent captaynes and hostmen with me.

Danabalat also the Hozonite, and Tobia a seruante (the Ammonite) hearde it, and it grieved them soye, that there was come a mā which sought the wealth of the chyldren of Israel. And I came to Jerusalem, and was there thre dayes & I gat me vp in the nyght season, and a few men with me, neyther tolde I anye man, what God had gyue me in my dert to do at Jerusalem, and there was not one beast with me, save it that I rode vpon. And I departed in the nyght by the valley porte, before the draggon wel, and to the donge porte, and conspyed the walles of Jerusalem howe they were broken downe, and the postes thereof consumed with the fyre. And I went ouer vnto the well porte, and to the kynges conduyte, and there was no roume for the beast that was vnder me to passe. Then wente I on in the nyght by the broke syde, and conspyed the wall, and turned backe, and came home agayne by the valley porte.

And the rulers knewe not wher I wente

or what I dyd, neyther dyd I as yet tell it vnto the Jewes, to the priestes, to the noble men to the rulers, & to the other that laboured in the worke. Then sayd I vnto them: ye se the myserte that we are in, how Jerusalem lyeth waste, & how the gates thereof are burnt with fyre: come therefore that we maye buyde by the wall of Jerusalem, & that we be nomore a rebuke. And I told them of the hande of my God, (that it was gratious ouer me) & the kynges wordes that he had spoken vnto me. And they sayde: let vs get vp, and buyde: & they strenghted theyr hande to good.

But when Sanabalat the Hozonite, & Tobia the seruante (an Ammonite), and Gelim the Arabian herde it, they laughed vs to scoone and mocked vs, and sayd: what is this that ye do? Well ye fall awaye from the kyng: Then answered I them, and sayd: the God of heauen, he it is that hath graunted vs prosperite: and we be his seruantes. Let vs get vp and buyde. As for you, ye haue no portion nor ryght, nor remembraunce in Jerusalem.

¶ The iii. Chapter.

The nombre of them that buyded the walles.

As Eliab the hye priest gat hym vp with his brethren the priestes, & they buyded the shepegate. They repayred it, and set vp the doores of it: and vnto the towre Dea repayred they it, & vnto the towre of Hananel. Next vnto him also buyded the men of Jericho. And besyde hym Sachur the sone of Amri. But the fyfthe porte dyd the chyldren of Manna buyde, which also layed the beames thereof, & set on the doores lockes, and barres of it. And next vnto him buyded Meremoth the son of Uria, the son of Pahoz: and next vnto them buyded Meshulā the sonne of Barachia the sonne of Gheselabel: and next vnto him buyded Jador the son of Sana. And next vnto him buyded they of Thekoa. But the greafe men were amonge them, put not their neckes to the worke of their Lord.

The olde gate buyded Jchoiada the sonne of Paseah, & Meshulā the sonne of Besodja, they layed the beames thereof, & set on the doores lockes & barres of it. Next vnto them buyded Melatiah of Sibeon & Jodon of Merano, me of Sibeon, & of Mispa, where he that was captain on this syde the water had a mansion. Next vnto hym buyded Miel the sonne of Harabiah the gold smyth. Next vnto hym also buyded Harnania the sonne of Harahim, & they repayred Jerusalem vnto the wyde well. Next vnto them buyded Rappah the son of Hur, the ruler of the halfe parte of Jerusalem. Next vnto hym buyded Jedaia the sonne of Harumaph ouer agaynst hys house: & next vnto hym buyded Harnū the sone of Hasabnia. But Meshia the sonne of Hartim & Hasub the son of the captayne of Moab buyded the other pece, and the towre besyde the fornares. Next vnto hym buyded Shallum a syn-gers sonne, the ruler of the halfe parte of Jerusalem, he and his daughters.

The valley gate buyded Hanum, & the city of Jonoa. They buyded it, & set on the doores lockes.

ii. Edoas

¶ The .iii. Chapter

The burthens of Jerusalem is hyndred and let, but the Jewes buy the it, being readye hearted, lett theye enemyes quyle invade them.

lockes & barres therof, and a Cubyted on the wal, vnto the donge porte. But the donge port buylded Weichiah the sonne of Rechiab, the ruler of the fourth parte of Bethcharem: he repayed it, and set on the doxes, lockes & barres therof. But the well gate repayed Shallu the sonne of Chothobah the ruler of the fourth parte of Githpa he buylded it, and layed the beames, and set on the doxes, lockes and barres therof, and the wal vnto the poole of Siload by the kinges garde, and vnto the steeppes that go downe fro the cite of Dauid. After him buylded Shehemiah the sonne of Ithob: the ruler of the halfe parte of Bethsur, vntyl the other syde ouer agaynst the sepulchres of Dauid, and to the poole that was repayed, and vnto the house of the myghtye.

¶ After hym buylded the Leuytes, Reham the sonne of Bani, and next vnto hym buylded Hasabiah the ruler of the halfe part of Ieriah in hys quarter. After hym buylded thei brethren: Banai the sonne of Benadab the ruler of the halfe parte of Ieriah: and after him buylded Ezer the sonne of Iesua the ruler of Githpa the other pece barde ouer agaynst the goinge vp to the house of the ordinaunce that was in the corner. Agayne, after him buylded the sonne of Zachai of indignacyon, & repayed the other pece fr the turninge corner, vnto the doore of the house of Eliashib the hye priest. And after him also buylded Weerimoth the sonne of Aza the son of Hacer, the other pece fr the doxe of the house of Eliashib, even as longe as the house of Eliashib extended. After hym buylded the prestes, the men of the playne. After hym buylded Ben Jamin and Halub ouer agaynst thei house, and after him wroughte Aaria the sonne of Masia, the sonne of Anania, next vnto his house. After hym also buylded Benim the sonne of Hanadab the other pece, from the house of Aaria vnto the turninge of the wall, and vnto the corner.

¶ After hym buylded Bala the sonne of Aisai, ouer agaynst the corner & the hygh towre which lyeth out ouer from the hynges house, that was beynde the court of the prison. After hym buylded the sonne of Shorbon (as for the Serdinims they dwelt in the stronge holde vnto the watergate, towarde the east, & to the towre that lyeth out.) After him buylded they of Echeua & other pece ouer agaynst the great towre, that lyeth outwarde, vnto the wall of the stronge holde.

¶ But from aboue the hoyle gate forth buylded the prestes, euery one ouer agaynst his house. And after them buylded Iabon the sonne of Immer ouer agaynst his house. After hym buylded also Semetia the sonne of Merhania the keeper of the eastgate. After hym buylded Hanania the son of Seicmia, & Hamun the sonne of Ialah & syet the other pece. And after hym buylded Meshullai the son of Serachia ouer agaynst his house. After hym buylded Valachia the goldsmithes sonne, vntyl the house of the Serdinims, and of the marchauntes ouer agaynst the gate Weichah, & to the parlour in the corner. And betwene the parlour of the corner vnto the wepogate buylded the goldsmithes and the marchauntes.

¶ At that tyme Hanabaiat hearde that the Jewes builded the wal, he was wroth in hym selfe, & toke great indignacion, & mocked the Jewes, & sayde before his brethren and the souldoyers of Samaria: what do these impotent Jewes: wyl the heathen suffer them? Shall they offer? Shall they perforce it in one daye? Shall they make stones whole againe that are brought to dust & brayle? And Tobiah the Ammonite was beynde him, and sayde: Though they buyde, yet yf a fore go vp, he shall breake downe theyr stony wall. Heare (O our God) for we are despised: turne their shame vnto theyr owne heed, and gyue them ouer into delpyng in the lande of theyr captiuitie. Couer not theyr wyckednesse, and let not theyr syn be put out in thy piensence: for they haue prouoked the vngyders. And so buylded we the wal, & it was topped hole togyther, vnto the halfe heygth therof. And the people were mynded to labour.

¶ And it fortuned, that when Hanabaiat, and Tobiah, & the Arabians, Ammonites, & Adobites hearde that the walles of Jerusalem were made vp, & that the gappes began to be stopped they were very wroth, & conspyred also togyther to come & fight agaynst Jerusalem, & to make the people an hyndsaunce therein. Nevertheless we made our prayer vnto our God, & set watchme by them, which buylded day and nyght ouer agaynst them. And Iuda sayde: the strength of the beargers is to feble: and there is yet moche more moztie, & we are not able to buyde on the wall. And our aduersaries sayde: they shall not know neyther se, tyll we come in the myddes amonge them & slay them, and hynde the worke. But it fortuned that when the Jewes (which dwelt beynde them) came, they told vs as good as ten tymes: that in al places where ye go vnto, they are appoynted to fall vpon vs. Therefore let Iude the people after thei hyndes with thei swerdes, speares and bowes beneth in the lowe places beynde the wall, and Ioshed, and gat me vp: and said vnto the chiefe men, to the rulers, and to the other people, be not ye afrayed of them: * But thynke rather vpon the great Lord, which ought to be feared, and fyght for your brethren, your sonnes, your daughters, your wyues, and your houses. Nevertheless, it chaunced that whil our enemyes herde that we had gotten woide of it, God broughte theyr counsell to nought: and we turned all agayne to the wal: euery one vnto hys labour. And fro that tyme forth it came to passe that the halfe parte of the yonge men dyd the labour, and the other halfe parte of them held the speares, shylles, bowes, & bestplates: and the rulers stode beynde al the house of Iuda, whiche buylded on the wal, & bare burthens from those that laded them. With one hande dyd euery one worke: and with the other helde hys weapon. And euery one that buylded, had hys swearde gyde by hys chynghe, and so buylded they. And the trumpet blew beynde me.

And

D And I sayd vnto the principal me, to the rulers, and to the other people: the worke is great and large, and we are separated vpon the wall, one farre fro an other. Loke in what place therfore ye heare the noyse of the trompet, resorte ye thither vnto vs, and our God shall syght for vs: and we will be labouryng in the worke. And the halfe part of them helde the speares fro the morning hyng: til the starres came forth. And at the same time sayd I vnto the people: every one abyde by his seruaunt at Jerusalem, that in the night season we may watch, and labour on the day tyme. As for me & my brethren, my seruauntes and the men of the watch (which were behynde me) we put neuer of oure clothes, no more then the other dyd they: harnesse, save only bycause of the water.

The v. Chapter.

The people are vexed with hunger. He requyryth not the hyng of a captayne.

Ad there arose a greate complainnt of the people, and of they: wyues agaynst they: brethren the Iues. For there were some that sayde: our sonnes and daughters and we are to manye therfore will we take coine for them, that we maye eat and lyue. Some also there were that sayd: let vs set our landes: vineyardes & houses to pledge & take by coine in the dearth. But some there were that sayd: let vs bozowe money for the hynges tribute: and that vpon our landes and vineyardes. Beholde, our bodies as the bodies of our brethren, & our chyldren as they: chyldren: els shuld we subdue our sonnes and daughters vnto bondage, and some of our daughters are subdued vnto bondage already and no strengthe is there in our handes, and other men haue our landes and vineyardes.

B And when I harde they: complainnt & suche wordes, it displeased me sore, and I aduised so in my mynde, that I rebuked the counsellors, and rulers, & sayd vnto them. Every one of you is to chargeable vnto his brother. And I brought a greate congregation agaynst them, and sayde vnto them: we (after oure abilitie) haue bought our brethren the Jewes, which were solde vnto the heathen. And will you sel your brethren agayne vnto the heathen, after that they haue ben solde vnto vs? Then helde they they: peace, and coude fynde nothyng to answer.

C And Achemia sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, bycause of the rebuke of the heathen that are our enemies? And my brethren, and my seruauntes do lend them money and coine: but as for vsury let vs leane it. Therfore, this same day I praye you that ye restore them they: landes agayne they: vineyardes, oyle gardens, and their houses, and remyt the hundred parte of the mony of the coine, wyne and oyle that ye haue donne of them. Then sayde they: we will restore them agayne, and will requyre nothyng of them: and will do as thou hast spoken. And I called presbyters, & toke an oth of them, that they shuld do so. And Iooke my lappe, & sayde. God make out every man after the same maner from his house

& labour that mayntayneth not this worke: and thus be he shalke out, & dyde. And al the congregacion sayd: Amen, & prayed the Lord: And the people dyd so. And from the tyme forth that (the hyng) commytted vnto me to be a captayne of them that were in the land of Iuda cul fro .xx. yere vnto the .xxii. yere of hyng Artbarestus, (that is .xii. yere) I with my brethren liued not of such substance as was giuen to a captayne. For the olde captaynes that were before me, had bene chargeable vnto the people, & had taken of them byed and wyne, & .xl. species of synner: yea, & they: seruauntes had oppressed the people. But so dyd not I, & that bycause of the feare of God. But I laboured also in the worke vpon the wall, & bought no lande. And all my seruauntes came thither together vnto the worke. Wherouer there were at my table an .c. and .l. of the Jewes & rulers, which came vnto me fro among the heathen that are about vs. And there was prepared for me dayly an oxe, & syre chosen shepe, & vyders, & euer ones in .x. dayes a great summe of wyne. Yet requyred not I the hyng of a captayne, for the bondage was greuous vnto the people.

* Thynke vpon me my God vnto the best, as cōsyng to all that I haue done for this people.

The vi. Chapter.

The buydyng is yet agayne hyndred and let.

Ad when Sanabaiar, Tobiah, and Sersem the Arabian, & the other of our enemies herde that I had buylded the wall, and that there wer no mo gappes therein (howbeit, at the same tyme had I not daged the dozes vpon the gates) Sanabaiar & Sersem sent vnto me, saying: come that we may mete and take counsell together in the bylages that are in the plaine of the cytie Dno. Acuerdprell, they thought to do me euill. And I sent messengers vnto the, saying: I haue a greate busynesse to do, & I can not come downe. The worke shuld stand styll, if I were negligent, & came down to you. Howbeit, they sent vnto me as good as foure tymes after the same maner. And I gaue the the same answer. Then let Sanabaiar his seruante a tyne vnto me the fyfth tyme, in an open letter in hyndred & thre was writen: it is to be the deare of Sersem hath sayd it, that I and I Iues thynke to rebel, for the which cause I buylded the wall that I may be they: hyng in these matters, & hast ordeyned the prophetes to preache of the at Jerusalem, and to saye: he is hyng of Iuda.

And now shal this come to the hynges eares, come now therfore, & let vs take our counsell together. And I sent vnto him, saying: there is no such thyng done as thou sayest: for thou saynest them out of thyne owne hert. For they were all mynded to make vs a trapped, saying: they shall withdraue they: handes fro the worke, that it shall not be finished. Howbeit, I strenghted my hande the more. And I came to the house of Semeta the soune of Dalaias the soune of Orberabeel, & he had shut hym selfe wpythin, & sayde: let vs come together into the house of God, cul vnto the myddes of the temple, & shut the dozes of the temple, for they will come to slay the people, cul in the night will

ii. Eloxas.

they come to put the to death. And I sayd: Shuld any such man as I speake who is that, being as I am, that will go into the temple, to saue hym selfe: I will not go in.

C And I perceyued, that God had not sent hym. Yet spake he prophete vpon me, neuertheless, Tobiah and Sanabalar had hyed hym for money. Therefore toke he the moneye, that through feare I shulde so do, and spake: that they myght haue an euill reporte of me, to blasphemie me. My God thynke thou vpon Tobiah & Sanabalar accordeynge vnto these theyr wordes, and of the prophet Aodias, & of the other prophetes that wolde haue put me in feare.

D And the wall was synplyshed on the fyue and twenty day of the moneth Elul, in two & fyftee dayes. And when all our enemyes herde thereof, al the heathen that were about vs, were asfayed, and their courage fayled them. And they perceyued, that this worke came of our God. And at the same tyme were there many of the chiefe of Iuda whose letters went vnto Tobiah & agayne from Tobiah vnto them (for there were many in Iuda, that were sworne vnto hym, for he was the sonne in lawe of Serchania, the sonne of Arab, and his sonne Jedonathan had the daughter of Helisai, the sonne of Barachia, & they spake good of him befoze me: & tolde him my wordes) and Tobiah sent letters to put me in feare.

The vii Chapter.

After the wall was synplyshed, in the marche appoynted. Every that returned from the captiuitie are nombred.

A And when the wall was buylded: I hanged on the doores also, and the porters, spengers & Leuites were appoynted. And I commaunded my brother Hanania and Hanania the ruler of the castell at Jerusalem: for he was a faythful man, and feared God more then byd many other. And I sayd vnto them: let not the gates of Jerusalem be opened, vntyl the sunne be whole. And whyle they were standyng in the watch, they shut the doores, and barred them. And we appoynted certayne cytyzens of Jerusalem, to be watche men, euery one to kepe his watche, and euery one to be ouer agaynst his house. As for the cytie, it was large of roume and greute: but the people were fewe therein, and the houses were not buylded.

B And my God gaue me in my heart, that I gathered togyther the principal men, & the officers and the people, to nombre them: and I founde a register of the nombre of them: which came vp befoze out of the captiuitie: and founde wyrtten therein: these are the sonnes of Ilande that went vp fro the captiuitie of scarping away (whom Nabuchodonosor the kynge of Babylon had brought away) and came agayne to Jerusalem & Iuda: euery one vnto his cytie. They whiche came wth Jobababel are these, Iesua, Achemia, Alariah, Raamia, Rathmam, Barbocher, Belsai, Wesperath, Bequat, Rabi & Saanah.

C This is the nombre of the men of the people of Israel. The chyldren of Pharoas were. ii. an hundred and two & seuentie, the chyldren of Shaphatiah, the hundred & two & seuentie: the chy-

ldren of Arab. vi. C. & iii. the chyldren of the captayne of Moab amonge the chyldren of Iesua, & Joab, two thousande, cyght hundred & cyghtene the chyldren of Elam, a thousand, two hundred and foure & fyfty, the chyldren of Iathua, cyght hundred and fyue and forty: the chyldren of Zachai, seuen hundred and thre scoze, the chyldren of Banui, fyue hundred and cyght and forty: the chyldren of Sebat, fyue hundred and cyght and twenty: the chyldren of Agad, two thousande, thre hundred and two and twenty: the chyldren of Aboniam, fyue hundred thre scoze and seuen the chyldren of Bequat, two thousande thre scoze and seuen: the chyldren of Abin, fyue hundred, and fyue and fyftee: the chyldren of Ater of Jezekia, cyght and nyntie.

The chyldren of Iasom. iii. C. and xxviii. the chyldren of Belsai. iii. C. and xxi. the chyldren of Hariph, an hundred and twelue: the chyldren of Sibeon, nyntie and fyue: the men of Serbiehem and Aethophab, an hundred fourescoze and cyght: the men of Anathoth, an hundred & cyght and twenty: the men of Beth Asmauth, two and forty: the men of Harath Jarim, Cepthra and Beeroth, seuen hundred & thre and fourety: the men of Ramah and Seba, fyue hundred and one and twenty, the men of Michmas, an hundred and two and twenty: the men of Bethel and Ai, an hundred and thre and twenty: the men of Bebo, an hundred and two and sixty the chyldren of the other Elam, a thousand, two hundred and foure and fyfty: the chyldren of Harim, thre hundred and twenty: the chyldren of Jericho, thre hundred and fyue and forty: the chyldren of Lodbaid and Ono, seuen hundred, and one and twenty: the chyldren of Sanaa, thre thousande, nyne hundred and thryftee.

E The prestes. The chyldren of Jedatiah of the house of Iesua, nyne hundred and thre & seuentie the chyldren of Immer, a thousand and two and fyfty: the chyldren of Phasbur, a thousand, two hundred and seuen and forty: the chyldren of Harim, a thousande and seuentene.

The Leuites. The chyldren of Iesua of Cadmiel, and of the chyldren of Hodnah, foure and seuentie. The spengers: The chyldren of Iasaph, an hundred and cyght and forty. The porters: The chyldren of Salum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub: the chyldren of Harita, the chyldren of Sobai, al togyther an hundred and cyght and thryftee.

The Aethynims. The chyldren of Ziba, the chyldren of Hasupha: the chyldren of Tebahorb, the chyldren of Cecos: the chyldren of Sia, the chyldren of Phadon: the chyldren of Lebanah: the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan: the chyldren of Sidel: the chyldren of Sader: the chyldren of Kezia, the chyldren of Resin: the chyldren of Becoda: the chyldren of Galam: the chyldren of Gila: the chyldren of Phasab, the chyldren of Belsai, the chyldren of Menim, the chyldren of Sephusim, the chyldren of Sachur, the chyldren of Machupha, the chyldren of Machur, the chyldren of Bazuth, the chyldren of Wehida, the chyldren of Barfa, the chyldren of Barrog.

of Barcos, the chyldren of Siffera: the chyldren of Chamah, the chyldren of Azziah, the chyldren of Hattipha.

The chyldren of Salomons seruantes, the chyldren of Dorai: the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Barcon, the chyldren of Siddel, the chyldren of Saphatiah, the chyldren of Hattipha, the chyldren of Dochereth of zabaim, & chyldren of Amon. All these Aethenims, and & chyldren of Salomons seruantes, were the hundred, nynetye and two.

And these were also of Thel, Yela, Thel Harfa, Cherub, Adon, & Immer: but they could not be we they fathers house, nor they sede, & that they were of Israel. The chyldren of Walaiah: the chyldren of Thooia, and the chyldren of Rechoda. fyre hundred and two and fourtye.

And of the prestes the chyldren of Saphatiah: the chyldren of Hacos, & chyldren of Bersilai: which toke one of the daughters of Bersilai the Gila bite to wyfe, and was named after their name. These sought they wyfynge in the register of their generacō, but they were not founde, therefore they were put from the presthode. And Hattisara sayd vnto them: that they shoulde not eate of the most holy, till there came vp a prest whiche shoulde be of Aum and Thamin.

And so the hole congregatyon together was two and fourtye thousande, the hundred & thre scoze, besydes they seruantes and maydens, of whom there were vii. thousand, the hundred and xxxvi. And they had two hundred & xlii. syngynge men and women. They doles, sent hundred and fyre and thrytye, and they mules two hundred and fyue and fourtye. The camels four hundred and fyue and thrytye: fyre thousande, seuen hundred and twentye asses.

And certayne of the auncient fathers gaue vnto the worke. Harbisatja gaue to the treasure a thousande pieces of golde, fyfthe balers, fyue hundred and thrytye Dyrastes garmentes. And some of the chiefe fathers gaue vnto a treasure of & worke, twenty thousand peces of gold and two thousand and two hundred ponde of syluer. And the other people gaue twenty thousande peces of golde, and two thousand ponde of syluer, and thre scoze and seuen prestes garmentes. And the prestes and Leuites, the porters and the singers and the other of the people and the Aethenims & all Israel, dwelt in they cities. And the seuenth moneth came, and the chyldren of Israel were in they cities.

The viii. Chapter.

Celcias gathered together the people, & ready to them the law. They kept the feast of tabernacles in boches.

And al the people gathered the selues together: as one man, in the strete that was before the watergate, and they sayde vnto Eldras the scribe, that he shoulde fetch the boke of the lawe of Moyses, whych & Lozde commaunded to Israel. And Eldras the preste brought the lawe before the congregacion both of men and women: and all that coulde under-

stande bydderhen vnto it, vpon the first day of the seuenth moneth, and he redde therein, in the strete that was before the watergate (from the moynynge vntill the noone dape) before men & women that byd harken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Eldras the scribe stode vpon an hye pulpyt of wood whych they had made for & preachinge, and besyde hym stode Warbarthia, Sema, Anania, Aritah, Helkia, and Maaseria on his ryght hande, and on his lefte hande stode Bedaia, Misael, Malchia, Hasum, Halebada-na, Zachari, and Heculam.

And Eldras opened the boke before all & people, for he stode aboue all the people: And when he opened it, all the people stode vp. And Eldras prayd the Lozde the great God. And all the people answered: Amen, Amen, with theyr handes vp, and bowed them selues, and worshypped the Lozde fallynge downe vpon theyr faces to the grounde. And Jesua, Baam, & Raiah, Jamin, Acub, Sebatbai, Hadata, Maasla, Celita, Azaria, Jozabad, Hanan, Belata: & the Leuites caused the people to gyue bede vnto the lawe, and the people stode in theyr place. And they red in the boke of the lawe of God by synctlye and plainly, so that men understode the thing that was red. And Aethimiah (which is Harbisatja) and Eldras the prest and scribe and the Leuites that caused the people to take bede, sayde vnto all the people: this dape is holy vnto the Lozde your God: he not you say, and wepe not. For al the people wepte, when they hearde the wordes of the lawe.

And he sayde vnto them: go your way and eate of the fat, and drynke the wyne, and sende part vnto them also that haue not prepared the selues: for this dape is holy vnto our Lozde, be not ye soze therfore: for the ioye of the Lozde is your strength. And the Leuites stilled al the people, and sayde: holde your peace, for the dape is holy, wepe not ye your selues. And al the people went theyr waye to eate and drynke, and to sende parte vnto other, & to make great myrthe because they had understode the wordes that were declared vnto them.

And on the nexte dape were gathered together the chiefe fathers amonge all the people and the prestes and Leuites, vnto Eldras & scribe that they myght understande the wordes of the lawe. And they founde wyrtten in the lawe, (whiche the Lozde had commaunded by Moyses) that the chyldren of Israel shoulde dwell in boches in the feast of the seuenth moneth, and & they shoulde cause it to be declared and proclaimed in all theyr cities and thowowout Jerusalem, saying: go forth vnto the mount, and fetch the olyuebranches, pinebranches, myrtbranches, Palmebranches, and branches of the cheke tree: to make boches, as it is wyrtten.

And so the people went forth, and set them & made them boches, eueryc one vpon the rofe of his house, and in theyr courtes, and in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim.

And

Leuit. xxiii. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

Leuit. xxiii. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

Leuit. xxiii. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

ii. Elozas

And at the congregacion of them that were come
agayne out of captiuitie made bother, and sat
vnder the bother: for during the tyme of Iosua the
sonne of Nun vnto this daye, had not the chyl
dren of Israel done so, and there was very great
gladnesse. And euery daye from the first day
vnto the last, and so: as in the booke of the law
of God. And seuen dayes helde they the feast, &
on the eighthe daye they gathered together, ac
cording vnto the maner.

Chapter 11

**THE people repent, and forsake their strange turns.
 They cry for the benefits of God, and the fountains
 of the people.**

1
In the .xliiii. day of this moneth came
 the children of Israel together againe with
 fasting and clothes and earth vpon the
 and they that were of the seed of Israel were le-
 perated, from all the straunge children, & stode
 and knowledged they synnes and the wyched-
 nesses of they fathers, and stode vp in the place
 and red in the booke of the lawe of the Lord their
 God foure tymes on the day, and they knowle-
 ged and worshipped the Lorde they: God four-
 tymes on the day. And the Leuites stode on hye
 namely Iesua, Bani, Cadmiel, Nabaniab, Eui,
 Nababiah, Bani and Canani, & cryed loude
 vnto the Lorde they: God. And the Leuites,
 Iesua and Cadmiel, Bani, and Nababiah, Ne-
 rechia and Nodia, Nabania & Phathabiah sayde:
 stande vp, and prayse the Lorde poure God for
 euer: and let thankes be giuen vnto the name of
 the glorie, whiche excelleth all thankesgyuyng
 and prayse Thou arte Lorde alone. Thou hast
 made heauen, and the heauen of all heauens,
 with all they: hooste, the earth: and all thyng-
 es that are therein, the see and all that is ther-
 in, and thou preseruest them all, and the hooste
 of heuen worshippeth the.

B Thou arte the Lorde God, that hast chosen
Abra, and broughtest him out of Chalde-
a, and calleddest hym Abraham, and found-
dest his hart faythfull before the *, and madest a
covenante with hym, to geue vnto hys side the
lande of the Canaanites, Hethites, Amorites,
Pheresites, Jebusites and Gerisites, and hast
made good thy woordes: for thou arte ryghte-
ous. * and hast considered the misery of our fa-
thers in Egypt, and hearde thers complainnt by
the redde, and spewed tokens and wonders vpon
Pharao, and on al his seruantes, and on al the
people of hys lande: for thou knowest that they
were petyous and cruel agaynst them, and
so madest thou the a name, as it is this daye.
And the red see dyddest thou drupe in sondre be-
foze them, so that they went thorow the myr-
des of the sea brye thodde: and their persecuters
threwest thou in to the depe (as a stone) in the
myghte waters: and leddest them on the dawe
tyme with a clowde pyller, and on the nyghte
season in a pyller of fyre to shewe them lyght in
the waye that they wente.

E *Thou camest downe also vpon mount Si-
Exod. 4. nai, and spakest vnto them from heaue, and ga-
 uest them right iudgementes, true lawes, good
 commaundementes and statutes, and declared

dest vnto them thy holy & abboth, & commaundest them pierces, ordinaunces, and lawes, by the hande of Moyses thy seruante: and* gauest them breade from heauen, when they were hungry, and broughtest forth water for them oute of the rocke, when they were thyrste: and promysedest them that they shoulde go in, & take possession of the lande: ouer which thou haddest lyfte up thynne hande for to gyue them.

But they and our fathers were psonde and hardened: so that they folowed not thy commaundementes: and wolde not obeye, neyther were myndeſulle of the wonders that thou vpreſt for them: but became obſtynate & heaſy, in ſome ch that they touned backe to theſe bondage for theyr diſobediencie. And thou my God forgaueſt, and waſt gracyous, merciful, parent and of greate goodneſſe, and forgokeſt not them.

* And though they made a molten calfe (as sayd
This is thy gods that broughte the oute of the
lande of Egypte) and dyd greate blasphemyes,
yet forsooke he them not in the wilbernesse,
accorpyng to the great mercy. * And the cloudy
pyller departed not from them on the day tyme
to leade them the waye, neither the pyller of fire
in the nyght season, to shewe them the lyght in
the waye that they went.

And thou gaueste them the good spyete to
enfourme them, & s witheldest not thy Ma-
na from the; mouth, & gaueste the water whē
they were thysyrt. Fouretye yerres longe madest
thou prouision for them in the wyldernesse, so y
they lacked nothing & the; clothes wared not
olde, and the; fete swelled not. And thou ga-
ueste them kyngdomes and nacjons, and parted
dest them accordynge to the; porcyons: so that
they possessed & the lande of sydon kyng of he-
sebom: and the lande of Og the kyng of Basan.
And the; chyldren multiplieddest thou as the
starres of heauen, and broughtest them into the
lande: where of thou haddest spoken vnto the;
fathers, that they shulde go into it, and haue it
in possession.

And the chyldren went in, and possessed the lande, * and thou subduedst befoze them the inhabitants of the lande, euen the Cananites: and gauest them into theyr handes, with theyr kynge and the people of the lande, that they might do with them what they wolde. And they wone theyr stronge cityes and a fat lande, & toke possession of houses, that were full of all maner of goodes: Welles dygged out, vyneyardes, oyle-gardens, and many fruiteful trees, and they dyd eate, and were fylled: and became fat, and lyued in welth thozow the great goodnes. Neuer the lesse they were disobeidient, & rebelled agaynst the, and cast the lawe behinde their backes and *sue the prophetes (which exhorted them earnestly, that they myght bring them agayn vnto the) and dyd greates blasphemyes. Therfoze thou gauest them ouer into the hande of theyr enemyes that vned them.

And in the tyme of theyr trouble when they
cryed vnto the: thou herdest them from heauen:
and thou shewest thy great mercy thou gauest them
saueours

saunders tobych helped them out of the hand of
they: enemies. But whē they came to rest they
turned backe agayne, to do euil before the: the
foze leftest thou them in the hande of they: ene-
myes, so that they had the dominyon ouer them
And whē they conuerred and cryed vnto the
thou herdest them from heauen, & many tymes
hast thou deliuered the according to thy great
mercy, and testifyedst vnto the that thou myght
test bynge them agayne vnto thy lawe.

¶ Notwithstandyng, they were proude, and
berkened not vnto thy commandementes, but
spined in the lawes (which yf a mā do he shal
lyue in them) and turned the thuldr away, and
were styfnecked, and wolde not heare. And ma-
ny peres dydest thou so: beare them, and testy-
fyedst vnto them thow the spyrte, euen by
hande of the prophetes: and yet wolde they not
heare. Therefore gauest thou them into the hande
of the nations in the landes. And for thy greates
mercy sake, thou hast not yettelyr consumed
them neither forsaken them: for thou art a gra-
cious and mercifull God.

¶ Nowe therefore our God, thou great God,
myghtye and terrible, thou the best couenant
and mercye, regarde not a lytle all the traouyle
that hath happened vnto vs, and our kynge,
our princes, our prestes, our prophetes and our
fathers, and all thy people syns the tyme of the
kynge of Assur vnto this day. And truly thou
art iust, in all that thou hast brought vpon vs:
for thou hast done ryghte. As for vs, we haue bene
vngodlye, and our kinges and our princes, our
prestes and our fathers haue not done after thy
law, nor regarded thy commandementes and
thy earnest exhortacions wherwith thou hast
exhorted them, and they haue not serued the in
they: kyngdome, and in thy great goodnes that
thou gauest them, and in the large and plethous
lande which thou gauest before them, and haue
not conuerted from they: wyched wykes. Be-
holde, we are in bondage this day: and so is
lande that thou gauest vnto our fathers, to en-
tope the frutes and goodnes therof, behold, there
are we bondmen. And great is the increase of it
vnto the kynge whome thou hast set ouer vs,
because of our synnes: and they haue dominyon
ouer our bodies and cattell (euen as they wyll
them selues) and we are in greates trouble. And
in all this make for a sure couenant, & wyte it,
and our princes, Leuites & prestes scale vnto it

¶ Chapter.

¶ The names of them that sealed the couenant
betweene God and the people.

¶ He sealers were Nehemiah (that is)
Hathirfatha: the sonne of Hathalia,
and Zedekia, Saraia, Iariah & Jer-
my, Phathur, Imaria, Malchia, ha-
tus, Sedaniah, Malluch, Harim, Merimoth,
and Obadiah, Daniel, Jenthon, & Baruch, Je-
sua, and Giamin, Maasia, Belgai &
Semeia: these were prestes. The Leuites were
Jesua the sonne of Azania, Benui, amonge the
chyliden of Henedab and Cadmiel. And they:
byethzen Sedaniah, Hodia, Celisa, Pelaias: ha-

nan, Micha, Rebob, and Iasabiab, Sachur,
Derobia, Sabania, Hodia, Bani and Benina

The heades of the people were, Phares, the
captayne of Moab, Elam, Jathu, & Sam Bani
Agad, Sebai, Ibonia, Segoi, Adin, Iter,
Hezekia, Ihar Hodia, Hasum, Schai, Harip, I
nathoth, and Abai, Wagobias, Gesulam he
sir, Meselabel, Zadoc, Jaddua, Phalaria, hand
Anania, Halsea, Hsania, Hasab, Halobes, Pha-
lea, Sobek, Rehum, Halsebna, Maasia, Ibia,
Jonan and Anan, Malluch, Harim, & Baana.

And the other people, the prestes, Leuites,
porters, syngers, Bethinims, and all they that
had seperated them selues from the people in
landes vnto the lawe of God, with they: wy-
ues, they: sonnes and they: daughters, and as
many as could vnderstande, and they: lordes
had rule of them, receyued it for they: byethzen.

¶ And they came to sweare and to bynde the
selues with an oth to walke in Gods lawe, wher
was geuen by Moyses the seruaut of God: and
that they wolde obserue and do according vnto
all the commandementes iudgementes and
statutes of the Lorde our God: and that we
wolde not geue oure daughters vnto the people
in the lande, neither to take they: daughters for
our ones. ¶ And if the people of the land brought
warre on the Sabbath and al maner of vitayles
to sell, that we wolde not take it of them on the
Sabbath and on the holy dayes: and that we
wolde let the seuenth yere be free, concernyng
all maner of charge.

And we decreed a statute vpon our selues to
geue perceyve the thyrde parte of a shekel to the mi-
nistracion in the house of our God, to the shew
bread, to the dailie meat offeringe, to the dailie
burntofferinge of the Sabbathes, of the newe
moones and feast dayes and to the thinges that
were sanctified, and to the offeringes of atone-
ment, to reconcile Israel withall, and to all the
dutynges in the house of our God.

And we cast the lotte amonge the prestes, Le-
uites and the people, for offering of the wood to
be brought vnto the house of our God the pene
to pere: after the houses of oure fathers: that it
myght be byente at tymes appoynted, vpon the
auter of the Lorde God, as it is wyrtten in the
lawe: and to byng the fraktynges of our lande
and the fraktynges of oure frutes of all trees:
pere by pere vnto the house of the Lorde: and the
fraktynges of oure sonnes, and of our cattell, as
it is wyrtten in the lawe, and the fraktynges of
our oxe and of our shepe, which we shuld byng
to the house of our God, vnto the prestes that
minyster in the house of our God: and that we
shulde byng the fraktynges of our dough and
our beue offeringe, and the frutes of all maner
of trees, of wyne also and of oyle, vnto the pre-
stes, to the chertres of the house of our God. And
the tythes of our lande vnto the Leuites, that
Leuites myght haue the tythes in all the cyties
of our ministracion. And the preste the sonne of
Aaron shall with the Leuites, haue also of the
tythes of the Leuites, so that the Leuites shall
byng by the tythes of they: tythes vnto the
house

ii. Edozas.

house of our god, to the store houses, and to the treasure houses. For the children of Israel, and the children of Levi that bring by the beue of seruynges of the come, wyne, and oyle, vnto the store houses, there are the vessels of the sanctuary: and the prestes that minister, and the porters and syngers, & we forsake not the house of oure God.

¶ The xi. Chapter.

Who dwelled in Jerusalem after it was buylded, and who in the cities of Iuda.

Ad the rulers of the people dwelte at Ierusalem. The other people also cast lottes, & among ten, one parte shulde go to Ierusalem into the holy cite to dwel, and nyne partes to be in the Cityes: and the people thanked all the men that were willinge to dwel at Ierusalem.

These are the headres of the lande that dwelt in Ierusalem and in the Cities of Iuda, euery one in his possession, and in theyr cityes: they of Israel, the prestes, Leuites, Retbunims, and & children of Salomons seruantes. And at Ierusalem dwelt certayne of the children of Iuda and Ben Jamin.

Of the children of Iuda: Athaiab the sonne of Aia, the sonne of zachari, the sonne of Amaia, the sonne of Sappatia, the sonne of Gabaia: the children of Phares. And Maasia the sonne of Faruch, the sonne of Chai hose, & sonne of hasata, the sonne of Adai, the sonne of Joia, the sonne of zachary, the sonne of Siloni. All these were & children of Phares that dwelt at Ierusalem, euery four hundred thyscoze and eght valeaunt men.

These are the children of Ben Jamin, Salu the sonne of Ursullam, the sonne of Ioed, & son of Bedaia, the sonne of Calata, the sonne of Maia, the sonne of Ithiel, the sonne of Ijai. And after hym Sabat, he lai nine hundred and. xxviii. And Joel the sonne of zichi had the ouersight of them: and Iuda the son of Seruna was next ouer the cite.

¶ Of the prestes: Jedaiab the sonne of Jotari, Iachin, Saraiab the sonne of Ithiel: & son of Ursullam, the sonne of zador, the son of We-rathor, the sonne of Abitob, was wyner in the house of God: and hym byethen that perfourmed the worke in the temple. viii. hundred and. xxii. And Adai the sonne of Jeroham, the sonne of Balattiel, the sonne of Amzi, the son of zachari, the sonne of Phathur, the sonne of Walchia: and his byethen these among the fathers, two hundred and two and fourtye. And Maasia the son of Israel, the sonne of Abai, the sonne of Mo-selemoth, the sonne of Immer: and his byethen were valeaunt men: an hundred and eght and twentye. And they ouersaw was zabbid a son of one of the great men.

¶ Of the Leuites, Semela the sonne of Hasub, the sonne of Aserikam, the sonne of Hasabia the sonne of Buni, and Sabathai, and Iosabad of the chefe of & Leuites, had the ouersight of the outwarde busynesse of the house of God. And Warhamiab the sonne of Micba, the sonne

of zaddi, the sonne of Asaph, was the principall to begynne the thanke synging and prayer. And Bahubia the seconde amonge hym byethen, & Abda, the sonne of Sammua, the sonne of Galai, the sonne of Jeduthan. All the Leuites in the holy cite were two hundred four scoze and four. And the porters Iud and Calub, and they byethen that kepte the portes, were an hundred and two and seuenye. As for the residue of Israel, the prestes and Leuites, they were in all the cityes of Iuda, euery one in his indureaunce.

And the Retbunims dwelt in Ophel: and Iba and Silpa was set ouer & Retbunims. The ouersaw of the Leuites at Ierusalem was Uri, the sonne of Baani, the sonne of Asabi, & sonne of Warhamia, the sonne of Micba.

Of the children of Asaph there were singers aboute the busynesse in the house of God, for it was the kynges commaundement concernyng them: that the syngers shoulde deale faythfully euery daye as was accordyng.

And Warhamia the sonne of Ursababel of & children of zarah the sonne of Iuda next & kyng in all matters concernyng the people: and theyr byllages and landes. And some of the children of Iuda that were without the townes of their lande dwelt at Mariath Arbe, and in the byllages therof: at Widon, and in the byllages therof: and at Ielabel, and in the byllages therof at Irlua, Moladah, Bethphalet in & towne of Sual, Beerseba, and in theyr byllages: at Silhelag & Mochohah, and theyr byllages: and at Enrimon, zarah, Jerimoth, zonoa, Odollam, and in theyr byllages: at Lachis and in & felde therof: at Isha, and in the byllages therof: and they dwelt fro Berseba vnto & valey of himm.

The children also of Ben Jamin, of Geba, dwelt at Wachmas, Iia, Bethel, and in theyr byllages. And at Anathoth, Rob, Ananiah, Hazor, Ramah, Serthaim, Hadid, zeboim, Rabalah, Lod and Ono, the carpenters valleie. And the Leuites had possession bothe in Iuda and in Ben Jamin.

¶ The xii. Chapter.

The prestes and Leuites whiche came by the zoiobabel vnto Ierusalem are numbered, and the wall is dedrearch.

These are the prestes and Leuites that went by with zoiobabel the sonne of Salathiel, and with Irlua, Sararia, Jeremy and Edozas, Amaria, Galuch, Hatus, Serchania, Rehum, Merinoth, Idbo, Genthai, Abia, Giamin, Maaria, Selga, Semela, Joarib, Joiaha, Salu, Amocke, Belhia and Iadria: These were the headres amonge the prestes: and they byethen in & dayes of Irlua. The Leuites were these, Irlua, Ben-nui, Cadmiel, Sarabia, Iuda, and Warhamia, which was ouer the offyce of thanke syngyng he and his byethen, Bahubia: and himni, and they byethen, were about them in & watches.

Irlua begat Ioahim: Ioahim also begate Elialib: and Elialib begat Joiaha: Joiaha begat Jonathan: and Jonathan begat Iadua. In the

the dayes of Iohachim were these þe these fathers amonge the prestes: vnder Sararia, Sararia, vnder Jeremij, Hanania, vnder Edoas, Mesulai, vnder Amaria, Jehonah: vnder Silco, Jonathani: vnder Serania, Ioseph: vnder Harim: vnder Ioua: vnder Saraioth, Helia: vnder Iddo: zachari: vnder Semthion, Mesullam: vnder Abia, zichai: vnder Miniamin, and Moabia, Bilgat: vnder Belgai, Samua: vnder Semeia, Jehonathai: vnder Ioharib, Nathanael: vnder Iadai, Ussai: vnder Belai, Belai: vnder Imoth, Eder: vnder Heichai, Halabai: vnder Iadai, Achanael. And in þe tyme of Eliashib, Iohanan and Iadua were the chiefe fathers amonge the leuites and the prestes, wyrtten vnder the regne of Darius the Persian. The chyldren of Levi, the principal fathers were wyrtten in the Chronycles vnto the tyme of Jonathan the son of Eliashib. And these were the chiefe amonge the Leuytes: Halabai, Serubai, and Iesua the son of Cadmei, and they: byerthien in they: prestes to geue praye and thankes, accordyng as Dauid the man of God had ordeyned it, one watch ouer agaynst another. Sarania, Balbukia, Moabia, Mesullam, Talmon and Ithub were porters in the watche at the chiesholdes of the gates. These were in the dayes of Iohachim the sonne of Iesua, the sonne of Iosedec, and in the dayes of Beremia the captayne, and of þe prest Edoas the Scribe.

And in the dedication of the wall at Jerusalem: they sought the Leuites out of all they: places, that they myght be brought to Jerusalem to kepe the dedicacyon & gladnesse, with thankesgeynges and syngyng with cymbales, psalteryes and harpes. And the chyldren of þe syngers gathered them selues together from euery syde out of the playne countrey about Jerusalem, and from the byllages of Netophathi, fro the house of Gilgal, and out of the coferies of Seba, and Asmauerb, for the syngers had byllyd the byllages rounde about Jerusalem. And þe prestes and Leuites were purified, and clenched the people: and the gates, and the wall.

And I brought the princes of Iuda vpon the wall, and appoynted two grete queres of men to geue thankes, whiche went on the right hande of the wall towarde the donge gate, and after them went Hosai, and halfe of the princes of Iuda, and Asaria, Edoas: and Mesullai Iuda, Ben Jamin, Semeia & Jeremij: & certayn of the prestes chyldren wyth trumpets, namely zachari the sonne of Jonathan, the sonne of Semeia, the son of Nathania, the son of Michai the sonne of zacur, the son of Asaph and his byerth, Semeia, Asarai, Malalai, Silalai, Natani, Nathanai, and Iuda & Hanani, wyth musical instrumentes of Dauid the man of God.

And Edoas þe scribe went before them and besyde the welgate, they went vpon ouer agaynst them vpon the steeptes of the cite of Dauid, at the goynge vp of the wall beyonde the house of Dauid, vnto the water gate Eastwarde.

The other quere of them that gaue thankes went ouer agaynst them, and I after them, & the

halfe parte of the people vpon the wal, beyonde the forname gate vnto the byde wall, & beyonde the porte of Ephraim, and beyonde the olde gate beyonde the sythegate, and the tower of Hanani, and the tower of Ora, vnto the drygate. And they stode stil in the pylson gate, & so stode the two queres (of them that gaue thankes) in the house of god: and I and the halfe of the rulers with me, and the prestes, namely Eliakim, Maasia, Miniamin, Michai, Elieoeni, zachary, and Hanania: wyth trompettes, and Maasia, Teremah, Eleasar, Arsi, Johanan, Melchiah, Elam, and Ser. And the syngers sang loude, haupng Iestabiah for they: ouerleas.

And the same daye they offred grete sacryfices and reioyced: for God hadde gyuen them great gladnesse, so that both the wyues & chyldren were ioyfull: and the myrch of Jerusalem was heard farre of.

At the same tyme were there men appoynted ouer the treasure houses (wherin were the beuoffrynges, the sythrynges, and the tythes) that they shulde gather them out of the felde about the cite, to destreyne them vnto the prestes and Leuytes, accordyng to the lawe: for Iuda was glad of the prestes and Leuytes, that they stode and wayted vpon the offer of they: god which is a pure offyce. And the syngers and porters stode after the commandement of Dauid and of Salomon his sonne, * for in the tyme of Dauid and Asaph, were the chiefe syngers founde, and the songes of praye & thankesgyng vnto God. In the tyme of Iosobabel, and Beremiah dyd all they of Israel, geue porcyons vnto the syngers and porters, euerye daye they: porcyon, and they gaue tythes vnto the Leuytes, and the Leuytes gaue tythes agayne vnto the chyldren of Iaron.

The xlii. Chapter.

The lath is xlv, and when they haue herde it they Capore from them all the synners.



And that daye vnto they: reade in the booke of Moyses, and the people hardened thereto, and there was founde wyrtte & þe Ammonites, & Moabites wylde neuer come into þe congregation of God, because they met not þe chyldren of Israel with breade & water: * but byed Balaam agaynst them, that he shulde curse the and our God turned the curse into a blessinge. Now when they heard þe lawe, it fortuned, that they seperated from Israel euerye one that had myrte hym selfe therein. And before this had the prest Eliashib the ouersyght of the treasure of the house of oure God, and he was hyrman to Tobia: and had made hym a great chambere: there had they afore tyme layd the offerynges frankincense, vesselle, and the tythes of corne, wyne and oyle (accordyng to the commandementes gyuen to the Leuites, syngers and porters) and the beuoffrynges of the prestes.

But in all this tyme was not I at Jerusalem: for in the xxxii. yere of Artaxerxes king of Babylon, came I vnto the hyng, and after certayne dayes obtayned I licence of the kyng to come to Ie

Esther.

to Jerusalem. And I gat knowledge that Elia-
shib dyd vnto Tobia, in that he had made hym a
chambre in the court of the house of God, and it
grieved me sore, & I call forth all the vessels of
house of Tobia out of the chambre, and comma-
nded them to cleanse the chambers. And they
broughte I agayne the vessels of house of god
with the meat offering and the incense.

And I perceyued that the porcyons of the le-
uites were not geue them, & that every one fled
to his lande, euen the Leuites and syngers that
executed the worke. The reppoued I the rulers
and sayde: whye is the house of God forsaken?
And I gathered them together, and set them in
theyr place. Then brought all Iuda the tithes
of coine and wyne, and oyle, vnto the treasurie.

And I made treasurers ouer the treasurie, euen
Soleman the priest, and Iadoc the scribe, and of
the Leuites, Iohadai, and vnder theyr hande
was Hanan the sone of zacur the sone of Ma-
than, for they were counted saythfull, & they
offre was to distrybute the porcyons vnto theyr
brethre. **E**thynke vpon me, O my God herein
& wyte not out my mercye that I haue shewed
on the house of my God, and on the offces therof.

1. 2. 3. 4. 5.

At the same tyme saw I some treyding wyne
pyelles on the Sabbath, & byngyng in beues,
and asses laden with wine, grapes, pygges, and
byngyng all maner of burthens vnto Jerusa-
lem vpo the Sabbath day. And I rebuked the
earnestly the same daye that they solde the vy-
tayles. There dwelte men of Tyre also therein
which brought fyre and all maner of ware, and
solde on the Sabbath vnto the chyldren of Ju-
da in Jerusalem. Then reppoued I the rulers in
Iuda, and sayd vnto them: what euell thyng is
this that ye do, and breake the Sabbath daye?
Wyd not your fathers euen thus, and ouer God
brought all this plage vpon vs, and vpon theyr
cite? And ye make the wrath more yet vpo Is-
rael, in that ye breake the Sabbath.

E And it foryned that when the postes of Je-
rusalem began to be darke in the enyngte before
the Sabbath, I commaunded to shut the gates and
charged, that they shuld not be opened til after
the Sabbath: & some of my seruantes let I at the
gates, & there shuld no burthe be brought in on
the Sabbath daye. Then remained the chapme
and marchauntes ones as they ouer nyght w-
out Jerusalem with all maner of wares. Then
reppoued I them sore, & sayde vnto the: why ta-
ry ye all nyght about the wall? If ye do it ones
agayne, I wil laye handes vpon you. And that
tyme forth came they nomore on the Sabbath.
And I sayd vnto the Leuites & they shuld clyse
the selues, & that they shulde come and hepe the
gates, to halowe the Sabbath daye. **E**thynke
vpon me (O my God) concernyng this also, &
spare me accordyng to thy great mercye.

D And at the same tyme saw I Jewes that ma-
ried wyues of Amod, of Ammon, and of Moab
and theyr chyldren spake halfe in the speache of
Amod, and coude not speake in the Jewes lan-
guage, but by the tonge myght a man perceyue
euery people. The I reppoued them, and cursed

them, and smote certayne men of them, & made
them bare, and toke an oth of them by God: Ye
shall not geue your daughters vnto theyr son-
nes, neyther shal ye take theyr daughters vnto
your sonnes, or for your selues. Wyd not Solo-
mon the kyng of Israel synne for suche, and yet
amonge many be yehen was there no kyng lyke
hym, whiche was dere vnto hys God, and God
made hym kyng ouer Israel: and yet neuer the
lesse, outlandyshe women caused hym to synne.
Shall we then obeye vnto you, to do all this
grate euill, and to transgresse agaynst our god
and many straunge wyues?

E And one of the chyldren of Iehoiada the son
of Eliahib the hye preeste had made a contracte
wth Manabaiat the Mozonite: but I chaied hym
frome: (O my God) ethynke thou vpon them &
despise the preesthode & the cournaunt of the pree-
st hode & of the Leuites. Thus clenst I them fro
all suche as were outlandyshe, and appoynted the
courses of the preestes and Leuites euery one in
hys offce, and to offer the wood at tymes ap-
poynted, and the fyre frutes: **E**thynke thou vpo
me (O my God) for the best. Amen.

E The ende of the seconde booke of Esdras other
wyse called: the booke of Nehemia

✠ The booke of Esther.

E The fyrst Chapter.

Thynke that Cyrus maketh a coryall feast, wherunto he quene
Maddis sayll not come, for whych cause she is dyuyned.



E Fortuned, in the dayes of Abasue-
rus, which raygned from India vnto
Ethiopia (ouer an hundred and se-
uen and twenty landes) euen in those
dayes when the kyng Abasuerus sat
on hys seate royall, whych was in Susa the
chefe cite, in the thyrde yere of his raygne, he
made a feast vnto all hys prynces and seruantes.
And the myghtye men of Persia and Me-
dia, the captaynes also and rulers of hys coun-
tries were before hym, and he shewed the
glory of his kyngdome, & the glouyous wo-
rthynesse of his greatnes many dayes longe: euen
an hundred and lxxv. dayes.

And when these dayes were expyed, the kyng
made a feast to all the people that were in Su-
sa the chefe cite, bothe vnto greete and small
seuen dayes longe in the court of the garden by
the

the kynges palace: where there hanged whete greene and yelow clothes, fastened with cordes of fyne sylke, and purple in siluer spunges, vpon pylers of marble stone.

C The benches also were of golde and syluer made vpon a pavement of grene, whete, yelow and blache marble. And they dranke in vessels of golde. And chaunged vessel after vessel. And the kynges wyne was muche accordyng to the power of the kyng. And the dysnye was so appoynted, that none shulde compell any man, for to the kyng had commaunded by the officers of hys house, that euery one shulde do, as it lyeth hym. And the quene Vasthi made a feast also for the women in the palace of Abasuerus. And on the seventh daye when the kyng was merry: after the wyne, he commaunded Achuman, Biztha, Harbona, Bigtha, Abagthan, sethar, and Charbas, the seven chamberlaynes (that had seruyce in the presence of kyng Abasuerus) to fetch the Quene Vasthi with the crowne regall into the kynges presence, that he myghte shewe the people and princes her faynes, for she was beutiful. But the quene Vasthi wolde not come at the kynges woide, by hys chamberlaynes. Then was the kyng very wroth, and his indignacyon kyndled in hym.

D And the kyng spake to the wyse men, that had vnderstandyng in the ordynaunces of the lande, for the kynges matters must be handled before all suche as haue knoweledge of the lawe and iudgemente: and the ^(these and) nexte vnto hym were Carisena, Sethar, Admata, Charis Hares, Warcena and Hamucan & seven princes of Persia and Media, which sawe the kynges face, and sat aboute in the kyngdome. What lawe (sayd the kyng) shulde be executed vpon the Quene Vasthi, because she had not accordyng to the woordes of the kyng Abasuerus, whiche he commaunded by hys chamberlaynes. And Hamucan answered before the kyng and the pynces: the Quene Vasthi had not onely done euill agaynst the kyng but also agaynst all the pynces, and agaynst all the people that are in all shandes of kyng Abasuerus: for this dede of the quene shal come abrode vnto all women, so that they shal despyse the shandes, before the eyes, and shal saye: the kyng Abasuerus commaunded Vasthi the quene to be brought in before hym, but she wolde not come. And so shal the pynces in Persia and Media, saye lyke wyse vnto all shandes & princes wher they here of this dede of the Quene: thus shal there arys to moche despytfulnesse and wrauche. If it please the kyng therfore: let there goo a commaundement from hym, and let it be wyrtten accordyng to the lawes of the Persians, and Medians (and not to be transgressed) that Vasthi come nomore before kyng Abasuerus: and let the kyng geue her kyngdome vnto another that is better then she.

E And when this commaundement of the kyng (which shalbe made) is published thowout all his empyre (which is great) al women shal holde their husbandes in honour both among great &

small. This pleased the kyng and the pynces, and the kyng dyd accordyng to the woordes of Hamucan. For he sent letters forth into all the kynges landes into euery land accordyng to the wyrtynge therof, and to euery people after the language, that euery man shoulde be lord in hys owne house. And this caused he to be spoken after the language of his people.

Chapter.

After the quene is put away, certayn goodly yonge damels are chosen out. Also, as before is called Esther, pleasyng the kyng, so is made quene. Hamucanus a pryncy counsaillor kyng Abasuerus had moche benyng to hym.

After these actes, when the dyspleasure of kyng Abasuerus was now layd, he thought vpon Vasthi, and what she had done, and what was concluded agaynst her. Then sayd the kynges seruantes that myghte vnto hym: Let there be sayde yonge virgins sought for to the kyng, and the kyng appoynted certayne men in all the landes of hys empyre, whome he charged that they shulde bringe together al the yonge virgins vnto Susan the head cite, to the womens buyldyng, vnder the bande of Haggei the kynges chamberlayne, & hepe the women, to geue them the appaile. ^(and other thynges as neede shal be had.) And that the damel which pleased the kyng: shoulde be quene in Vasthis steade. And this pleased the kyng: and he dyd so.

In the cite of Susan, there was a Jewe, whose name was Harbocheus the son of Jair, the sonne of Semei, the son of Elia a man of Jemini, which was caried away from Jerusalem when Jeronin the kyng of Iuda was led awaye, (whome Nabuchodonosor the kyng of Babylon caried thence) & he noystrid Abassa, that is Esther, his vncles daughter: for he had neyther father nor mother, and she was a saye and beutifull damsell: whome Harbocheus (when her father and mother was dead) receyued for his owne daughter.

So it fortuneth, that when the kynges commaundement and commysion was published, and many damels were brought together in the cite of Susan, vnder the bande of Haggei: Esther was brought also vnto the kynges house vnder the hand of Haggei the keeper of the womens and the damself pleased hym, and she founde fauour in his syght. And he caused ornaments to be geuen her, and suche thynges as belonged to her, and appoynted her seven comely damelles out of the kynges house, and fauoured both her and her gentyl women synghulerlye in the house of the women. But Esther shewed not her people & her kineed: For Harbocheus had charged her, that she shulde not tel it. And Harbocheus walked euery daye before the court of the womens house, that he myght knowe how Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damel came, that she shulde go into the kyng Abasuerus, after that she had bene welue monethes in the deckyng of the women: for they deckyng must haue so muche tyme, namelpe, fyre monethes with balme and myrr, and fyre monethes

with good speers: so were the women beautified: then went there one damsell vnto the kyng and whatsoeuer she requierd. ^(so that it were comely) that must be geue her, to go with her out of the womens buyling vnto the kynges palace. In the ennyng she wente, and on the morowe agayne into the seconde house of the women abyding vnder the bande of Maasga the kynges chamberlayne, which kept the concubines: and she came into the kynges nymme, except it pleased the kyng to haue her, and she called her by name.

C Now when the tyme came of Esther the daughter of Abiam the vncle of Wardochus (whych hadde receaued her as his owne daughter) that she shoulde come into the kynges, she desired no thinge, but what hager the kynges chamberlayne the keeper of the women sayde.

D And Esther founde fauour in the syght of all them that lohed vpon her. And Esther was take vnto king Abasuerus into his house royal in the tenth moneth, whych is the moneth * Te both, in the seuenth yere of his reygne.

And the kyng loued Esther aboue all the women, and she founde grace & fauour in his sight before all the vyrgins: so that he set the crowne of the kyngdome vpon her heade, and made her Queene in steede of Vasthi. And the kyng made a great feaste vnto all his prynces & seruauntes (whych feaste was because of Esther) & caused the landes to be in quyetnesse, and gaue gystes, as became the royaltie of a kyng.

D And when the vyrgins were gathered together the seconde tyme, Wardochus sat in the kynges gate. And as yet had not Esther shewed her kyndred and people, accordyng as Wardochus had hydden her: for Esther had after the word of Wardochus, lyke as she had bene yet vnder his gouernance. At the same tyme while Wardochus sat in the kynges gate, two of the kynges chamberlaynes, Bigshan and Theres, which kept the doore were wroth, and sought to lay their handes on the kyng Abasuerus: wherof also Wardochus gat knowledge: and tolde it vnto Queene Esther, and Esther certified the kyng thereof in Wardochus name. And when inquisition was made, it was founde so. And they were both hanged on a tree: and it was written in the chronicles before the kyng.

The .iii. Chapter.

C Haman the agarchon, after he was created, obteyned of the kyng, that all the Jewes shoulde be put to death, because Agarchon had not haue him worship as other had.

After these Actes had kyng Abasuerus promoted Haman the sone of Amadatha the Agagite, and sette hym on hye, and set his seate aboue all the prynces that he had with him. And all the kynges seruauntes that were in the kynges gate, bowed theyr knees, and worshipped Haman: for the kyng had so commaunded concerning hym. But Wardochus bowed not the knee, and worshipped hym not. Then the kynges seruauntes which were in the kynges gate sayde vnto Wardochus: whye transgresseth thou the kynges commaundement? And when they spake this daylye vnto hym, he folowed them

not, and they tolde Haman: that they myghte be dothe Wardochus matters wolde endure. For he had tolde them, that he was a Jewe. And when Haman sawe that Wardochus bowed not the knee vnto hym, nor worshipped hym, he was full of indignacion, and thoughte it to lye to lay handes on Wardochus: for they had shewed hym the nacyon of Wardochus, wherfore he sought to destroye all the Jewes, that were thowout the hole empyre of Abasuerus and that were of the nacyon of Wardochus.

B In the first moneth (that is the moneth Nisan) in the tweluth yere of king Abasuerus: they cast vnto (that is a lot) before Haman from day to daye, and from moneth to moneth, to the tweluth moneth, that is the moneth Adar: and Haman sayd vnto king Abasuerus: There is here a people scattered abode, & dispersed among all people in all the landes of thyne empyre, & they haue theyr lawes contrary from all people, and do not after the kynges lawes, neyther is it the kynges ppyete to suffer them after this maner. If it please the kyng, let it be wyrtten that they maye be destroyed, and so wyl I wepe downe. I thousande talentes of syluer by the handes of the workemen, to be brought into the kynges treasury. And the kyng toke his rynge fro his hand and gaue it vnto Haman the sone of Amadatha the Agagite the Jewes enemye. And the kyng sayd vnto Haman: Let the syluer be thyns, and do wyth that people as it pleaseth the.

C Then were the kynges scribes called on the thyrtyeth daye of the first moneth (that is Nisan) and there was wyrtten (accordyng as Haman commaunded) vnto all the kynges officers, and to the captaynes that were in all the landes, and to the rulers of every people in the countreyes on every syde, accordyng to the wyrtynge of every nacyon, and after theyr language: in the name of king Abasuerus was it wyrtten, and sealed wyth the kynges rynge. And the wyrtynge was sent by postes into all the kynges landes, to roote oute, to kyll and to destroye all Jewes, bothe yonge and olde, chyldren and women, in one daye (namely, vpon the thyrtyeth daye of the tweluth moneth, which is the moneth * Adar) and to spoyle theyr goodes.

D This was the same of the wyrtynge that they shoulde be a commaundement geuen in all landes, & published vnto all people, that they shoulde be ready agaynst the same day: and the postes went in all the haste, accordyng to the kynges commaundement. And in Susa the cytye was the commaundement deuysed. And the kyng & Haman sat and dranke, when in the meane tyme the cytye of Susa was disquieted.

The .iii. Chapter.

C Wardochus gat the queene knowlege of the cruel decree of the kyng agaynst the Jewes.

When Wardochus perceyued all that was done, he rente his clothes, and putte on sackcloth, wyth ashes, and wente oute in to the myddes of the cytye, and crept lowe, and lamentable, and came before the kynges gate, but he myght

myghte not entre wythin the kynges gate, by cause he had sackcloth on. And in all landes, countreyes and places, as farre as the kynges wynde and commaundement extended, there was greete lamentacyon amonge the Jewes, fastyng, wepyng and mourning, and many lape in sackclothes and in ashes. So Esthers damiels and her chambelaynes came and tolde it her. Then was the Quene exceedingly astonnyed. And she sent rayment, that Harbocheus wolde put on, and lape the sackcloth from hym: But Harbocheus wolde not take them. Then called Esther Harbath one of the kynges chambelaines (which stode before her) and gaue hym a commaundement vnto Harbocheus, that he myght knowe what it were, wherfore he dydo. So Harbath went forth to Harbocheus vnto the streate of the cyrte, whych was before the kynges gate.

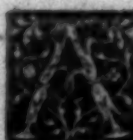
B And Harbocheus tolde hym of all that had happened vnto hym, and of the summe of syluer that Haman had promysed to weye downe into the kynges treasurie by cause of the Jewes, yf he wolde destroy them: and he gaue hym the copy of the kynges commaundement that was deuysed at Susan, to destroy them, that he might shewe it vnto Esther: and so spake to her, and charged her, that she shoulde go into the kyngre, and make her prayer and supplicatio vnto him for her people.

C And when Harbath came in, he tolde Esther the wordes of Harbocheus. And agayne, Esther spake vnto Harbath, and commaunded hym, to lape vnto Harbocheus: all the kynges seruantes and the people in the landes of the kyng knowe that whosoeuer cometh withoute the court vnto the kyng, whether it be man or woman, whych is not called, the commaundement is: that she say: Shall I lape vnto the kyng? And he shalde out the golden sceptre vnto hym. And then he shal lyeue. As for me, I haue not bene called to come now vnto the kyng this thysyde dayes.

D And they certified Harbocheus of Esthers wordes: and Harbocheus had saye agayne vnto Esther: thynke not to saue thyne owne lyfe, whyle thou arte in the kynges house, before all Jewes: for yf thou holdeste thy peace at this tyme, then shall the Jewes haue helpe and deliuerance oute of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this causes sake? Esther had the gyue Harbocheus this answer: Soo thou thy waye, and gather al the Iues together: they are found at Susan, and faste for me, that ye eat not & drynke in this dayes, neyther day nor nyght. I and my damiels will fast lyke wyse, and so will I goo into the kyngre, whiche thyng is yet contrarie to the commaundement: and yf I perishe, I perishe. So Harbocheus went his waye, and dyd all that Esther had commaunded hym.

C The v. Chapter.

E Esther entred into the kyngre, and byddeth hym and Haman to a feest. Haman prepareth a galles for Harbocheus.



And on the third day it fortuneth that Esther put on her royal apparell, & stode in the court of the kynges palace within, ouer agaynst the kynges house. And the kyng sat vpon his royal seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the quene standing in the court, he found grace in his syght. And the kyng helde out the golden sceptre that was in his hande: towarde Esther. So Esther strey forth, and touched the top of the sceptre. Then sayd the kyng vnto her: What wylt thou Quene Esther? and what requestest thou? as he euen the halfe of the empyre, it shalbe gyuen the. And Esther answered: yf it please the kyng, let the kyng and Haman come this day vnto the banquet, that I haue prepared for hym. And the kyng sayde: cause Haman to make haste that he maye be as Esther hath sayd.

So the kyng and Haman came to the banquet that Esther had prepared, and the kyng sayde vnto Esther at the banquet of wyne: what is thy petition, that it maye be gyuen the? And what requestest thou? yf it be euen the halfe of the empyre it shalbe done.

Then answered Esther, and sayde: my petition and desyre is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng to gyue me my petition, and fulfill my request, shal let the kyng and Haman come to the banquet. I shall prepare for them, and so wyl I do to morrowe, as the kyng hath sayde.

Then went Haman forth the same daye to poul and mery in his mynde. And when the same Haman sawe Harbocheus in the kynges gate: he stode not vp and kneeled before hym, he was full of indignacion at Harbocheus. Neuertheless, Haman refrayned hym self: and when he came home he sent, & called for his frendes, and zares his wyfe, and Haman tolde them of the glory of his rychesse, and the multitude of his chyldren, and all together howe the kyng had promoted him so greatly, & howe that he had see him aboute the princes and seruantes of the kyng. Haman sayd mozeouer: Yea, & Esther the quene dyd let noman come in with the kyng to the banquet that she had prepared, except me. And to morrowe am I bydden vnto her also with the kyng. But in all this am I not satisfied, as longe as I see Harbocheus the Jewe syting at the kynges gate. Then sayd zares his wyfe and al his frendes vnto hym: Let hym make a galles of fytye cubytes hie, and to morrowe speake thou vnto the kyng, that Harbocheus maye be hangged thereon: and go thou in meryly with the kyng vnto the banquet. And Haman was well content wythall, and caused the galles to be made.

C The vi. Chapter.

E The kyng turneth ouer the chourles, and syneth the lawes of Harbocheus, & then to the confusio of Haman, Harbocheus is ordeined to be had in honor.

He same nyght could not the kyng slepe: and he commaunded to byng & chourles & stoures: whiche when they were red before the kyng, they happened on the place, where it was wyrtten howe Harbocheus

chap. 1.

chens: had tolde, that Bigthana, and Theris the kynges two chambelaines (whiche kepte the thresholds) sought to laye handes on kyng Ahasuerus. And the kyng sayd: what worship and good haue we done to Mardocheus therefore? Then sayd the kynges seruantes that misynstred vnto hym: There is nothing at al done for hym. And the kyng sayd: Who is in court? (for Haman was gone into the court without, before the kynges house) that he myght speake vnto the kyng to hang Mardocheus on the tree that he had prepared for hym. And the kynges seruantes sayd vnto him: behold, Haman standeth without in the court. And the kyng sayd: let hym come in. And when Haman came in, the kyng sayde vnto hym: what shalbe done vnto the man whom the kyng wolde saue byng vnto worship? Haman thought in his heart: whom desyret the kyng to byng vnto worshippe, more then me? And Haman answered the kyng: Let the man whom the kyng please to byng vnto worshippe, be brought byder: that he may be arrayed with the royall garments, whiche the kyng vseth to wear: and the horse that the kyng rydeth vpon, and that the crowne royall may be set vpon his head. And let this rayment and horse be deliuered vnder the hande of one of the kynges pynces, that they may aray the man withall (whom the kyng is disposed to byng to honour) and carry him vpon the horse thorow the strete of the cite, and proclayme before him: thus shall it be done vnto the man, whome the kyng please to byng to honour.

And the kyng sayd: make haste, and take as thou hast sayde: the rayment and the horse: and do even so vnto Mardocheus the Jew, that standeth before the kynges gate, & let not byng sayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arrayed Mardocheus, and brought hym on horse backe thorow the strete of the cite, & proclaymed before hym: Euen this shal it be done to the man whome the kyng is disposed to honour. And Mardocheus came agayn to the kynges gate: but Haman gat hym home in al the haste mourning bareheaded and tolde iares his wyfe & all his frendes euery thinge that had happened hym. Then sayd his wyfe men, and iares his wyfe vnto hym: If it be Mardocheus of the seed of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile agaynst hym, but shalt surely fall before hym. And while they were yett talkyng wth hym, came the kynges chambelaines, and caused Haman to make haste, to come vnto the banquet that Esther had prepared.

The vii. Chapter.

The queene byddeth the kyng and Haman agayn and prayeth for her selfe & her people. She accuseth Haman, and he is hanged on the gallows, whiche he had prepared for Mardocheus.

And the kyng and Haman came into the banquet that Queene Esther had prepared: and the kyng sayde vnto Esther on the seconde daye at the banquet of wyne. What is thy petition, (Queene Esther) that it maye be graunted? And what requestest thou? For, aske

euery halfe of the empyre, and it shall be done. And Esther the Queene answered, and sayd: If I haue founde grace in thy syghte (O kyng) and if it please the kyng, then graunte me my lyfe at my desyre, and my people for my petition sake: for we are solde, I and my people, to be destroyed, to be slayne, and to perishe. And wolde God that we were solde to be bondemen, and bondwomen, then wold I holde my tongue: for the enemy pondreth not the kynges harme. The kyng: Ahasuerus answered, and sayde vnto Queene Esther: Who is he, and where is he, that dare presume in his mynde to do after that manner? And Esther sayd: the enemy and aduersary is this wyched Haman.

Haman was exceedingly afrayed before the kyng & the Queene. And the kyng arose fro the banquet and from the wyne in his displeasure: & went in to the palais garden. And Haman stode vp, and besought Queene Esther for his life: for he sawe that there was a myschance prepared for hym of the kyng already. And when the kyng came agayn out of the palais garden, into a place where they drank the wyne, Haman had layed him vpon the bed that Esther lay vpon. Then sayd the kyng wyl he force the queene also before me in the house? As soone as the word went out of the kynges mouth, they covered Hamans face: and Harbona one of the chambelaines that stode before the kyng sayd: behold, there standeth a galous in Hamans house: cubites hye, which he had made for Mardocheus, that spake good for the kyng. The kyng sayd: hang him thereon. So they hanged Haman on the galous, that he had made for Mardocheus. Then was the kynges wrath pacified.

The viii. Chapter.

After the death of Haman two Mardocheus created, and then are there comfortable letters sent vnto the Jewes.

The same daye byd the kyng Ahasuerus grue the house of Haman the Jewes enemy vnto queene Esther. And Mardocheus came before the kyng: for Esther tolde howe he be helged vnto her. And the kyng put of his ringer a rying which he had taken fro Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman. And Esther spake yett more before the kyng: and fell downe at his feet weeping, and besought hym that he wolde put away the wickednesse of Haman the Agagite, & his druyse that he had imagined agaynst the Jewes. And the kyng (accused byng to the maner) helde oute the golden sceptre towarde Esther, (whiche was declared a token of grace & successe.) Then arose Esther, and stode before the kyng, and sayde: If it please the kyng, and if I haue founde grace in his syghte: and if it be acceptable before the kyng, then let it be wyrtten that the letters of the deuyle of Haman the son of Amadatha the Agagite may be called again, whiche letters he wrote to destroye the Jewes, whiche are in all the kynges landes. For howe can I susteine and se the euill, that shall happen vnto my people? Or howe can I loke vpon the destruction of my kynrede?

And the kyng Ahasuerus sayd vnto queene Esther:

Esther and to Harbocheus the Jewe: Behold, I have given Esther the house of Haman, who they have hanged upon a tree, because he layed hand upon the Jewes. Write ye also for the Jewes, as it is written in the kynges name, and seale it with the kynges rynge, (for the wytynges that were written in the kynges name, and sealed with the kynges rynge, durst not be disannulled.) Then were the kynges scribes called at the same tyme, euen in the thirtieth moneth, that is the moneth of Siuan, on the xxiij. daye.

D And it was wytten (accordinge to all as Harbocheus commaunded) vnto the Jewes and to the princes, to the deputies and captaynes in the lades which are from India vnto Ethiopia namely on hundred and seuen and twentye landes, vnto every one accordinge to the wytynges therof, and to every people after theyr speache, and the Jewes accordinge to theyr wytynges and language.

And he wrote in the kynges Thasuerus name and seale it with the kynges rynge. And by postes that rode vpon horses, and swifte pounge mules sent he the wytynges wherein the kyng graunted the Jewes (in what cyties soeuer they were) to gather them selues together, & to stand for theyr lyfe, and for to roote oute, to slaye and to destroye al the power of the people and lande that wold trouble them with chylzen and women, and to spore theyr good vpon one daye in all the landes of kyng Thasuerus, namely, vpon the thirtieth daye of the twelvethe moneth, wherof is the moneth of Adar.

E The summe of the wytyng was, how there shoulde be a commaundment given in all landes, and published amonge all people, and that the Jewes shoulde be readye agaynst that daye, and to auenge them selues on theyr enemyes. And so the postes that rode vpon the swifte horses and mules made haste with all speede, to execute the kynges woorde: and the commaundment was obeyed in Susa the chiefe cytie.

F And Harbocheus went oute (from the palace) from the kyng in roiall apparell of pelowe and whete, and with a great crowne of golde, beinge straped with a garment of sylke and purple, and the cytie of Susa reioysed and was glad, and vnto the Jewes there was come (a newe) lyght and gladnesse, ioye and woxypp. In all landes and cyties, into what place soeuer the kynges woorde and commaundment reached, there was ioye and myght, prosperite and good dayes amonge the Jewes: in somuche that many of the people of the lande became of the Jewes belefe, and the feare of the Jewes came vpon them.

¶ The ix. Chapter.

¶ At the commaundment of the kyng, the Jewes put theyr enemyes to death. The sonnes of Haman are hanged. The Jewes kept a feast daye in remembrance of theyr deliuerance.

A the twelvethe moneth, that is the moneth of Adar, vpon the thirtieth daye of the same, when the kynges woorde and commaundment shoulde be done, euen vpon the same daye that the enemyes shoulde have destroyed the Jewes, to haue oppressed them, it

turned contrary wyse, euen that the Jewes shoulde subdue theyr enemyes. For they gathered the Jewes together in theyr cyties within all the landes of kyng Thasuerus, to lay hand on suche as wold do them euill, and no man coulde withstande them: for the feare of them was come vnto all people. And all the rulers in the landes, and princes and deputies & officers of the kyng, promoted the Jewes, for the feare of Harbocheus came vpon them. For Harbocheus was great in the kynges house, and the report of him was noised in all landes, how he increased and grew.

Thus the Jewes smote all theyr enemyes with a soyle slaughter, and slue and destroyed and dyd after theyr wyll vnto suche as were theyr aduersaryes. And at Susa the chiefe cytie slue the Jewes, and destroyed fyue hundred men, and slue Pharandatha, Dalpho, Asphatha, Pharacha, Adalia, Aridatha, Pharnastha, Arisai, Tadi and Gaizatha the ten sonnes of Haman, the sonnes of Haman the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nombre of thole that were slayne in the cytie of Susa. And the kyng sayd vnto quene Esther. The Jewes haue slayne and destroyed fyue hundred men in the cytie of Susa, and the ten sonnes of Haman, what haue they done (thyngelste thou) in othere landes of the kyng? And what is thy petition, that it maye be given the? What requestest thou moze to be done? Esther answered: If it please the kyng, let hym suffice the Jewes to increase also to do accordinge vnto this dayes commaundment, that they maye hange Haman ten sonnes vpon tree. And the kyng charged to do so, and the commaundment was deuysed at Susa, and they hanged Haman ten sonnes. For the Jewes that were in Susa gathered them selues together, vpon the fourteenth daye of the moneth of Adar, and slue the hundred men at Susa, but on theyr goodes they layed no handes: As for the other Jewes that were in the kynges lades, they came together, and stode for theyr lyues, that they myght haue rest fro theyr enemyes: and slue of theyr enemyes fyue & seuen thousande: howbeit, they layed no handes on theyr goodes. This they dyd on the thirtieth daye of the moneth of Adar, and on the fourteenth daye of the same moneth rested they: which day they helde with feastyng and gladnesse. But the Jewes that were at Susa came together, both on the thirtieth daye, and on the fourteenth, and on the fiftieth daye of the same they rested, and helde that day with feastyng and gladnesse. And therefore the Jewes that dwelt in the villages and vnto walled townes, helde the fourteenth daye of the moneth of Adar, with gladnesse and feastyng, and kept holy daye, and euerie one sent gyftes vnto another.

And Harbocheus wrote these actes, & sente the wytynges vnto al the Jewes that were in all the landes of kyng Thasuerus, both ny and far, that they shoulde make a lawe amonge them selues, and holde the fourteenth, and fiftieth daye of

daye of the moneth Ihar, as the dayes wherein the Jewes came to rest from theyr enemies, and as a moneth wherein they payne was turned to ioye, and they ioyed into an holpe daye, and that in those dayes they shoulde make feastes, and gladnesse, and one to sende gyften vnto an other, and to distribute vnto the poore.

E And the Jewes were content with it that they had begonne to do, and that Mardocheus wrote vnto them: how that Haman the sone of Hamath the Jewes enemy, had dryed agaynst the Jewes, how he myght destroy the, and caused to cast whur (that is a lot) for to put them in fear, & to bypne them to nought, and how Esther went and wrote to the kynge, that sheweth letters his wycked deuyse (whiche he imagined agaynst the Jewes) might be turned vpon his owne heed, and how he and his sonnes were hanged on tree. For the whiche cause they called this daye whurim, bycause of the name of the lot, and bycause of all the woordes of this wyspyng: and what they them selues had done, and what had happned vnto them.

E And the Jewes sette it vp, and toke it vpon them and theyr seide, and vpon all suche as sopened them selues vnto them, that they wolde not misse, but obserue those two dayes yere, accordinge as they were wyspyten and appoynted: how that these dayes are not to be forgottē, but to be kept of chyldren chyldren amonge all kynredes in all landes and ctyens. They are the dayes of whurim, which are not to be ouerspyt amonge the Jewes, and the memorie of them ought not to perishe from theyr seide.

And Quene Esther the daughter of Abihail and Mardocheus the Jewe wrote with all auctoritie (to confirme the seconde wyspyng of whurim) and sent the letters vnto al the Jewes in the hundred and seuen and twenty landes of the empyre of Abasuerus, with frendly & sayedful woordes, to confirme these dayes of whurim in theyr tyme appoynted, accordinge as Mardocheus the Jewe and Esther the Quene hadde appoynted them. And they bounde theyr soules and theyr seed to fastyng and prayer. And Esther stablyshed the woordes of these letters, as it is wyspyten in the booke.

E And the kynge Abasuerus layd tribute vpon the lande, and vpon the ples of the see. And all that he dyd by his power and auctoritie, and the great wysdome of Mardocheus, whiche the kynge gaue hym, be they not wyspyten in the Chronicles of the kynges of Media and Persia: For Mardocheus the Jewe was the seconde next vnto kynge Abasuerus, & great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seketh the welth of his people, and speaketh the best for all his seide.

E The ende of the booke of Esther.

The booke of Job.

The first Chapter.

E Job is placed of God by the will of his goodnes and clemency.



In the lande of * thus there was a man whose name was Job: and the same was a perfect and iust man, suche one as feared God, and eschewed euill. And he hadde seuen sonnes, and thre daughters. * his substance also was seuen. **Q.** There, and thre. **A.** camels, syue. **C.** yoke of oxen and syue hundred she asses, and a verpe gerate household, so that he was one of the moost principall men amonge all men of the East countrie. And his sonnes went and made bankettes: one daye in one house, an other daye in an other, and sent for theyr systers to eate and drynke wth them. And it fortuned, that when they had passed ouer the tyme of theyr bankettyng rounde about, Job sent for them, and sanctified them, and gat vp early, & offered for euery one a burnt-offryng: For Job sayde: lest peraduenture my sonnes haue done some offence: and haue ben vnthankfull to God in theyr deetes.

E Thus had Job euery daye: And vpon a daye * when the chyldren of God came and stode before the Lorde, it fortuned that Satan came also amonge them. And the Lorde sayd vnto Satan: From whence comest thou? Satan answered the Lorde and sayd: * I haue gone about the lande, and walked thowowt it.

And the Lorde sayd vnto Satan: Hast thou not consyded my seruant Job, how that there is none lyke hym in the lande: a perfect and a iust man: suche a one as feareth God, and escheweth euill. Satan answered, & sayd vnto the Lorde. Woth Job feare God for nought? hast thou not perserued hym & his house, & all that he hath on euery syde? Thou hast blessed the woiknes of his handes, & his possession is increased in the land. But lape thine hande now vpon hym, & he shall curse the to thy face. And the Lorde sayd vnto Satan: lo, al that he hath, be in thy power: onely vpon hym selfe, se that thou lay not thy hand. And Satan went forth from the presence of the Lorde.

And vpon a certayne daye, it fortuned that his sonnes and daughters were eating & drynkyng wyne in theyr eldest brothers house, and there

there came a messenger vnto Job, & sayd: whyle the oxen were a plowynge, and the asses goynge in the pasture besyde them, the Sabeans came violently, & toke them away: yea they haue slayne thy seruantes with the edge of the swerde: and I onely ranne my waye to tell the.

Whyle he was yet speakynge, there came an other, and sayd: The fyre of God is fallen from heauen, and hath burnt vp all thy shepe and seruantes, and consumed them: and I onely ran awaye, to tell the. And whyle he was yet speakynge, there came an other, and sayd: The Caldees made three armies, and fell in vpon the camels, and haue carped them away: yea & slayne thy seruantes with the swerde: and I onely am gotten awaye to tell the. And whyle he was yet speakynge, there came an other, and sayd: Thy sonnes and thy daughters were eatynge and dyncynge wyne in thys eldest brothers house, & beholde, there came a myghty great wynde out of the south, & smote the foure corners of the house which fell vpon thy chyldren, and they are deed: and I am gotten awaye alone to tell the.

Then Job stode vp, and rent his clothes, and shaued his heed, fell downe vpon the grounde, worshyped, and sayde: * Rashed came I out of my mothers wombe, and naked shall I tourne thither agayne. The Loyde gaue, and the Loyd hath taken awaye, as it hath pleased the Loyde, so it is come to passe: blessed be the name of the Loyde, * In all these thynges dyd Job not offende, nor murmured foolishly agaynst God.

The ii. Chapter.

Job is plagued with sore byles, and afterwarde is moued of his wyfe. His frendes visite hym, and haue compassion on hym.

And the chyldren of God came and stode before the Loyde, and Satan came also amonge them, and stode before the Loyde. And the Loyde sayd vnto Satan: From whence comest thou? Satan answered the Loyde, and sayd: I haue gone about the lande, and walked thowder it.

And the Loyde sayde vnto Satan: hast thou not conspyed my seruant Job: for there is none lyke hym in the lande. For he is a perfecte & iust man: suche a one as feareth God, and eschuerth euyl, and cōfirmeth hym in his godlynesse. And thou mouedst me agaynst him, that I wuld punyssh hym for nought. And Satan answered the Loyde, and sayd: Whyne for sayne: yea a ma wyl gyue all that euer he hath for his lyfe. But laye thyne hande now vpon hym, and touche ones his bone and flesch, and he shall curse thet to thy face. And the Loyde sayde vnto Satan: lo, there hast thou him in thy power, but spare his lyfe.

B So went Satan forth from the presence of the Loyd, and smote Job with maruailous soze byles, from the sole of his foote vnto his crowne: so he laye vpon the grounde, in the ashen: and scraped the spith of his sozes with a postharde.

Then sayd his wyfe vnto hym: * Woeist thou cōtinue yet in thy perfectnesse? curse God & dye. But Job sayd vnto her: thou speakest lyke a foolish woman. Shall we receyue prosperitie at the hande of God, and not receyue aduersitie? In

all these thynges dyd not Job syn w his lyppe.

Nowe when Jobs frendes hearde of all the trouble that happened vnto him, there cam thre of them, euery one from his owne place, namely Eliphaz the Themanite, Bildad the Shuhite, and Jophad the Ramathite.

And they were agreed togyther to come to see the thyng compassyon vpon hym, and to comfort him. So when they lyft vpon they eyes a far of, they knewe hym not.

Then they cryed and wept, and curre out of them rent his clothes, and synkied dust vpon theyr heedes in the ashe. They sat them downe by hym also vpon the grounde seuen dayes, and seuen nyghtes. Apyther was there any of them that spake one worde vnto hym: for they sawe, that his payne was very great.

The iii. Chapter.

The wordes of Job, wherein he declareth that this present lyfe is myserable, and that the death of the righteous is sayous and iustitiable.

After this opened Job his mouth, and cursed his daye. And Job answered, and sayd: lost be that daye, wherein I was bozne: and I nyghte in the whych it was sayd: there is a man chyldre conceived. The same daye he turned to darknesse, and not regarded of God from aboue: neither let him shyne vpon it with light, but let it be stayned with darknesse, and the shadowe of death. Let the bymme cloude fall vpon it, and let it be lapped in with sorrow on the daye time. Let the darke storme overcome that nyght, and let it not be ioynd vnto the dayes of the yere, nor counted in the monethes.

Desolate be that nyght, and withoute gladnesse, let them that curse the daye, and that be redy to prayle vpon mournynge, gyue it also theyr curse. Let the starres of that nyght be bymme, thowder darknesse of it. Let it loke for lyghte, but let it se none: neyther the epyngne vpon of the saye moynynge, because it shal not vpon of wombe that bare me. For then wuld the sozowes haue bene byd from myne eyes.

Alas * why dyed I not in the byrth? why dyd not I perishe as soone as I came out of my mothers wombe? Why let they me vpon they knees? why gaue they me souke wyth they breasts? Then wuld I now haue spen styll, I wuld haue slept, and ben at rest, lyke as the knynges and lordes of the earth, whych haue buylded the selues special places: Or as princes shal haue had great substance of gold & their houses ful of siluer. Or why was I not byd, as a thyng bozne out of tyme, eyther as yonge chyldren, whych neuer sawe lyghte? There must the wicked cease from theyr tyranny, and there suche as be overlaboured be at rest: there are those let out free, whych haue bene in bysion, so that they heare nomore the voyce of the oppressour. There are smal and great: and the seruante is free from his master.

Wherfore is the lyght gyuen to him that is in myserie? and lyfe vnto them shal haue ben byrted? Which longe for death, and thowgh it com not, wolde byp it out of his places, which also wolde be exceeding glad and reioyse, if they coulde

fynde they graue any where. That shoulde be
tope to that man whose tope is hynde, and God
heperth it backe from hym. For my synnes come
before I ate, and my synnes sal out lyke the
water. For the thyng that I feared is come
vpon me: and the thyng that I was afrayed of
is happened vnto me: was I not happye? had
I not quietnesse? was I not in rest? And nowe
commeth suche myserie vpon me.

The.iii. Chapter.

*Job is reprehended of impietie and blindness, and
of the presumption of his owne righteousness.*

Ad Eliphas the Themanite an-
swered, and sayde: If we begyn to
commune with the, wilt thou be dis-
content? But who can withholde
him selfe from speakyng? Beholde
thou hast ben a chasterer of many, and hast com-
forted the wepye bandes.

Thy wordes haue set vp those that were fal-
len, thou hast refreshed the weake knees. But
nowe that the plage is come vpon the, thou arte
grieved: now that it hath touched thy selfe, thou
arte saynte hearted. * Is not this thy feare, thy
stedfastnesse, thy patience, and the perfectnesse
of thy wayes? Consydre (I praye the) who cure
perished being an innocent? Or when were the
godly destroyed? For (as I haue proued by expe-
rience:) they that plowe iniquitie, and so we
wretchednesse, reape the same. With the blaste
of God they perishe, and with the breath of his
wrath they are consumed awaie. The cry-
nyng of the lyon, and the voyce of the lyon, and
the teeth of the lyons whelpes are pulled out.
The lyon perissheth for lacke of praye, and the
lyons whelpes are scattered abrode.

And to me came the worde secretly, and myne
care hath receyued a lytle thereof. In the thought-
es and visions in the nyght (when slepe cometh
on men) feare came vpon me, and drede whyche
made all my bones to quake. The wynde passed
by, before my presence, and made the heeres of
my flesh to stande vp. He stode there, & I knewe
not his face: an ymage there was before myne
eyes, and in the stillnesse herde I a voyce. * What
man be more iust then God? Or shall a man be
purer then his maker? Beholde, he founde no
truthe in his seruantes, and in his anngelles
there was folye: how moche more in them that
dwell in houses of claye, and whose foundacyon
is but dust, whiche shalbe consumed as it were
with a moth. They shalbe smytten from the
moynynge vnto the euenynge: pea, they shal pe-
rish for ever, when no man thynketh thereon. Is
not this? roialtie gone awaie with them: they
shal dye truly: and not in wylsome.

The. v. Chapter.

*The ende of a fable. The righteousness of God, the
Lorde is shewed by, and he punisheth them awaie.*



Eye (I praye the) if happily there
be any that wil answer the, & loke
thou vpon any of the holy men. As
for the follye man, displeasure hyl-
eth hym, & anger sleeth & ignorancie
* I haue sene my selfe, when the solis was depe

rooted, and sodaynly I curst his habitacyon.
His children were without prosperitie, and they
were slayne in the gate, and there was no man
to deliuer them. * His haruest was eaten vp of
the hunger, and the weaponed man spoiled it,
and the thyrtie ranke by theyr laboure. It is
not the earth that byngeth forth iniquitie: nei-
ther commeth sorowe oute of the grounde, but
man is borne vnto labour, lyke as the sparkes
flye vp out of the hole coles.

But I wyll aske counsaile at the Lorde, and
wyll talke with God: which doth thynges that
are vnsearchable, and maruils without numbe-
r. * He gyueth rapine vpon the earth, and poureth
water vpon the streets, to set vp them that be
of lowe degree, and that those whiche are in he-
ynesse, may come to prosperitie. He destroyeth
the deuyles of the subtilie, so that they bandes
are not able to perforce any stedfast thyng.
* He compasseth the wyse in theyr owne craft-
ynesse, and ouertroweth the counsaile of the
wycked. In somoche, that they run vnto dark-
nesse by layze daye, * and grope aboute them at
the noone daye, lyke as in the nyght.

He shall deliuer the poore from the swerde, &
fro the threatnynges of the vngodly, & from the
violence of the mighty. He is the hope of the poore:
and the mouth of the wycked shal be stopped.

Beholde, * happye is the man whome God
punyssheth: therfore refuse not thou the chaste-
nyng of the almyghty. For: though he make a
wounde, he gyueth a playster: though he smyte,
his hande maketh hole agayne.

He shall deliuer the in synne troubles, and in
the streyns there shal no euill come to the. In
hunger he shal saue the from death: and when it
is warre, from the power of the swerde.

Thou shalt be kept from the euill tonge, and
wher trouble cometh, thou shalt not nedde to feare.
In destruction & deth thou shalt be merie, and
* shalt not be afrayd of beastes of the earth. For
the stones of the land shalbe confederate with the
and the beastes of the felde shal gyue the peace.

And thou shalt knowe, that thy dwellynge
place shalbe in rest, and thou shalt go & beholde
thy habitacion, and shalt not synne. Thou shalt
se also, that thy seed shal increase, and that thy
posteritie shal be as the grasse vpon the earth.
Thou shalt com also to thy graue in a sayze age
like as wher they take vp a coyne of the in dur
son. Lo, this we our selues haue proued by expe-
rience, and enen thus it is. Herken thou to it al-
so, that thou mayest take hede to thy selfe.

The. vi. Chapter.

*Job answereth, that his payne is more gurnous then
his fault, yet notwithstanding he belereth theron.*

Ad answered also, and sayde: O that
the displeasure which I haue deserued
were truly weyed, and my punishment
layde in the balauces together: for
nowe is it heuier then the sande of the see. And
this is the cause that my wordes are so sorowfull.
For the arrows of the almyghty are rodd about
me, whose indignacion hath byrth vpon my spirite
and terrible feares of God are set agaynst me.

Doeth

3. m. 111. a. * Woe the wilde aſt roſe woe he hath graſſe /
O cryeth the oxe when he hath foodde ynough /
That which is vnfancie, ſhall ſe be eaten with
out ſalt / or is there any taſte in the whete of an
egge / The thynges that ſomtyme I myght not
awaye withall, are nowe my miſe for very ſo-
rowe. O that I myght haue my deſire, and that
God wolde graunt me the thyng that I longe
for. Debat God wolde begynne and ſmyte me:
that he wolde let his hand go, and take me cleane
awaye. Then ſhulde I haue ſome comfort: pea,
I wolde deſyre hym in my payne, that he ſhulde
not ſpare, for I will not be agaynſt the wordes
of the holye one.

25 For what power haue I to endure? And
what is myne ende, that my soule myght be pa-
rent? Is my strength the strength of stones?
Or is my flesh made of brass? Is it not so, that
there is in me no helpe: and that my substance
is taken from me? he that is in tribulation ought
to be comforted of his neyghbour: but the feare
of the Lorde is cleane awaye. Myne owne eye-
then passe ouer by me as the water brooke, and
as the ryer of the water, do hastily go awaye.
But they that feare the hopefull, & knowe shall
fall vpon them.

C When theſe tyme cometh, they ſhall be de-
ſtroyed and periſh: whē they be ſet on fyre they
ſhall be remoued out of their place for the pathes
that they go in, are croked, they haſt after vaine
thynges, and ſhall perſhe. They turne them to
the pathes of Theman, and to the waves of Sa-
ba, wherein they haue put theſe truſt. Confound-
ed are they that put any confidence in them.
For when they come to obſapne the thynges
they loke for, they are brought to confuſion.

D Euen so are ye also come vnto me: but now
that ye se my miserie, ye are afrayed. Wd I
desyre you to bypunge vnto me, or to gyue me a-
ny of your substance? To deliuer me from the
enemyes hande, or to saue me from the hande of
tyrantes? Teach me, and I wil holde my tonge:
and when I do erre, shewe me wherein. Howe
stedfast are the wordes of truthe: And whpch of
you can rebuke and repproue them: Do ye take de-
liberation to checke mens sayinges, and iudge
a pooze woide spoken in dayne: Ye fal vpon the
fatherlesse, and go aboute so ouerthowe poure
owne frende. And therfoze be contente, and loke
not vpon me, and I wll not lye before youre
face. Turne (I praye you) be indifferent iudges
toure agayne, and ye shall se my vnglypnesse
whether there be anye vnrpght consuetude in my
tonge, or dayne wordes in my mouth.

CEd. vii Chapter.

Too strongly that this life is but a betrayal,
a warfare.

If man any certayne time byd erth
* Are not his dayes also lyke the dayes
of an byred seruante? For lyke as a
bonde seruante desyrethe the shadowe,
and as an bycying wolde sayne haue an ende of
his wothe. Euen so haue I laboured hole mone-
thes longe: (but in vayne) and manpe a carefull
nighthe haue I tolde * when I laye me downe to

Heere I saye: O when shall I arise: Agayne, I
longed soze for the nyght.

And in the meane tyme am I full of sorowes
untill the twinkling. My flesh is clothed with
woymes and dust of the earth: my shynne is
withered, and become horrible, & my dayes passe
ouer more speedely then a weauer can weue out his
web, and are gone as I am a ware. I remembre
that my life is but a wnde, and that myne eye
shal nomore se pleasures therof: yea, and none
other mens eye shal se me any more. For if thou
fasten thynne eye vpon me, I com to nothing. The
cloude is consumed and vanisshed awaye, euen
so be that goeth downe to the graue: shall come
nomore vp, nor tounce agayne vnto his house:
neither shall his face knowe hym any more.

Therefore I will not spare my mouth, but
will speake in the trouble of my spirit, & muse
in the bitterness of my mynde. Am I a sterre or a
whalespittie, that thou kepest me so in prison?
When I saye: my bed shall comforte me, I shall
haue some refreshynge by talkynge to my selfe
vpon my couche. * Thou troublest thou me with
dreames, and makest me so afrayed that now by
sons, that my soule wylle ch rather to prync
and dye, then my bones to remaine.

I can see no remedy, I shall sue none, & spare me this, for my days are but vayne: what is man, & thou hast him in such reputation, and lettest so much by him: Thou visitest him early and every day: today only doest thou * see him.

Why goest thou not from me, nor leavest me alone, so longe tyll I maye swallowe downe my spittle: I haue offended, and what shal I do vnto the, O thou preseruer of men! Why hast thou made me to stande in the waye, and am so beuie a burthen vnto my selfe: Why dost thou not forgive me my sinne: Wherefore takest thou not awaie my wychednesse? Scholde, now must I slepe in the dust, and of thou sekest me to morrow in the moynynge, I shalbe gone.

¶ The. vii. Chapter.

¶ Tob is reprehended, and noted to have deferred his paper, A description of hypocrite.

Then answered Bidas the Subit
and sayde: howe longe wilt thou
talke of suche thynges? how long
shall thy mouthe speake so proude
wordes? Worth God peruerse the
thyng that is lawfull / O both the almyghty
destroy the thyng, that is ryght / For seeing that
thy soimes spynned agaynst hym, byd not be pu-
nysht them for they wychednesse / If thou wol-
dest now resorte vnto God by tymes, and make
thyne humble prayer to the almyghty, if thou
wouldest lyue a pure and a goodly lyfe, shulde he
not awake by vnto the immediatlye, and gyue
the the beautye of ryghtousnesse agayne / In so
moche, that wherein for neu thou haddest lyttle
afoze, thou shouldest nowe haue greate aboun-
dauce.

Enquire (I praye the) of them that haue bene before thee, * and searche diligently among theyr fathers. For we are but of yesterdays, and conuise not, that * our dayes vpon earth are

D. III. buc

but a very shadowe. Shall not they shewe the
and tell the pece, and gladly confesse the same?

Way a rushe be grene withoute moystnesse?
Or may the grasse growe withoute water? No,
but (or euer it be shot forth, and or it be gather-
ed) it wythdereth before any other herbe. Euen
so gorth it wyth all them that forget God, and
euen thus also shall the hypocrites hope come to
nought, his confidence shall be destroyed, and
his trust shall be a hyders webbe. He shall leane
vpon his house, but it shall not stande: he shall
holde hym fast by it, yet shall it not endure. It is
euen as a grene tree before the sunne, and wo-
terth forth the branches in his garden. It taketh
many rootes by a well syde, in so moche that it is
lyke an house of stones. But yf it be taken oute
of his place, euerie man denreth it, sayinge: I
knowe the not. Lo, thus is it wyth hym, that re-
topfeth in his owne doinges: and as for other,
they growe out of the earth.

Beholde, God will not cast away a vertu-
ous man, neyther wyll he helpe the vngodlye.
Thy mouth shall be full wyth laughyng, and
thy lippes wyth gladnesse. They also that hate
the, shall be confounded, and the dwelling of the
vngodly shall come to nought.

The .ix. Chapter.

Job declareth the benefites of God, and that
mane ryghtousnesse is nothinge.

JOb answered, and sayde: I knowe it
is so of a truthe. How maye a man
(compared vnto God) be iustified?
Yf he wyll argue wyth hym, there is
not one amonge a thousande that can answer
hym. Concernyng suche as be wyse of herte, or
myghty in strength, who euer prospered, that
toke parte agaynste hym? He translated the
mountaynes: or euer they be aware. It is he that
ouerthroweth them in his wrath. He remoueth
the earth out of her place, that the pillars thereof
shake withall. He commaundeth the sunne, and
it riseth not: he closeth vp the starres, as it were
under a signet. He hym selfe alone spredeth
out the brauens, and gorth vpon the waters in
the see. He maketh the waues of heauen the O-
cion, * the seven starres, and the secreete places
of the south. He doth great thynges, such as are
vnscearceable: yea, and wonders wout nōbye.

Lo, when he gorth ouer by me, I shall not se
hym. And when he depaereth by me, I shall not
loke vpon hym, I shall not perceyue hym. Yf he
be hasty to take any thyng awaye, who wyll
make hym restore it agayne? Or who wyll saye
vnto hym: * what dost thou? He is God, whose
wrath no man maye withstande, but the prou-
dest of all must stoupe vnder hym. How shulde
I then answer hym? Or what wordes shulde
I fynde out agaynste hym? Yea, though I were
ryghtous, yet mighte I not gyue him one word
agayne, but meke ly submyt my selfe to hym as
my iudge. Yf I had called vpon hym, and he had
answered me: yet wolde I not beleue, that he
derde my voyce: he troubleth me so with the ty-
pse, and woundeth me out of measure without

a cause. He wyll not lette my hyppite be in rest,
but fylleth me with bytternesse.

Yf men wyll speake of strengthe, lo, he is
stronger: Yf men wyll speake of ryghteousnesse,
who dare be my recorde? Yf I wyll iustifye my
selfe, myne owne mouth shall condemne me: yf
I wyll put forth my selfe for a perfecte man, he
shall reprove me a wyched doer. For though I
be an innocent, and my conscience cleare: yet am
I werpe of my lyfe.

One thyng it is, and therfore I sayde: he
destroyeth both the ryghteous and vngodlye.
And though he lay sodenly with the scourge,
yet wyll he laugh at the punishment of the in-
nocent. As for the wyche, it is gyuen ouer into
the hande of the wyched, and he shall couer the
faces of the iudges thereof. Is it not so? where is
there any, but he is suche one.

* Wy dapes are more swifte then a runner:
they are gone, and haue leue no good thyng.
They are passed awaye as the wyppes that be
good vnder sayle, and as the Egles that flyeth to
the praye. When I am purposed to forget my
complaynyng, to leaue of fro my wrath, and to
comforte my selfe, then I am afrayed of all my
sorrowes: for I knowe that thou wilt not iudge
me innocent. Yf I be then a wyched doer, why
laboure I in vayne? Yf I washe my selfe wyth
snowe water, and make my handes neuer so
cleane as the wel, yet shalt thou dyppe me in the
myre, and myne owne clothes shall despile me.
For he that I must gyue answer vnto, and to
whom I go to lawe, is not a man as I am. Nei-
ther is there any daynman to laye his hande be-
tweene vs: Let hym take his robbe awaye fro
me: yea, lette hym make me nomore afrayed of
hym, and then shall I answer hym without a
nye feare: for as longe as it is thus, I can make
no answer.

The .x. Chapter.

Job is trespasse of his lyfe, and secret out his fragi-
lity before God. He despayeth the tyme to repent.
A description of death.

I greued my soule to lyue: I wyll
make my complayne, and wyll speake
out of the very benyngnesse of my soule
I wyll saye vnto God: O do not con-
demne me, but shewe me the cause
wherefore thou contendest so with me? Thinkest
thou it well done to oppresse me, to calte me of,
(being the wozhen of thy handes) and to mayn-
tayne the counsaile of the vngodly? Hast thou
sele eyes? or dost thou loke as a man lo-
keth? Or are thy dayes as the dayes of man,
and thy yeares as mannes yeares? That thou
makest suche inquisicion for my wychednesse,
and searcest out my synne? Where as (not with-
standyng) thou knowest that I am no wyched
person, and that * there is no man able to deli-
uer me out of thy hande.

* Thyne handes hath made me, and lasty-
ned me all together rounde aboute, wyte thou
then destroye me sodenly? Or remembre (I be-
seche the) howe that thou madeste me of the
moulde of the earth, and shalt hyngre me in to
dust agayne.

Hast

Hast thou not turned me, as it were my life,
and turned me to crabs like chese? Thou hast co-
uered me with thyne & flesh, & covered me toge-
ther with bones & sinowes. Thou hast gratid
me lyfe, and done me good: and the blygēt hede
that I cohest vpon me, hath preserved my soure

C Thou hast hyd these thynges in thyne heart.
I am sure that thou rememberest this thyng. **Pf**
I byd synne, thou haddest an eye vnto me, and
wouldest not declare me unocēt because of mine of-
fence. **Pf** I haue done wyckedly, wo is me ther
foze. **Pf** I haue done ryghte conseye, yet darre I
not lyse vpon my heade so full am I of confusoun
and I myne owne myscepe.

Thou huntest me oute (beyng in heuynesse)
as it were a lyon, and troublest me oute of mea-
sure. Thou byngest frethe wptnesse agaynst
me, and thy wyath increaseth thou vpon me, ve-
rye many are the plagis that I am in. * Wht-
foze halst thou broughte me oute of my mothers
wombe? **W**hat I had percyphed, and that no eye
had seue me. **Pf** they had earyed me to my graue
as soone as I was borne, then wuld I be nowe
as though I had neuer bene. **A**re not my dayes
fewer? Let hym then leaue of fro me and let me a-
lone, that I may ease my selfe a litle afoze I go
thether, from whence I shall not turne agayne
euen to the lande of darkenesse and shadowe of
death: yea, into the darke cloudy lande and dead
lyr shadowe, where as is no order, but terrible
feare as in the darkenesse.

C The xi. Chapter.

*Job is vniuſly reprehended of Sopha. God is incompre-
hensible. He is mercifull to the repentant.*

J Then answered Sopha the Naama-
thite, and sayd: Shulde not he that
maketh many wordes, be answer-
ed? Shulde he that babbleth muche
be commended therin? Shulde men
geue care vnto the onely? Thou wylt laugh o-
ther men to scozne, and shall nobody moke the
agayne? Wylt thou say vnto God. The thyng
that I take in hande is perfitte, and I am cleane
in thy syght? **W**hat God wolde speake & open
his syppes agaynst the, that he myght shewe y
(oute of hys secretes wysdome) why he rewar-
deth the double as he was appoynted to do: the
wouldest thou knowe, that God hath fozgotten
the, because of thy synne.

B **A**re thou able to fynde oute the secretes of
God? **O** wylt thou attayne to the parsonnes of
the almyghty? he is hyer then heuen, what art
thou able to do? Deper then the hell, howe wylt
thou then knowe hym? hys length exceedeth the
length of the earthe, and hys bredeth the bredth
of the sea. Though he turne all thynges vpon syde
downe, close the in gather them togyther, who
wylt turne hym from hys purpose? *— a litle who may
saye vnto hym, why hast thou so.*

* **F**oz it is he that knoweth the vanite of me
he seeth theyr wyckednesse also, shoulde he not
then consyder it? **I** dayne body exalteth hym
selfe, and a mā newe borne is lyke a wyde asses
colte. **Pf** thou haddest nowe a ryght herte, a syf-
tess vpon thyne handes towards him: **Pf** thou wol-

dest put away the wickednesse whych thou hast
in hande, so that no vngodlynesse dwelle in thy
house, then myghtest thou lyse vpon thy face with
out shame, and then shouldest thou be sure, and
haue no nede to feare.

Then shuldest thou forget thy myscepe, and
thyne nomoze vpon it, then vpon the waters
that runne by. Then shouldest the resydue of thy
lyse be as cleare as the noone daye, and spyng
fozthe as the moonyng. Then myghtest thou
haue coforte, in the hope that thou halst: a slepe
quyetly, when thou art buryed. Then shouldest
thou take thy rest, and no man make the afraide
yea, many one shoulde set muche by the. **A**s for
the eyes of the vngodly: they shalbe consumed,
and not escape: theyr hope shalbe myscepe and
sorrowe of mynde.

C The xii. Chapter.

*Job sheweth hys patience, declareth the myght and po-
wer of God.*

J Job answered, and sayd: Then (no
doubt) ye are the men alone, and wyl-
dome shall percyph the wythron. **B**ut I
haue vnderstanding aswell as ye, and
am no lesse then ye. **Y**ea, who knoweth not these
thynges? **T**hus he that calleth vpon God, and
whome God heareth, is mocked of hys neygh-
bour: the godly and innocent mā is laughed to
scozne. Godlynes is a lyght despyed in the bar-
tes of the ryche, and is set for them to stumble v-
pon. The houses of robbers are in welth & prof-
peritie: & they that maliciously medle agaynste
God, dwell without care in those thynges that
God hath gyven ryche lyth hys hande.

If it thy cattel, and they shall enfourme the
the foules of the ayre, & they shal tel the. **O** the
increase of the earth, and it shall shewe the. **O** the
feythes of the sea, and they shal certifye the.
* **W**hat is he but he knoweth that the hande of
the Lorde made all these? **I**n whose hande is y
soule of every luyng thyng, and the breath of
the fleshe of all men.

* **H**aue not the eares pleasure in hearyng, &
the mouth in tastyng the thyng that it eateth?
Amonge olde personnes there is wysdome, and
in age is vnderstandyng. **Y**ea, wyth God is
wysdome and strength, it is he that hath coun-
ceill and foze knowledg. **B**eholde, **Pf** he breake
downe a thyng, who can set it vp agayne. **Pf**
he shut a thyng, who wyl open it? **B**eholde, **Pf** he
withholde the waters, they drye vp: **Pf** he let
them go, they destroye the earthe. **W**yth hym is
strength and wysdome: he knoweth both the de-
ceper, and hym that is deceper.

he carperd awaye the wyse men, as it were
a spoule, and byngeth the Iudges out of theyr
wyttes. he taketh awaye the subiectyon of the
people fro theyr luynges: an d gyrdeth theyr loy-
nes with a bande. he leadech awaye the grete
men into captiuitie, and turneth the mighty vpon
syde downe. * **H**e taketh the veritie from out of
the mouth, and disapownteth the aged of theyr
reason. he poureth the confusyon vpon pynces
and comforyeth them that haue bene oppressed.
* **L**oke what lyeth hyd in darkenesse, he decla-

A. V. rrrj

Job. xii. a.

Job. xii. a.

Job. xii. b.

Job. xii. c.

Job. xii. d.

Job. xii. e.

Job. xii. f.

Job. xii. g.

reth it openly: & the very shadowe of death blyssed be to lyght. he both increaseth the people, and destroyeth them. he maketh them to multiplie, and dyverfeth them a waye. he chaungeth the vertes of them that rule the people of the earth, and dysappointeth them: so that they go wanderynge out of the waye, and grope in the darke without lyght. he maketh them also to stacher to and fro, lyke broken men.

The xlii. Chapter.

Job reproueth his frendes with theyr sturp fapnges, and contemnyth spacy lye.

I O, all thys haue I sene with myne eye, heard with myne eare, & vnderstande. Loke what ye know, that same do I know also, neither am I inferiour vnto you. Heerthelesse, I talke with the Almighty, & my desyre is to comen with god. As for you ye are wozhmasteres of lyes, & vnproffitable pdisicions alfogether. wolde god ye kept your tonge, for then myght ye be taken for wyse men. Howe heare my chylde, and ponder the sentence of my lippes.

Wo ye speake iniquitie agaynst god, & talke agaynst hym with dysceite. Wyl ye not accept the person of hym? Or wyl ye contende w god? Shall that helpe you when he calleth you to recknyng? For as one ma mocketh an ocher, so do ye moche hym. he shall punyssh you, & reproue you, yf ye do secretly accept any persone. Shall he not make you asrayde, when he sheweth him selfe? Shall not his terrible feare fall vpon you, your remembraunce is lyke vnto a sparke, and your bodies lyke the claye.

Holde your tonges, for my sake, that I also maye speake, and my sorowe shalbe the lesse. Wherfore do I beare my selfe in my teth, & and put my soule in mine bades? Lo, though he slay me yet wyl I put my truste in hym. But I wyl reproue myne owne wayes in his syght he shall make me whole, & there maye no ppyete come before hym. heare my wordes, and ponder my saynges with your eares. Beholde, now haue I prepared my iudgement, & knowe that I shal be founde ryghteous. What is he, that wyl go to lawe with me? (Let hym come) that I maye nowe holde my tonge, and dye. Heerthelesse, graunte me two chylde, and then wylle I not hyde my selfe from the.

Wherfore shal I take my hande from me, and let not the fearfull dze of the make me asrayde. And then call me, and I wyl answer: or els let me speake, and geue me thou an answer. Howe many are my mysdoes & synnes: Let me know my transgressions and offences. Wherfore hydest thou thy face, and holdest me for thyne enemy? Wylte thou be so cruell and extreme vnto a syenge lease, and soloth vpon dysp stubble? for thou layest tharpely to my charge, and punyssh me: for the synnes of my yowthe. Thou puttest my fete also in the stocke: and lokest narrowly vnto all my pates, and markest the stepes of my fete where as I (not withstandinge) muste consume lyke as a soule carpon, and as a clothe that is moth eaten.

The xliii. Chapter.

Job rebuketh the lyfe of man, and prophesyeth of the resurrection. Heo sheweth the goodly, yf they obteyne that they lye for.



In that is born of woman, hath but a shorte tyme to lyue, and is fulle of myserie. he cometh vp, and is cut downe lyke a flowre. he flyeth as it were a shadowe, & neuer continueth in one state. Wilt thou open thine eyes vpon such one, and dysngest me in thy iudgemente? Who can make it cleane, that cometh of an vn-cleane thyng? No bodye. The dayes of mā lyf are determyned, the nombre of his monethes are knowen only vnto the. Thou hast appoynted hym his boundes, which he can not go beyonde. So teld hym that he maye rest (a litle) vntill his daye come: whiche he loketh for, like as an hyrlinge doeth.

If a tree be cut downe, there is some hope yet that it wyl sproute, and shote forth the boughes agayne. For though I rote of it be warden olde, and the stocke therof be dead in the grounde yet when it getteth plenty of water, it wyl bud, and dyspunge forth the bowes, lyke as a tree that is planted. But as for man, when he is dead, perished and consumed away, what becometh of him?

The cloudes when they be dysped vp, and fyll uers when they be emptye, ar fyllid agayne to rowe the flowynge waters of the sea, but when man slepeth he ryseth not agayne (of his owne strength) vntill the heauen veryfy: he shal not wake vp, nor ryse out of his slepe. What thou woldest hepe, and hyde me in the hell, vntill thy wrath were spyled, and to appoynte me a tyme wherein thou myghtest remembre me. Wape a deade man lyue agayne? All the dayes of my lyf wyl I wape tye, till my chaungyng shal come. Thou shalte call me: and I shal answere the, & dyspyle not thou the woyle of thine owne handes.

For nowe thou nobrest all my goynges, yet be not thou to extream vppon my synnes. My iniquitie is filled vp, as it were in a bagge: but be mercifull vnto my wyckednes. The moystaynes fall awaye at the last, the rockes are remoued out of theyr place, & waters pearce thorow the very stones by lye & lye. Cloudes washe a waye the gravell and earth. And destroyed is the hope of mā. Thou preyntest still agaynst hym. so that he paryeth awaye: thou chaungeth hys state, and puttest hym from the. And whether his chyldren come to woshypp or no, he can not tell. And yf they be men of lowe degre, he knoweth not. Whyle he lyeth: hys fleshe must haue crannyle, and whyle the soule is in hym: he must be in sorowe.

The xlv. Chapter.

Eliphaz rebuketh Job because he ascribeth his thowme and pynnyll to hym selfe. He rebuketh the cyle that lye lyth on the mychard, rebuking Job to be one of the number.

When answered Eliphaz the Themanite, and sayde: Shall a wyse mans answere be the lycence of the wynde, and sylle any mans belly, as it were the wynde of the East? What he reproue with a woyle that is nothyng woyle

Job. xlii. b.

Job. xlii. b.

Job. xlii. b.

Job. xlii. b.

woyld, and speake the thynges: whyche can do no good: As for shame, thou hast set it aside, els woldest thou not make so many wordes before God, but thy wychednesse teacheth thy mouth and so thou hast chosen a crasty tounge. Thyne owne mouth condeynerth the, & not I. yea, thyne owne lippes shalpe an answer agaynst the.

Yete thou the fyfthe mō, that euer was boyn: O walt thou made before the hyls: haste thou herde the secrete counsell of God that all wyse-dome is to lytle for the: What knowest thou? we knowe not: And what understandest thou but we can the same: With vs are both olde and aged men: yea, suche as haue lpyued longer then thy father.

B Thynekest thou it a small thyng of the consolacions of God: With the is a lvyng word. Why both thyne deit so bewiche? And wherefore wynehest thou wryth thyne eyes, that thy mynde is so putt up agaynst God, & lettest such wordes go out of thy mouth: What is mō, that he shuld be cleane: what hath he (which is bozne of a woman) wherby he myght be pyghterous?

*** Beholde he doth not trust his saintes: yea, the very heauens are not cleane in his syght. Howe much more then an abhominable and vyle mō, whych dzyneketh wychednesse lyke water: I wil tell the, heare me: and I wil shewe the: I haue sene: whiche wyse men haue tolde, and haue not ben hyd from the: fathers vnto whome only perty was geue: & no strainger went among the.**

C The vngodly sojoweth all p dayes of hys lyfe as it were a woman with a chyld, and the nombze of a tyzantines yeaues is vnkowen. A fearfull sounde is euer in his eares, and when it is peace, yet feareth he destruction. He beleneth neuer to be deluyered oute of darkenesse, for the swerd is alwaye before hys eyes. When he goeth forth to get his lpyung, he seeth playnlye p the daye of darkenesse is at hande. Sorow and carefulnesse wyl make him afraide, & compasse hym rounde aboute, lyke as it were a lvyng wch boste ready to the batayle. For he hath lretted out his hande agaynst God, & armed him selfe agaynst the almyghty. He runneth proude lyke vpon hym, and wryth a styffe necke sygherth he agaynst hym: where as he couereth hys face wryth fastenesse, and maketh hys body well lpyng.

D Therefore shall his dwellyng be in desolate cyties, and in houses which no man inhabyterth, but are become heapes of stonys. He shall not be ryche, neyther shall his substance contynue, nor encrease vpon earth. He shal neuer come oute of darkenesse, the flume shall dype vpon hys bzynches: with the blast of the mouth of God, shal he be taken awaye. He beleneth not that he is in vanitie, and yet is he out of the waye, & vanyte shal be his recompence.

He shall perpyche, afoze hys tyme be twome out, and his bzynche shal not be grene. He shal be plucked of as an vntimely grape frō vpyne: and shall let his floure fall, as the olyue doth. For the congregacyon of vycepytes shal be desolate and vnfertyll, and the fyre shall consume the houses of su: he as are grede to receyue gyl-

tes: & he conceyuerth transyle, and beareth vanyte, and thep: bodye byngeth forth decepte.

C The. xvi. Chapter.

Job sayeth vnto his wyfe: I sayeth that he suffereth more then hys wychednesse hath deservyd.



Ob answered and sayd: I haue offymen herde suche thynges, myserable geuerys of comfozte are ye, all p sozte of you. Shall not vayne wordes yet come to an ende?

O hast thou yet any more to saye? I coulde speake, as ye do also. But wold God that your soule were in my sonkes stede: then shoulde I heape vpon wordes agaynst you, & shake my hed at you. I shoulde comfozte you with my mouth, and release your payne with the talking of my lippes. **Job. xvi. 21.** But what shall I do? For all my wordes, my sorowe wylle not ceasse: and though I hold my tounge, yet wyl it not departe from me. But now that God hath set me aduersitie, thou hast troubled all my congregacyon.

And that thou hast lyled me wryth wyneles, my fleshe is recozd, and my leaneleth clyeth vpon agaynst me, & beareth wytnes agaynst me. He is angyre at me, he batesth me: and gnaweth vpon me wryth hys teeth. Thyne enemye saouletth vpon me wryth hys eyes.

C They haue opened their mouthes wyde vpon me, & smytten me vpon the cheke de spytful lye, they gather them selues together agaynst me. God hath put me in pteace wryth the vngodlye, and deluyered me into the handes of p wyched. I was in wrych, but he hath bzought me to nought. He hath taken me by the necke, he hath rente me, and sette me as a marke for bynseife. Hys archers compassse me rounde about: he wound my loynes, and doth not spare. My bowels hath he poured vpon the grounde. He hath gyuen me one wounde vpon another, and is fallen vpon me lyke a gyaunte. I haue sowed a sackcloth vpon my shynne, and lye wryth my heare in the duste.

D My face is swollen wryth weppynge, & myne eyes is the shadowe of death. Howbeit there is no wychednesse in my handes, but my prayer is cleane. O earth, couer not thou my bloode, and let my cryng synde no rowne.

For lo, my wytnesse is in heuen: and he that knoweth me is aboue in the dryghet. My fren des gyue me many wordes to scozne: and myne eye poureth out teares vnto God. O that a bodye myght please wryth God, as one man doeth wryth another: yet the nombze of my yeaues is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

C The. xvii. Chapter.

Job sayeth that he consumeth awaye, and yet doeth patientlye abyde.



My breathe synketh, my dayes are shortned. I am harde at deardes dize. Kroward men are wryth me and myne eye must contynue in p bytternes of the. O deluyere me, & loke out one to be my surety: thy sight, what is he? knoweth who wil ymes for

B me: For thou hast withheld thys harted from
understandynge: therefore shalt thou not see (them)
up on hys. He promysed hys frendes parte of
hys good, but hys owne chyldren spende it. He
hath made me as it were a bywoide of the peo-
ple: where as a foze I was theyre ioye. Myne
eye is bymme for verpe heuynesse, and all my
strength is become lyke a shadowe. Verruouse
men therefore shal wel consyder this, and the in-
nocent shal take parte agaynst the pprophete.

E The ryghteous also wyll kepe hys waye, &
he that hath cleane handes, wyll euer be stron-
ger and stronger. As for you, turne you, and get
you hence (I praye you) for I can not fynde
one wyse man amonge you: My dayes are past
and my counsailes and thoughtes of my harte
are vanyshe a waye, chaungynge the nyghte in
to daye, and the lycht into darkenesse. Though
I tary neuer so much, yet the graue is my house
and I haue made my bed in the darke. I cal cor-
ruptyon my father, & the wormes call I my mo-
ther and syster. What helpe shal I haue longe ta-
ryenge? Who hath consydered the chyng, &
I loke for? All that I haue shal go downe into
the pyt, and lye wyth me in the dust.

E The. xviii. Chapter.
Chyldehetherforthe the paynes of the paynful-
full and wyched.

B Then answered Bildad the Shubite
& sayde: when wyl ye make an ende
of your woordes? War he well, and
then we wyl speake. Wherefore are
we counted as bestes, and reputed
to vyle in your syghte? He destroyeth hym selfe
wyth hys anger: shal the earth be forsaaken, or
any stone remoued oute of hys place, because of
the? Pea, the lycht of þe vngodly shal be put out:
and the sparke of hys fyre shal not burne. The
lyght shal be darke in hys dwellynge, & his can-
dell shal be put out wyth hym. hys presump-
tuous goynge are kepte in, and his owne counsel
shal cast hym downe. For hys feete are taken as
it were in the net, and he is at hys wyttens ende.
hys foete shal be holden in the snare, and he shal
catche them that be thysyde of blood: The snare
is layde for hym in the grounde, and a pyssal in
the waye.

E Fearfulnesse shal make hym asfayde on eu-
ry syde, that he shal not know, where to get out
hunger shal be hys strengthe: my fortune shal
hange vpon hym. He shal eate the strengthe of
hys owne shyne, euen the fyrst doine of deathe
shal eate hys strength. hys hope shal be rooted
out of hys dwellynge, verpe fearfulnesse shalle
byngge hym to the kyng. Other men shal dwel
in hys house (but shal be none of hys) and bym
stone shal be scaetred vpon his habytacyon. hys
rootes shal be dyed vpon hym, and aboute shal
his byaunche be cut downe: hys remembraunce
shal peryshe from the earth, and he shal haue no
name in the strete: they shal byrne hym fro the
lyghte into darkenesse, and cast hym cleane out
of the woide. He shal neither haue chyldren nor
kynfolkes amonge hys people, no, nor any po-
steryte in his dwellynge. They that come after

hym, shal be asfayde at hys daye, and they that
go before, shal be asfayde. Suche are now the
dwellynges of the wyched, and this is the place
of hym that knoweth not God.

E The. xix. Chapter.

Chyldehetherforthe hys myghtes and greuous paynes. He shal
sheweth of the generall curietyon.

I Ob answered, and sayd: howe long wyl I
ye were my soule, and trouble me wyth
woordes? I o, ten times haue ye reproued
me: and are not ashamed for to laughe me so to
scorne: If I go wylonge, I go wylonge to my selfe
But if ye wyll endauance your seluen agaynst
me, & accuse me to be a wyched person, because
of the shame that is come vpon me: knowe thys
then, that it is god that hath handled me so vio-
lently, and hath compassed me aboute wyth his
net. If I complayne of the violence done vnto
me, I can not be heard. And if I cry, there is no
sentence geuen with me. He hath dedged vpon my
voyses, that I can not passe, and he hath set dar-
kenesse in my pathes. & he hath spoyled me of
myne honoure, and taken the crowne away fro
my heade. He hath destroyed me on euery syde &
I am vndone: my hope hath been taken away fro
me, as it were a tree plucked vs by the roote. hys
wyath is kyndled agaynst me: he taketh me as
though I were hys enemye.

B hys men of warre came togyther, whyche
made they way ouer me, and besieged my dwel-
lynge rounde about. & he hath put my byrthen
farre away from me, and such as were of myne
acquaintaunce, are become strangers vnto me
& hys owne kynfolkes haue forsaaken me, &
my frendes haue put me oute of remembraunce
The seruauntes and maydens of myne owne
house, toke me for a stranger: and I am become
as an aleaunt in theyr syghte.

E I called my seruaunt, and he gaue me no an-
swere: no though I prayed him wyl my mouth
hys owne wyse myght not abyde my breath
I was fayne for to speake saye for the chylde
of myne owne body. Pea, the chylde despyed
me. And when I was gone fro them, they spake
euill vpon me. All suche as were my moste fa-
milyers, abhorred me: and they whome I loued
best, are turned agaynst me. My bone hangeth
to my shyne, and my fleshe is a way, only ther
is left me the shyne about my tethes. hant v-
prie vpon me, haue pte vpon me, (O my fren-
des) for the hnde of God hath touched me. Why
do ye persecute me as God doth, and are not sa-
tisfied of my fleshe.

D That my woordes were nowe wyrtten: &
that they were put in a booke: wolde God they
were grauen wyth anyon penne in leade, or in
stone to contynue. For I am sure, that my rede
meriteth, and that I shal ryle out of the earth
in the latter daye: that I shal be clothed agayne
wyth thys shyne, and le God in my fleshe. Pea
I my selfe shal beholde hym, not w other, but
wyth these same eyes. My reynes are consumed
wythyn me, hys not ye saye: why doeth he suffer
persecutyon? Is there founde an occasion in me
But beware of the sword, for the sword wyl
be auri-

be auenged of wychednesse: & before, that there
is a Judgemente.

The. xx. Chapter.

*Jobber sayeth, that the unspychfull, the wretched, and the
wyched shall haue a worse case.*

Job answered Jobbar & Naama-
rite, and sayde: For the same cause
domy thoughtes compell me to an-
swere. And why my mynde is rea-
dye wrythin me. I haue sufficiently
hearde thy cheeping and repose, therefore am
I purposed to make answer after mine vnder-
standynge. Knowest thou not thyss, namelye,
that from the begynnyng (euer sence the creaty-
on of man vpon earth) the gladnesse of y^e vngod-
lye hath bene woite, and that the ioye of y^e p^{ro}ph-
etes continued but the wyllyng of an eye?
Though he be magnified vnto the heauen, so
that his heade reacheth vnto the cloudes, yet at
a turne he is persyshed for euer, in so moche y^e they
which haue sene hym, shall saye: Where is he?
He shall vanishe as a dreame: so that he can no-
moze be founde, and shall passe awaye as a visi-
on in the nyght. So that y^e eye which sawe him
before, shall haue no moze syght of hym, and his
place shall knowe hym no moze. Hys chyldren
shall be sayne to agree wth the poore, and hys
handes shall restore theyr goodes.

From hys yowth hys bones are full of plea-
sures, but now he shall lye downe wrythin hym
in the earth. Whylt wychednesse was sweete in his
mouth, he y^e it vnder hys tonge. That he sa-
uoured, that woulde he not forsake, but kepte it
close in hys throte. The breade that he y^e eate,
is turned to the popson of the serpentes, wrythin
his body. The y^echelle that he deuoured, shall be
paralyse agayn, for God shall drawe them out
of hys belly, he shall suche the gall of serpentes,
and the adders tonge shall slay hym: so that he
shall nomoze se the ryuers and brookes of hony
and butter. The thynge that other men haue la-
boured for, shall he restore agayne, and shall not
eate it vp.

Greate trouayle shall he make for y^echelle,
but he shall not enioye them. And why? he hath
oppressed the poze, and not helped them: houses
hath he spoyled, and n^o buylded them. His bel-
ly coulde neuer be fylled, therefore shall he persy-
sh in hys couetousnesse. There shall none of hys
meat be lefte behynde, therefore shall no mā loke
for his prosperitie. When he had plenteousnesse
of euerye thyng, yet was he poore, though he
was helped on euery syde.

For though the wyched haue neuer so moche
to fylle hys belly, yet God shall sende his wrath
vpon him, and cause his indignacyon to rapyne
ouer hym: so that yf he shal the yron weapons,
he shall be shot wth the stele bowe. The arrowe
is taken forth, and gone out of y^e quayer, and a
gyfteryng swearde shalowe the gall of hym,
fear shall come vpon him. There shall no dar-
nesse be able to hyde hym. An vnyndlyd sye
shall consume hym, and loke what remaineth in
hys house, it shall be destroyed. The heauen shall
declare hys wychednesse, & the earth shall take

parte agaynst him. The substance that he hath
in hys house, shall be taken awaye and persy-
sh in the dape of the Lordes wrath. * This is the poze
vpon that the wyched man shall haue of God, &
the herpyng that he maye loke for of God: by
cause of hys wordes.

The. xxi. Chapter.

*Jobber sayeth the prosperitie of the wyched, and after de-
scribeth theyr lobayne curys and delectacyon.*

Job answered and sayde: O deare
my wordes, and that shall be my com-
forte of you. Suffer me a lytle, that
I maye speake also, and then laughe
my wordes to scorn. * (yt is lyke you.) Iste lo-
mannes sake that I make hys dysputacyon?
Whiche yf it were so, woulde not my spere be
then soze in trouble? Marke me well, and be a
bawled, and laye your hande vpon your mouth
For when I consider my selfe I am afrayde, &
my selfe is smytten with feare. * Wherefore do
wyched men lyue in helth and prosperitie, come
to theyr olde age, and increase in ryches: Theyr
chyldren lyue in theyr syght, and theyr genera-
cyon before theyr eyes. Theyr houses are safe
from all feare, and the rodde of God doeth not
smyte them. Theyr bullocke gendereth, and that
not out of tyme: theyr cowe calueth, and is not
unfructfull.

They sende forth theyr chyldren by flockes
and theyr sonnes lode the daunce. * They beare
wth them tabrettes and harpes, and haue in-
strumetes of musycke at theyr pleasures. They
spende theyr dayes in welthyngnesse: but lobayn-
ly they go downe to hel. They saye also vnto
God, go from vs: we despyse not thy knowledge
of thy wayes. * Who is the Almyghtye, that
we shalde sene hym? And what profyte shalbe
we haue to submyt our selues vnto hym? For
there is vterlye no goodnesse in them, therfore
I will not haue to do wth the counsaile of the
vngodly. I sawe ofte that the candle of the wy-
ched be put out: howe oft cometh theyr delecta-
cyon vnto them? O what sorow shall God gyue
them for theyr part in his wrath? Yea they shal
be cut as haye before the wynde, and as chaffe
that he shall carpe the awaye.

And though God saue theyr chyldren from
such sorow, yet wylle he so rewarde them sel-
ues, that they shall knowe it. Theyr owne de-
struction and myserie shall they se wth theyr
eyes, and bypne of the fearful wrath of the Al-
myghtye. For what careth he what becometh
of his household after hys deathe, when the nom-
bre of hys monethes is cut short? In as moche
then as God hath the vycke power of all, who
can teach him any knowledge? One dyeth now
when he is myghtye, and at hys best ryche, and
in prosperitie, euen when his bowels are at the
fattest, and hys bones full of marve. An other
dyeth in sorow and heynesse, and neuer hadde
good dayes. They shall slepe bothe alpe in the
earth, & the wormes shall couer them. Beholde,
I know what pethynke, yea: and the subtiltye
that ye ymagyn agaynst me. For ye say: where
is the pynces palace? & where is the dwelling
of the

Job. xlii. b.
Job. xlii. b.

of the vngodly: haue ye not asked them that go by the way? Doubtlesse, ye can not denye these tokens, that the wyched is kept vnto the day of destruction, and that the vngodly shall be brought forth to the daye of wrath. Who darre reproue hym for his waye to his face? Who wyl rewarde hym, for the vngodlynesse that he doth? Yet shall he be brought to by a graue, and dwel amonge the heape of the dead. Then shall he be sayne to be buryed amonge the stones of pplayne. All men also must folow hym, and there are innumerable gone before hym. How maye then be the comforte that ye geue me? Doth not saluacion remayne in all pour answere?

The xlii. Chapter.

Eliphaz reprehendeth Job of vngodlynesse.

Eliphaz the Themanite gaue answer, and sayd: May a man be profytable vnto God, as he is? Is wyle maye be profytable to hym self? Is it any auauntage vnto the Almyghty, that thou arte ryghteous? Or shall it profyte hym, that thou makest thy wayes payte? Is he a frayde to reprove the, and to stepp forth with the in to iudgement? Is not thy wyche dwelle great, & thyne vngodlynesse dedes innumerable? For thou hast taken the pledge from thy brother for nought, and robbed the naked of thei clothyng: To suche as were wery, hast thou gyue no water to drynke, and haste withdrawen breade from the hongry. Shulde such one the as vseth violence wronge and opprellion (doynge all thynges of parcialite, and hauing respect of persons) dwel in the lande? Thou hast sent wydowes a waye emptye, and oppressed the poore fatherlesse.

Job. xlii. b.
Job. xlii. b.

Therfore arte thou compassed aboute wth snares on euery syde, and suddenly vexed wth feare: Shuldest thou the se no darknesse? Shuldest not the waterfoude runne ouer the? How cause that God is hyer then the heauens, and because thou seest that the starres are so hye, writ thou therfore saye: Tush, how shuld god knowe doth his dominion reach beyonde the cloudes? Tush, the cloudes couer hym that he maye not se, and he dwelleth aboue heauē. Doest not thou hepe the olde waye that wayne men haue gone? Which were cut downe out of tyme, and whose foundacyon was as a runnyng water whyche sayd vnto God: go from vs, and what did the Almyghty wth them? he fylled thei houses w good thynges. But the counsaile of the vngodlye is farre frome. The ryghteous sawe it, and were glad, & the innocent laughed hym to scozne. Is our encrease betwen downe? Is for the remnant of them, the fyre hath consumed it.

Job. xlii. b.

Therfore reconyle the vnto God, & be content, so shall all thynges prosper with the ryght well. Receyue the lawe at his mouth, and laye by his wordes in thyne harte. For if thou wylt turne to the Almyghty, thou shalt stande fast, and put al vngodlynesse from thy dwel linge: Thou shalt make golde as plentyfull as the duste, and the golde of Ophir as the syntes of the ryuers. Yea, Almyghty God bys owne selfe shall be thy defence, and thou shalt haue pre-

serye of synes. Then shalt thou haue thy desire in the Almyghty, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto hym, & he shall heare the, and thou shalt kepe thy promyses. Then loke what thou takest in hand, he shall make it to prosper with the: and the ryght shall thine in thy wayes. For who so vbieth hym selfe, hym shall he set vp: and who so lotheth mekely shall be healed. If thou be innocent, thou shalt deliuer the country, because of the vngodly synes of thy handes.

The xliii. Chapter.

Job affirmeth that he hath knowledge of himselfe, and knoweth that he hath made his in bys ryghteousnesse.

Job answered, and sayde: My sayinge is yett this daye in bytternesse, and my hande keep, because of my groyng. O that I myght see him, and fynd hym. O that I myght come before his face to pde my cause before him, and to syl my mouth wth argumentes. That I myght knowe, what answer he wolde geue me: and that I myght vnderstand what he wolde saye vnto me. Wyl he please agaynst me wth his greater power and strengthe? No, but he wyl make me the stronger. He that is iust, shall nere disputacion wth hym, and my iudge shall deliuer me for euer. He holde, though I go before, I fynde hym. If I come behynde, I can get no knowledge of hym. If I go on I left syde where he doth, he wyl the I can not attayne vnto hym. Agayne If I goe on the ryght syde, he bydeth hym selfe, that I can not se hym. But as for my waye, he knoweth it and & trespeth me as the golde in fyre.

Job. xlii. b.
Job. xlii. b.

My foot doth kepe his pathe, bys hye waye haue I holden, and wyl not go out of it. I wyl not forsake the commaundment of his lypes but loke what he charged me wth bys mouth, that I haue put vp in my harte. He is styll at one poynt, and who wyl turne hym backe? he doeth as hym lysteth, & byrnyeth to passe what he wyl. he persoumeth the thynges that is appointed for me, and many such thynges doeth he. This is the cause that I bypne at his presence, so that when I cōsider hym, I am afrayd of hym. For in so much as he is God, he maketh my harte softe: and sepyng that he is Almyghty he putteth me in feare. Thus can not I get out of darkenes, neyther hath he couered the cloude from my face.

The xliii. Chapter.

Job describeth the wickednesse of men, & sheweth what in se belonged to the wyched.

Only derpyng the, & ther is no time byd fro the almyghty, howe happye meth it, & they whyche knowe hym, do not regard his dayes: For some remember be, & remoue other lande markes: & robbe them of thei cattel and kepe the same for thei owne: that bypne a waye passe of the fatherlesse: that take the wydowes ore for a pledge: that thrust & poore out of the waye and oppresse the symple of the world together. Beholde, cum as the wyche alleis in the deserte go they forthe to thei waye: & eple by tymes to spople

Job. xlii. b.
Job. xlii. b.

So spyle: yea, the best wyldemess ministreth
foode for theyr chyldren. They reape the cozne
felde that is not theyr owne: & let the vineyard
of the vngodlye alone. They are the cause that
so many men are naked and bare, hauinge no
clothes to couer them, & to kepe them from cold
so that when the howes in the mountaynes
haue rayned vpon them, & they be al wet, they
haue none other succoure, but to kepe them a-
monge the rockes.

C They spyle the suckyng fatherlesse chyld,
and take the pledge from the poore. In so much
that they let hym go naked without clothyng
and haue taken awaye the sheafe of the hungry.
The poore are sayne to labour in their oyle myl-
les: yea, and to treade in their wynepresses, and
yet to suffer theyr. The men of the Citie crye
to the Lorde with syghinge. * the soules of the
flayne also make theyr complaint. But God be-
strooeth them not for al this, where as they (not
withstandyng) are conuersant amonge them,
that abhorre the lycht: they knowe not his way
nor contynue in his pathes. * Tymely in smoz-
nyng do they crye, to murder the symple and
poore: and in the nyght they go a slepyng.

The eye of the aduoutree wayteth for y dar-
kenes, and sayeth thus in hym selfe Tyl, there
shall no eye se me: and so he dysguyseth his face.

In the nyght season they search y houses and
hjde them selues in the day tyme, but wyl not
knowe the lycht. For as soone as the daye brea-
keth, the shadow of deathe cometh vpon them
and they go in horrible darknes. The vngodly
is swifter then the water: theyr poore shal be
curled in the earth, and he shall not beholde the
waye of the vineyardes. O that they (for the
wyckednes which they haue done) were dya-
de to the hell, sooner than snow melteth at y droun-
d and heate. O that al compassion vpon them wer
forgotten: that theyr deputies were wormes, y
they were cleane put out of remembraunce, and
vngodlynesse utterlye betwen downe lyke as a
tree. He hath oppressed the barren, that he can
not beare, and vnto the wyddowe hath he done
no good. He drew the myghtye after hym with
his power, and when he was gotten vp, no ma
was without feare, as longe as he lyued. And
though they myght be safe, yet they wyl not re-
ceyue it, for theyr eyes looke vpon theyr owne
wayes. They are exalted for a lytle, but shortly
are they gone, brought to extreme pouerty, and
taken out of the waye: yea, and vnto the place
of, as the eares of cozne. Is it not so? Who wyl
then repproue me as a lyar, and say that my wo-
des are nothyng worth.

The xxv. Chapter.

E Eldad sheweth that no man is cleane and
without synne before God.

I When answered Eldad the Shubite,
and sayde: Is there power and feare
with hym about, that maketh peace
syttynge in his wyldemess, whose
men of warre are innumerable, and
whose lycht aryseth ouer all? But howe may a
man compared vnto God? he is mistyfed: O how

can he be cleane, that is borne of a woman? Be.
holde the Moone syneth nothyng in compa-
yson to hym, and the starres are vncleane in his
lyght. Howe muche more then man: that is but
corruptyon: and the sonne of man, which is but
a woyme.

The xxvi. Chapter.

E Job sheweth that man can not helpe God, and
showeth it by his myracle.

I When answered, and sayd: whom hast
thou helped? hym that is withoute
strength? What coforte gyuest thou
vnto hym that hath no strength?
Where is the counsaile that shoul-
dest gyue hym, whyche hath no wysdome? Hast
thou shewed the waye of ryghte lyuynge? To
whome hast thou spoken those wordes? Who
made the breath to come out of thy mouth? Are
not dead thynges shapen vnder the waters: and
thynges by y waters spede? he is naked before
hym, and the very destruction it self, can not be
hjd out of his syght. He stretcheth out y north
ouer the empyre, and hangeth y earth vpon no-
thyng. He byndeth the waters in his cloudes
and the clowd is not broken vnder them. he hol-
deth backe his fole, that it cannot be sente: and
spredeth his clowde before it.

He hath compassed the waters with cer-
tapne boundes, vntill the daye and nyght come
to an ende. The very pylers of heauen tremble
and quake at his reproche. * he spillet the sea,
with his power, and thowome his wysdome,
smyteth he the strength therof. His sperte hath
garnished the deuens, and his hande hath made
the rebellyous serpent. Lo, this is now a woyme
summe of his wayes. But who is able suffy-
cently to reuerse his workes? Who can perceyue
and vnderstande the thundre of his power?

The xxvii. Chapter.

E Job continueth and perfecteth of Job, and the power
of the vngodlye wyls God.

I When Job proceeded & went forth
in his communication, sayeng.
As truly as God lyueth (which
hath taken awaye my iudge-
ment) and the almyghtye that
hath veyed my mynde: My lip-
pes shal talke of no vanptrye, & my tongue shal
speake no dyscrepte, whyle my breath is in me,
and as longe as the wynde (that God hath ge-
uen me) is in my nostrilles.

God forbyd, that I shuld graunt your cause
to be ryght. As for me, vntill myne ende come
wyl I neuer go fro myne innocency. My rygh-
tuons dealinge kepe I fast, wher he I wyl not
forsake: my harte shal not repproue me of my
dayes. Therefore myne enemye shalbe found as
the vngodly, and he that taketh parte agaynst
me, as the vngodly. For what hope hath y
pocrite though he hath grete good, & though
God gyue hym ryche after his hartes desyre?
Doeth God heare hym the sooner, when he cry-
eth vnto him in his necessitie? hath he such plea-
sure and helpe in the Almyghtye, that he darre
alwaye call vpon God? I wyl teach you in the
name of God, and the thyng that I haue of the
Almyghtye

Almyghyte, wyl I not kepe from you. Behold
pe stande in your owne conceyte, as though pe
 knewe all thynges. Wherfore then do ye go a-
 bounte wth luche wayne wordes, sayinge: * This
 is the poyson that I dyched shall haue of God
 and the heritage that I ysauntes shall receyue of
 the Almyghyte. If he get many chyldren, they
 shall perylye wth the sworde, and hys poste
 ritye shall haue scarcenes of bread. Like whom
 he leueth behynde hym, they shall dye & be bu-
 ryed: and no man shall haue pitye of hys wyddo-
 wes. Though he had as muche monye as the
 dust of the earth, and rayment as readye as the
 clay, he maye well prepare it: but the godly shal
 put it vpon hym, and the innocet shal deale out
 the money. Hys house shall endure as the mory,
 and as a boote that the watchman maketh.

Job. xlii. c.

When the speche makyth, he carpeyth nothyng
wyth hym: he is gone in the tynnyng of an
 eye: and hath nothyng. Destruction taketh hold
vpon him as a water floode, & the tempest stea-
 leth hym awaye, in f nyght season. I vehement
 cast wynde carpeyth hym hence, and departeth: a
 storme plucketh hym out of hys place. It rus-
 sheth in vpon him, and spareth him not, he may
 not escape from the power thereof. The clappeth
 theyr handes at hym: pea and is it of hym: when
 they loke vpon hys place.

The xxviii. Chapter.

Job sheweth that the wyddome of God is unsearchable.

3

HERE is a place: where syluer is
brought oute of, and where golde is
tryed: where pions digged out of
the grounde, and stoness resolued to
metalle. The darkenesse shal ones
come to an ende: he can seke out the grounde of
all thynges, the stoness, the darke, and the wa-
 bowe of deathe. Wth the ruuer of water par-
 teth he a sonder the straunge people, that know
no good neighbourhede: luche as a rude, vn-
manerly and boysterous. he byngeth food out
of the earth, and that wyche is vnder, consu-
meth he wyth fyre.

There is founde a place, whose stoness are
all cleane Sapphys, and where the cloytes of the
earth are all golde. There is a way also that the
byrdes know not, that no vulture eye hath sene
wher in the Lyons whelpes walke not, & wher
no Lyon cometh. There putteth he his hande
vpon the stonpe rockes, and ouerthroweth the
mountaynes. Ryuers flowe out of the rockes
and loke what is pleasaunt, his eye seeth it.

Out of byrppes byngeth he greates floudes to-
gyther, & the thyng that is byd, byngeth he to
lyght. Howe cometh a man then by wyddome

Wher is the place that men finde vnder stan-
dynge? Cleerly no man can tell howe woethy a
thyng he is, neyther is the founde in the lande
of them that lyue. (at theyr some pleasure)

The depe sayeth he is not wth me. * The se
sayeth he is not wth me. He can not be got-
ten for: (the most pure) golde, neyther may I pryce
of her be bought wth any syluer: no wedges of
gold of Ophir no precious Onix stoness, no Sa-
pphys maye be compared vnto her. No, neyther

Job. xlii. c.

Job. xlii. c.

golde nor chrystall, neyther swete odoures, nor
golden plate. There is nothyng so woethy, or
so excellent, as onys to be named vnto her, for
pretye wyddome goeth farre beyonde them all
The Copas that cometh out of Inde: maye in
no wyse be likened vnto her: pea, no manner of ap-
parell howe pleasaunt and saye so euer it be.

From whence then cometh wyddome: and
wher is f place of vnderstandynge? He is byd
from the eyes of all men lymnge: pea, and from
the foules of the ayre. Destruction and deathe
saye, we haue heard tell of her wth our eares.
But God keth her waye, & knoweth her place
for he beholderth the endes of the world, and lo
keth vpon all that is vnder heauen. When he
wyeth the wyndes & measured the waters: wher
he set the rayne in order, and gaue the myghtye
floudes a lawe. Then byd he le her, she declared
be her, prepared her and kne we her. And vnto
man he sayde: * Beholde: * to seare the Loyde is
wyldome, & to forsake euell is vnderstandynge.

The xlii. Chapter.

Job complayneth of the prosperite of the tyme past, &
relyng vpon hys tenneth of misery, because they sayd
that Job had accorde to hys deservynge.

Job proceaded and wente forth he in
hys communication, sayng: O that I
were as I was in f monethes by past,
and in the dayes when God preserued
me: when his lyght shyned vpon my deade, when
I wente after the same lyght and shynynge euen
thowgh the darkenesse. As it good wth me
when I was younge: when God prospered my
house: when the Almyghyte was wth me: when
my chyldren stood aboute me: when my
wayes ranne ouer wth butter, and when I sto-
pe rockes gaue me ryuers of oyle, when I wnt
thowgh the cite vnto the gate, and when they
set me a chapye in the strete: when they ponge me
(as sone as the fawe me) byd them selues, and
when the aged arose, & stode vpon me, when
the byrppes leste of theyr talkynge, and layde
theyr hande to theyr mouth: when the myghtye
kept theyr voyce, and when theyr tonge cleaued
to the roofe of theyr mouth. When all they that
heard me, called me happye: and when al they f
sawe me, spake good of me. For I deluyered f
poore when he cryed, and so byd I the fatherles,
and hym that had none to helpe hym. He that
shuld haue bene lost, gaue me a good word and
the wyddowes hart praysed me. And why? I
put vpon me ryghteousnes, whych couered me
as a garment: and equytye was my crowne. I
was an eye to the blynde, and a foote to f lame:
I was a father vnto the poore: & when I knew
not f cause, I sought it out diligently. I brake
the chaunces of the vngyuous mde, and pluckt
the spoyle out of hys tery.

Therefore, I thought verely, that I shoulde
haue dyed in my nest: and that my dayes shoulde
haue bene as many as the landes of the see. For
my roote was spped out by the water syde: and
the delue laye vpon my corne. My honoure en-
creased moze and moze, and my bowe was cur-
re stronger in myne hand. Vnto me men gaue
care, me they regarded: and wth slyence they ta-
lyd

Job. xlii. c.

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Job. xlii. c.

D

ryed for my countenance. If I had spoken, they would have it none other waies, my wordes were so well taken amonge them. They wayped for me, as for the rapne: and gaped vpon me as the grounde doeth to receyue the latter shoure. While I laughed, they knewe well it was not earnest. And the lyghter of my countenance wolde they not put out. When I agreed vnto theys waie, I was the chefe, and lat as a hyng wth his enemye aboute hym. And when they were in heuyness, I was theys comfortour.

The xxx. Chapter.

The great despayre of man, and curse of Job that Job suffereth.

IT is now they that are ponger then I haue me in derision: yea, euen they whose fathers I wold haue thought scozne to haue let wth the dogges of my cattell. The power & strenght of theys handes myght do me no good, for y time is but lorde amonge them. For very misery and ponger they fled into y wyldernes, a darke place horrible and wast, plucking vp nettles amonge the bushes, and the sunnys rotes for theys meate. And when they were dyspued forth, men cryed after the, as it had bene after a thefe. Theys dwellinge was helye de soule broken: yea in the caues and denues of the earth. Amonge the bushes went they aboute cryng: and vnder the thornes they gathered them selues together. They were the chyliden of foolles and vplaynes whych are vexed out of the world. Howe am I theys song and am become theys ielounges scoke: they abhorre me, and fye face from me, and skayne my face wth spelle. For the Lorde hath loosed the strenght of my bodye, and brought me lowe: The byble haue they cast out of my syght. Altho my ryght hande ryse the yong men agaynst me, they haue hurte my fete treachynge vpon me, as vpon the wayes that they wold destroy. My father haue they cleane marred. It was so calpe for them to do me harme, that they neded no ma to helpe them. They fell vpon me as it had bene the breakinge in of waters, and came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

Myne honoure vanquished a waye more: I stoppily then the wynde, and my prosperite departed hence lyke as it were a cloude. Therfore is my mynde poured full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are peacede thowowe in the nyght season, and my senewes take no rest. For the beuementye of sorowe is my garment chaunged and accorpyng to the dyspues of heuyness, am I gyrded wth my coote. He hath call me into the myre, and I am become lyke ashyes and duste. When I crye vnto the, thou doest not heare me, and thoughte I stande before the, yet thou regardest me not. Thou art become myne enemye, and wth thy violence hande thou takest parte agaynst me. In tymes past thou byddest let me by on hye, as it were aboue the wynde, but now hast thou gyuen me a very soze fall. Sure I am that thou wilt deliuer me vnto death: euen to y

lodgyng that is due vnto al men lyuyng. Howe vnto men to do violence vnto them, that are destroyed already, but where hurt is done, there vnto they to helpe. Wold not I wepe wth hym y was in trouble? had not my soule compassion vpon the pooze? Yet neuerthelesse, where as I looked for good, euil happened vnto me: and where as I wayped for lyght, there came darkenesse. My bowels serth wth me, and take no rest, for the dayes of my trouble are come vpon me. Wherely and lowly came I in: yea, and without any displeasure, I stode vp in the congregacion and communed wth them: But nowe I am a companion of dragons, and a fellowe of Estriches. My skynne vpon me is turned to blacke, & my bones are dysent wth heat: my barte is turned to sojowe and my pype to wepyng.

The xxxi. Chapter.

Job requyeth the innocency of his troupe, and moweth of his derision.

I made a covenatunt wth myne eyes: that I wold not loke vpon a damnell. For howe great a porcion shall I haue of God: and what inheritance shal the almyghtyge on hye. As for the vngodlye & he that loyeth him selfe to the company of wyched doers, shall not destruction & misery come vpon hym: & wold not be se my wayes & tell all my gorynges. If I haue walked in vanite, or yf my fete haue runne to disceyue, let me be wayed in an euen balaunce, that God may se myne innocencye. If so be y I haue wythdrawen my fete out of the ryght waye, & yf my hart hath folowed myne eye syght: If I haue stained or defyled my handes, thal shall I sowe, & an other eat: yea, my generacio & posteritie shal be cleane rooted out. If myne barte hath lusted after my neyghbours wyfe, or yf I haue layed wayte at his doore. O then let my wyfe gronde vnto an other man, and let other m ly wth her. For this is a wychednes and sinne, that is worstye to be punished: yea, a sye that vnterlye shuld cōsume & roote out all my substance. Wold I curse thynke scozne to do ryght vnto my seruantes & maydens, when they had anye matter agaynst me? But leting that God wyl lye in iudgement what shal I do? And for somuch as he wyl nedes vnto me, what answer shall I geue hym? he that fashioned me in my mothers wombe, made he not hym allor were we not both shapen a lyke in our mothers bodies? When the pooze despyed any thyng at me, haue I denyed it them? haue I caused the wydowe to stande waytyng for me in waynes? haue I eaten my porcion alone, that the fatherles hath had no part wth me? for mercy grewe vp wth me fro my yowth, & compassion from my mothers wombe. haue I sent anye man perpyth thowow nakednesse, & want of clotinge? Or any pooze man for lacke of rayment, whose sydes thanked me not, because he was warmed wth the woll of my sheper?

Wold I ever lyfte vp myne hand to hurt y fatherles? yea in the gate where I sawe my leise to be in ancthouste, then let myne arme fall fro my shulder, and myne arme holes be broken fro the

the ioyntes. For I haue euer feared the vengeance and punishment of God, and knawe very wel, that I was not able to beare hys burthen. Haue I put my trust in golde? Or haue I sayde to the fynest golde of all: thou arte my confidence? Haue I reioyced because my power was great, and because my hande gat so muche? Or dyd I euer regarde greatly the eyfynge of the Sunne? Or had I the gorgye downe of the Moone in greate reputation? Hath my hart medled pynelye with any deccyter? Or dyd I euer kysse myne owne hande? that were a wychedneſſe woorthye to be punished, for then shoulde I haue deuyed the God that is aboue.

Deut. 32. 1. and 33. 1. Chap. 33. 1.

Job. 33. 1.

Haue I euer reioyced at the burte of myne enemy? Or was I euer glad, that anye harme happened vnto him? Or no: I neuer suffered my mouth to do such a synne, as to wyspe hym euil. Dyd not the men of myne owne householde saye: who shall let vs to haue our hely ful of hys flesch? I haue not suffered a straunger to lye without, but I opened my doore vnto hym, that went by the waye. Haue I kept secret my synne, and hyde myne iniquitie, as Adam dyd? Haue I feared any greut multitude of people? Or yf I had bene dyspyssed of the synple, Or then shoulde I haue bene afrayed. Thus haue I quietly spent my lyfe, and not gone out of the doore: Or that I had one wyche wolde heare me. Lo this is my cause. In the wyche the almyghtye shall answere for me: though he that is my contrarpe partye hath wyrtten a booke agaynst me. Yet wyll I take hym vpon my shulder, and as a garlande aboute my heade. I wyll tell hym the nombre of my goynge, and go vnto hym as to a pynce. But yf calke be, that my lande crye agaynst me, or that the sozowes therof make any complaynte: yf I haue eat the frutes therof unpayed for: yea, yf I haue greued any of the plowmen: the let thyfles growe in steade of my wheate, and cockle for my barlye.

There ende the wordes of Job.

The xxxiij. Chapter.

Elihu after the other had synned they communica-
tion reioyced them of theyr synne. Age maketh not a
man wyse: but the sperte of God

Of these thre men wolde styue nomore with Job, because he heide hym selfe a ryghteous man. But Elihu sonne of Barachel, the Bussite of the kyn-
red of Ram, was verpe soye dyspleased at Job, because he called hym selfe iust before God. And so Jobs thre frendes he was angry also because they had found no resonable answere to overcome Job. Nowe tarped Elihu, tyll they had ended theyr communication with Job, for why? they were elder then he. So when Elihu the sonne of Barachel the Bussite sawe, that these thre men were not able to make Job answere: he was miscontent. Elihu the sonne of Barachel the Bussite answered hym selfe, and sayd, & Considerynge that I am yonge, and ye be men of age: I was afrayed and durst not speche forth my mynde. For I thoughte thus within my self. It becometh olde men to speake, and the aged to teache dyslonie. Every man, (no doubt) hath a mynde,

Eccl. 33. 1.

but it is the inspiration of the almyghtye that giveth understanding. Greute men are not al-
waye wyse, neyther doch every aged man under-
stande the thyng that is lawfull. Therefore wyll I speake also (heare me) and I wyll shewe you also myne understanding. For whil I had way-
ted tyll ye made an ende of youre talkynge, and
hearde youre wysdome, what argumentes ye
made in your communicacion: yea, when I had
diligently pondred what ye sayde, I founde not
one of you ymade any good argument agaynst
Job, that directlye coulde make answere vnto
hys wordes: lest ye shoulde saye: We haue founde
out wysdome: God shall cast hym downe, and
no man. Ye hath not spokt vnto me, and I wyll
not answere hym as ye haue done (for they were
so abashed, that they coulde not make answere,
nor speake one worde) but in so much as ye wyll
not speake, standynge tyll I ke dommenen, &
makynge no answere: I haue a good hope for
my parte, to shewe hym an answere, and to shew
hym my meaning: For I am full of wordes, &
the sperte that is within me compelleth me.

Beholde, my braye is as the wyne, wyche
hath no vent, and bursteth the newe vesselles in
sunder. Therefore wyll I speake, & I maye haue
a vent: I wyll open my lippes, and make an-
swere. I wyll regarde no maner of personne, no
man wyll I spare. For yf I wolde go about to
please men, I knowe not howe soone my maker
wolde take me awaye.

The xxxiij. Chapter.

Elihu sheweth wherein Job offended: for he sayd
we not styue: nor curiously seache
out hys wordes.

Therefore, heare my wordes (O Job) and heke vnto me al that
I wyll saye: Beholde I haue
nowe opened my mouth, my
tonge hath spoken in my throte:
My harte dothe orde my wor-
des a right, and my lippes talke
of your pure wysdome. The sperte of God hath
made me, and the breath of the almyghtye hath
geuen me lyfe: yf thou canste, then gyue me
answere: prepare thy selfe to stande before me,
face to face. Beholde, before God I am euen as
thou, for I am fashioned and made euen of the
same molde. Therefore, thou nedest not to be a-
frayed of me, neyther nedest thou to feare that
my authoritie shalbe to denye for the. Now hast
thou spoken in myne eares, and I haue herd the
voyce of thy wordes: I am cleane without any
faute, I am innocent, & there is no wychedneſſe
in me.

But lo, he hath pyched a quarel agaynst me
and taked me for hys enemye: he hath put my
foote in the stoches, and loketh narrowlye vnto
all my pathes: Beholde, in this haste thou not
done ryght. I wyll make answere vnto the that
God is more then man. And why dost thou the
stryue agaynst hym: for he shall not geue the ac-
countes of all hys wordes.

For when God doth once comaunde a thyng
there shoulde no man be curyous to seache whe-
ther it be ryghte. In dreames and visions
of the

Job. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1.

Job. 33. 1.

Job. 33. 1.

Job. 33. 1.

Job. 33. 1.

Paul. h.
chap. 10.

of the nyght (when slombynge cometh vpon men, that they fall asleepe in theyr beddes) he robbeth them in the eares, he inuolunteth them, and sheweth them playnly that it is he, whiche with dyaweth man from euill, deliuereth hym from payde, keepeth hym from the graue, and his lyfe from the sweete.

D he chasteneth hym with synneth, and byn-
geth hym to his bed: he layeth soke punishment vpon his boones, so that his lyfe maye awaye wyth no byerd, and his soule abhorreth to eate any dayntie meate: in so moche that his bodye is cleane consumed awaye, and his boones appeare nomore. his life dyaweth vnto the graue, and his lyfe to death. Nowe if there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe hym the ryght waye: then the Lorde is mercifull vnto hym, & sayeth: he shall be deliuered, that he fall not downe to the graue, for I am sufficiently reconceyted.

Then shall his fleshe be as well lympe as it was afore, and shall be as it was in his youth. For if he submyt hym selfe vnto God, he shall be gracious vnto hym, and shewe him his countenance to fullpe, and rewardeth man for his ryghteousnesse. Suche a respecte hath he vnto men. Therefore, let a man confesse (and saye) I haue offended: I dyd vnyghtously, and it hath done me no good. Yea, he hath deliuered my soule from destruction, and my lyfe shall be the lyght. So, thus worketh God alway with man that he keepeth his soule from perishing, and letteth hym enioye the lyght of the lympe.

Marke well (O Job) and heare me: holde the styll, and I will speake. But if thou hast anye thyng to say: then answer me, and speake: for thy answer pleased me. If thou hast nothyng, then heare me, and holde thy tounge: so shall I teache the wysedome.

The xxxiii Chapter.

Elisu prayeth the iudges of God, which iudged the wyse and gouerneth all

Job. xlii.

I Libu procedyng forth in his answerre, sayde: heare my wordes, (O ye wyse men) hearken vnto me, ye that haue vnderstandyng. For the care psoneth and discerneth the wordes, & the mouthe tasteth the meates. As for iudgement, lette vs seke it oute amonge oure selues, that we maye knowe what is good. And wher Job hath sayd I am ryghteous, but God doeth me wronge, I must nedes be a lyer, though my cause be ryght, and byolentye I am plagued where as I made no fault, where is there suche a one as Job, that bynkehth vpon scoynfulnesse lyke water: whiche goeth in the companie of wyched doers, and walketh wyth vngodly men: for he hath sayd: though a man be good, yet is he nought before God. Therefore hearken vnto me, ye that haue vnderstandyng.

B farre be it from God, that he shal be meddle
wyth wychednesse, and farre be it from the Al-
myghtye, that he shoulde medle wyth vnygh-
tous dealinge. * For he shal reward the wof-

kes of man, and cause euery man to fynde accor-
dyng to his waye. For sure it is, that God
condempneth no man wrongfully, and the iud-
gement of the almyghtye is not vnyghteous.
Who ruleth the earth in his stede? O whome
hath he set to gouerne the whole worlde. To
whom hath he gyuen his herre, for to dyawe his
spyrte and breath vnto hym? All flesch shal come
together vnto nought, and all men shal come
agayne vnto dust. If thou nowe haue vnder-
standyng, heare what I saye, and hearken to the
voyce of my wordes.

Maye he be a ruler, that loneth no ryght? O maye he that is a very innocent man do vngodlye? Is it reason that thou shouldest saye to the hyngre: Thou arte wyched, or thou arte vngodlye, and that before the princes? * He hath no respecte vnto the personnes of the lordlye, and regardeth not the ryche more then the poore. For they be all the worke of his handes. In the tynhelinge of an eye shall they dye: and at mydnyght when the people and the tyrannous rage, then shall they perishe, and be taken awaye wythoute handes. And wher? * His eyes loke vpon the wayes of man, and he seeth al his goynges. There is no darkenesse nor shadowe of death, that can hyde the wyched doers from him. For no man shalbe suffered to go into iudgement with God.

Manye one: yea, innumerable doeth he punyssh, and setteth order in theyr stades. Therefore shall he declare theyr workes, he shal turne the nyghte, and they shalbe destroyed. They that were in the stede of beares deale lyke vngodlye men: and therefore he punysshed them, because they turned backe from hym, and wolde not consydre all his wayes. In so moche, that they haue caused the voyce of the poore to come vnto hym, and nowe he heareth the complaynte of suche as are in trouble.

If he graunt pardone, who will condemne? And if he hyde awaye his countenance, who shalbe able to se it? whether it be to the people, or to any man, thus wyll he do. For the vngodlynesse of the people, doth God make an pprocrite to rapyne ouer them. For so moche then as I haue begonne to talke of God, I wyll not hynde the. If I haue done anyse, enfourme thou me: If I haue done wronge, I wyll leaue of. Can he do nothyng wythoute the? For thou hast reponed his iudgement. Thou also hast thynne owne mynd, and not I. But speake on what thou knowest. Let men of vnderstandyng tell me, and let a wyse man hearken vnto me. As for Job, he hath neuer spoken to the purpose, nor wyselye. O father, lette Job be well tryed, because he hath answered for wyched men: yea, about his synne he doeth wychedlye: triumpheth amonge vs, and multiplyeth his wordes agaynst God.

The xxxv Chapter.

Elisu prayeth the iudges of God, which iudged the wyse and gouerneth all

O. H. Elisu

2 **L**ihu spake moze ouer, and sayde: Thynkest thou it ryght, that thou sayest: I am righteous before God? For thou sayest: What advantage wyl it be vnto the, and what profyte shal thou haue of my syn. Therfore wyl I geue answer vnto the, and to thy companions with the: loke vnto the heauen, and beholde it: consyder the cloudes, which are byer then thou.

3 If thou hast synned, what hast thou done agaynst hym? If thyne offences be manye, what hast thou done vnto hym? If thou be ryghteous, what greeueth thou him? Or what wil he receyue of thyne hande? Of suche an vngodlye personne as thou, and of the sonne of man that is ryghteous as thou pyledest to be: ther is a great crye and complaynt made by them that are oppressed with violence, yea, euery man complayneth vnto the cruelte of tyrannutes.

C For suche a one neuer sayeth: Where is God that made me? and that greeueth vs occasion to prayse hym in the nyght? Whiche greeueth vs moze vnderstandyng then he doeth the beastes of the earth, and teacheth vs moze then he doeth the fowles of heauen.

D If anye suche complayne, no man greeueth answer, and that bycause of the wychednesse of poudre tyrannutes. But if a man cal vpon God, both not he heare hym? Doeth not the Almyghtye accepte hys crye? When thou speakest then, shuldest not be pardoned the, if thou open thy lyfe before hym, & put thy trust in hym? Then vyleth he no violence in his wrath, neyther hath he pleasure in curious and depe inquisitiones. Therfore doth Job open his mouth but in vayne, and folowly doth he make so many wordes.

The xxxvi. Chapter.
Celiu sheweth vnder what God punyeth and correcteth.

1 **L**ihu proceeded forth in his talkyng, and sayd: holde the styl a lytle, and I shall shewe the what I haue yet to speake on Gods behalfe. I wyl open vnto the yet moze of myne vnderstandyng, and proue my matter ryghteous. And truly my wordes shal not be vayne, seinge he is with the that is perfyte in knowledge, behold: the great God calseth awaye no man, for he hym selfe is myghtye in power and wysedome.

As for the vngodly, he shal not prester hym but shal helpe the poore to theyr ryghte. he shal turne hys eyes awaye from the ryghteous, but as hynges that they be in theyr tione: he shal stablysh them for euer, and they shal be exalted.

But if they be layed in pryson and chapyes or bounde with the bondes of trouble, then wyl he shewe them their worke and the synnes wherewith they haue vsed cruel violence.

25 he with punyng and nuryng of them roddeth the in the eares, warneth them to leaue of from theyr wychednesse, and to amende. * If they now wyl take hede and serue hym, they shal were out theyr dapes in prosperite, & theyr peaces in pleasure and ioye. But if they wyl not hearken, they shal go thorow the swerde,

and peryshe: or euer they be a warr. As for suche as be fained poudres, they shal heap by wyath for the seiers. for they cal not vpon hym, though they be his prysoners. Thus shal they soule peryshe in foolysheesse, and theyr lyfe shal be condemned amonge the fornicatours. The poore shal be deliuered out of his affliction, and rounde them in the eare when they be in trouble. Euen so shal he hepe the (if thou wylt be content) fro the bottomlesse pye that is beneth: and if thou wylt holde the quyte, he shal fyll thy table with plenteousnesse.

E neuerthelesse, thou hast condemned the iudgement of the vngodly: yea, euen suche a iudgement and sentence shal thou suffer.

For then shal not thy cause be styllled with cruelte, nor pacified with many gyftes. Thynkest thou, that he wyl regarde thy rychedes? he shal not care for golde, nor for all them that excell in strength. Prolonge not thou the tyme, tyll there come a nyght for the, to set other people in thy stede. But beware that thou turne not aspyde to wychednesse and synne, whiche bytherto thou hast chosen moze then mekenesse. Beholde, God is of a myghtye power: Where is there suche a guyde and lawe gyuer as he? Who wyl reproue hym of his waye? Who wyl saye vnto hym: thou hast done wronge.

D consyder howe great & excellent hys wordes be, whome al men loue and prayse: yea wonder at hym, and yet they se hym but a farr of. Beholde, so greate is God, that he passeth oure knowlege, neyther are we able to come to the experyence of hys peaces. * he turneth the water to small droppe, he dypereth his cloudes to gydder for to rayne, so that they poure downe & droppe vpon men. he can spede out the cloudes (a couerynge of hys Tabernacle) and cause hys lyght to shyne vpon them, and to couer the bottom of the see. By thys thyng: gouerneth he hys people, and greeueth them aboundaunce of meate. With the cloudes he hyddeth the lyght: & at hys commaundement it cometh agayne. Therforinge by therof sheweth he to hys frendes, and to the cattell.

The xxxvii. Chapter.
Celiu proueth that the wysdome of God is vnteachable.

A **T**his my deere is astonied, and moved out of hys place. Heare then the sounde of his voyce, & the noyse that goeth out of his mouth. he gouerneth euery thing vnder the heauen, & hys lyght teacheth vnto the ende of the worlde. I crynge voyce foloweth hym: for hys gloriouse maiestye greeueth suche a thondre clappe, that (though a man heare it) yet maye he not perceyue it afterwarde. It greeueth an horryble sounde when God sendeth out his voyce: greate thynges doeth he whiche we can not comprehend. * When he commaundeth the snowe, it falleth vpon the earth: As soone as he greeueth the rayne a charge, immediatly the howers haue theyr strength, and fall downe.

he sendeth fraie vpon euerye man, that they myght knowe thei owne wothes. The beastes crie into thei denmes, and take thei rest: out of the South cometh the tempest, and coulede out of the North.

At the breathe of God the froste cometh, and the waters are fied abrode. he maketh the cloudes to do thei labour, in geyng mofstnesse, and agayne with dislyghte he dymeth a waye the cloude. he distributeth also on euerye syde, accordyng as it pleaseth hym to deale out his wothes: that they maye do, whatsoeuer he commaundeth them: thei owe the whole woide whether it be to punyssh any land, or to do good vnto them that like hym.

C Herken vnto this (O Job): stand still, and consyde the wonderous wothes of God. Arte thou of counsaile with god, when he doth these thynges? When he causeth the lyghte to come forth of his cloudes? Art thou of his counsaile, when he spredeth out the cloudes? Hast thou the perfecte knowledg of hys wonders? And howe thy clothes are warme, when the lande is styll thei owe the South wynde? Hast thou helpe hym to spredde out the heauen, whiche is to loke vpon, as it were cast out of cleare metall? Teache vs what we shal saye vnto him, for we are vnnere by cause of darkenesse. Shall it be tolde hym what we saye. Shulde a man speake or shoulde he hepe it backe? For euerye man seeth not the lyghte that he heareth cleare in the cloudes, whych he cleneth when he maketh the wynde to blowe: Golde is brought out of the north, but the payle and honour of Gods feare cometh from God him selfe. It is not we that can fynde out the almyghty: for in power, cuntyng and myghtynesse: he is hys then can be expessed. Let men therfore feare him, for ther shal no man le him, that is wyle in his owne conceyt.

The xxxviii. Chapter.

C The wordes and manerlynges that the Lorde hath done from the begynnyng.

3



When answered the Lorde vnto Job, out of the storme, & sayd: what is he? hideth his mynde with foolyshe wothes? * Spyd vpon thy loynes lyke a man, for I will questyon with the: see thou geue me a direct answer. Where wast thou when I layed the foundations of the earth? Tell playnely, yf thou hast vnderstandyng. Who hath measured it, knowest thou? Or who hath spred the lyne vpon it? Where vpon stande the pylers of it? Or who layed the corner stone therof? Where wast thou when the moonyng starrs played me to gyther, and all the chyldren of God reioyced triumphantly? * Who shut the sea with doores, when it brake forth as a chyld out of hys mothers wombe? When I made the cloudes to be a coueryng for it, and swaddled it with the darke? When I gaue it my commaundement, makyng doores and barres for it, sayeng: hys ther shalste thou

come, but no farther, and here shalte thou laye downe thy ponde and hys waues. Hast thou gyuen the moonyng his charge (as thou wast bozne) and thewed the dape spryngge hys place, that it myght take holde of the corners of the earth, and that the vngodly myght be shakken out? They tokyngs and weapons are touned lyke clape, and set vpon agayne: as the chaungyng of a garment. The vngodly shalbe dysapoynted of thei lyght: and the arme of ppynd shalbe broken. Camest thou euer into the groud of the sea? Or walkedst in flowe corners of the depe? haue the gates of death bene opened vnto the, or hast thou sene the doores of the shadow of death? Hast thou also perceyued howe brode the earth is? Yf thou hast knowledg of all thes then shewe me where lyght dwelleth: and wher darkenesse is: that thou mayest byngge vs vnto thei quarters, yf thou canst tel the way to their houses.

Knowest thou? (as thou wast bozne) howe olde thou shouldest be? Wenest thou euer into the treasuries of snowe? Or hast thou sene the secrete places of the hayle, whiche I haue prepared agaynst the tyme of trouble, agaynst the tyme of battayle and warre? By what waye is the lyght parted, and into what lande breaketh the east wynde? Who demureth the aboundance of waters into ryuers? Or who maketh a waye for the lyghtenynge and thundre, that it watereth and mofsteth the dryp and barren grounde to make the grasse growe, in places where nobody dwelleth, and in the wyldernes where no man remayneth? Who is the father of raynes? Or who hath begotten the droppes of dewe? Out of whose wombe came the yle? Who hath genoyred the coulde of the aprie, that the waters are as harde as stones: and lye congeled aboue the depe? Wylste thou hynde the swete influences of the seven starrs? Or arte thou able to breake the cyrcle of beauen.

Canst thou bringe forth the moonyng starrs, or the eueryng starrs at conuenient tyme, and conueye them home agayne? Knowest thou the course of beauen, that thou mayest set vp the ordynance therof vpon the earth? Hozeouer, canst thou lft vpon thy voyce to the cloudes, that they maye pouer downe a grete rayne vpon the? Canst thou thundre also that they maye go thei waye, and be obedyente vnto the, sayyng: Lo, here are we? Who gyueth sure wysedome, or stedfast vnderstandyng? Who nombzeth the cloudes in wyldome? Who stypleth the vedemte waters of the beauen? Who turneth the clottes to dust, and then to be clottes agayne? Wylste thou hunte the praye from the lyon, or fede his whelpes lpyng in thei denmes, and lurkyng in thei couthes? Who * prouderth meate for the rauens, when his poyngones crye vnto God and aspe about for lacke of meate?

The xxxix. Chapter.

C God speaketh vnto Job, shewyng hym by the examples of hys wothes: that hys myghtynesse is vnsearchable.

Wilt thou knowest

Handwritten notes in a cursive script, likely a later addition or commentary on the text.

Job humbleth hym self: unto God, the de-
scriptyon of Behemoth and Leuiathan.

Knowest thou the tyme when the
wyld geestes, bynge fouthe theye
younge amonge the stonye rockes?
Or layest thou waste when the hy-
ndes be to fawne: reckenest thou if mo-
nettes after they engender that thou knowest if
tyme, of theye bearyng? Or wyl they lye down
when they cast theye yongones, and when they
are deliuered of theye trauayle and paine? how
theye yongones growe vp, and waxe greatte
thoowe good fedynge? When they go forth and
returme not agayne vnto them: who letteth the
wyld ass go free, or who looseth the bondes of
the mule? Euen I which haue giuen the wyld be-
nest to be theye house, and the vntylled land to
be theye dwelling place. That theye maye gyue
no force for the multitude of people in the cities
neither regarde the cryenge of the dyuer: but
let the theye pasture aboute the mountaynes, and
folowe the grene grasse. Wyl if vnicorne be so
tame as to do the scrupce, or to abide still by the
crybbe? Canst thou bynde the yoke about the
vnicorne in thy fozowe, to make hym plowe af-
ter the in the valleyes? Wylst thou trust hym,
(because he is stronge) or commyte thy laboure
vnto hym? Wylst thou beleeue hym, that he
wyl bringe home thy corne, or to cary any thing
vnto thy barn? Savest thou the saye wynges
vnto the percoches, or wynges and fethers vnto
the stokes? For he leaueth his egges in the earth
and layeth them in the dust. He remembereth not
that theye myght be troden with fete, or broken
with some wyld beast. So hard is he vnto his
yongones, as though they were not his, and la-
boureth in vayne without anye feare. And that
because God hath taken wyse dome from hym,
and hath not giuen hym vnderstandynge. Wyl
his tyme is that he flyeth vp on hye, he careth
neither for horse nor man.

Hast thou giuen the horse his strength, or let-
ted hym to bowe downe his necke wth feare,
that he letteth hym selfe be daryn for the lyke a
grethopper, whereas the stoute neynges that he
maketh, is fearefull? He breaketh the grounde
with the hooves of his fete chearefullye in his
strength, and runneth to mete the darrest men.
He layeth asyde all feare, his stomache is not a
bated, neither starteth he abacke for any sword.
Though the quyers cattle vpon hym, though
the speare and wyld glystereth, yet russeth he
in feare, and brasteth vpon the grounde. He
feareth not the noyse of the trompettes, but as
soone as he heareth the shawmes blowe, tush
(sayth he) for he smelleth the battayle a farre of
the noyse of the captaignes, and the shourynge.

Commeth it thoowe thy wyldome, that the
gothauke flyeth towarde the south? Doeth the
egle mount vp and make his neste on hye at thy
commaundement? He abideth in the stonye rockes
and vpon the hye toppes of the harde mountay-
nes, where no man can come. From thence se-
leth he his pray, and loeth far aboue with his
eyes. his yongones are fed with bloode: and
wher anye dead body lyeth, there is he immediatly.

Moreouer, God spake vnto Job
and sayde: Canst thou speake
with the almyghtye, be at rest?
Shuld not he which disputeth
with God, gyue him an answer?
Job answered the Lord saying
Beholde, I am to vile a person
to answer the, therefore wyl I laye myne hand
vpon my mouth. Once or twyle haue I spoken,
but I wyl saye nomore.

Then answered the lord vnto Job oute of
the storme, and sayd: gyd vp thy loynes now
lyke a man, and telle me the thynges that I wyl
aske the. Wylt thou disanul my iudgement? Or
wylt thou contempne me, that thou thy selfe
mayest be made ryghteous? In thy power then
lyeth the power of God: Maketh thy voyce such
a sounde as his doth? Then arme thy selfe with
thyne owne power: vp, decke the in the iolye a-
raye, poure out the indignacion of thy wrath:
se that thou cast downe all the pious, loke wel
that thou makest such as be stubborn to obey:
tread downe all the vngodly in theye place, cast
them downe into the dust, and couer theye faces
with darkenesse: Then wyl I confesse vnto the
also, that thyne owne right hande shal saue the.

Beholde the beast Behemoth (whome I
made with the) which eateth haye as an ox: so
howe stronge he is in his loynes, and what po-
wer he hath in the nauill of his bodye. He spea-
reth out his tayle lyke a Cedar tree, as hye de-
vnes are styffe. His synners are lyke pyres of
brasse, his rydges bones are lyke stauces of yron.
Asyste, when God made hym, he ordayned the
wyldernes for hym: that the most capnes shuld
gyue hym grasse, where all the beastes of the
felde take theye pastyme. He lyeth amonge the
reedes in the molles, the fenues byde hym wth
theye shadowe, and the wyllowes of the brooke
couer hym rounde about. So withoute anye la-
boure myghte he drynke oute the whole floude,
and sup of Jordan without anye trauayle. Who
darre laye hande vpon hym openly, and vnder-
take to catche him? Or who darre put an hook
thoowe his nose, and laye a snare for hym?

Darrest thou draw out * Leuiathan with an
angle, or bynde his tongue with a snare? Canst
thou put a ryng in the nose of hym, or boze hym
chaue thoowe with an aule? Wyl he make ma-
nye saye wordes with the, (thyngest thou) or
flaete the: wyl he make a conuenaunt with the?
Or arte thou able to compell hym to do the con-
tinuall seruice? Wylt thou take thy pastyme
with hym as a byrd, or gyue him vnto thy may-
dens, that thy companions may make reflecty-
on of hym, or that he maye be parted amonge the
machaut men? Canst thou fyl the basket wth
his synne, or the fyshpanper with his dead?
Darrest thou laye hand vpon hym? It is better
for the to consider what harme myghte happen
there

there thowme, and not touche hym. For when thou thinkest to haue holde vpon hym, he shall begyle the.

¶ The xli. Chapter.

Of the same kind as the first chapter is mentioned in the Chapter of Job.

Noman is so cruell that is able to sty: hym vp. * Who is able to stande before me? Who hath geuen me any thyng afoze hande, that I maye rewarde hym agayne? All thynges vnder heauen are myne: I feare hym not wyther he threaten o: speake saye. Who lyfeth hym vp, o: stryppeth hym out of his clothes, o: who taketh hym by the byrte of his byble? Who openeth the dooze of his face? For he hath horrible teeth rounde aboute. His bodye is couered with scales, as it were with sheldes lockte in, kepte and well compacte together.

BOne is so ioyned to another, that no aye can come in: yea, one hangerth so vpon another, and styketh so togyther, y they can not be sondred. His nelynge is lyke a glysterng fyre, and his eyes lyke the moonyng syne. Out of his mouth goeth toches, and out of his nostrilles there goeth a smoke, lyke as oute of an hore se- thyng pot. His breath maketh the coles buene, and the flamme goeth out of his mouth. In his necke remaineth strenght, and nothyng is to la- bouous for hym. The members of his bodye are ioyned so strypte one to another, & cleaue so faste togyther, that he can not be moued.

CHis herte is as harde as a stone, and as fast as the stycke that the smyth smytheth vpon. When he goeth: the myghthe are strypte, and feare troubleth them. If any man drawe oute a swerde at hym, it shall not hurt hym: there may neyther speare, launcynge nor byest plate abyde hym. He setteth as muche by a strawe as by yrb, and as muche by a rotten Roche as by brasse. He starteth not a way for hym that bendeth y bow and as for synge stones, he careth as muche for stubble as for them. He counteth the darteres no better then a strawe, he laugheth hym to scoone that shaketh the speare: he treadeth the golde in the myse, lyke the herbe potwerdes. He maketh the depe to boyle lyke a pot, and styreth the see togyther lyke an oynment. He maketh a pache to be sene after hym, the deepe is his walkynge place. vpon earth he is there no power lyke vnto his: for he is so made that he feareth not yf a ma- wyl consydre all hye thynges, thys is a kynge ouer all the chyldren of pryde.

¶ The xlii. Chapter.

The repentance of Job. He prayeth for his frendes, and his goodes are restored double vnto hym.

When Job answered the Lorde, and sayde: * I knowe that thou hast power ouer all thynges, and that there is no thought hidde vnto the. For who can kepe his owne counsaile so

secrete, but it shall be knowen? Therefore haue I spoken that I vnderstand not, the thynges that are so hye, and passe myne vnderstandynge. Dherken thou vnto me also, and let me speake: as I were vnto the thyng that I wyl aske the. I haue gyuen dygent care vnto the, and nowe I se the wyche myne eyes. Wherefore I gyue myne owne selfe the blame, and take repentance in duste and ashes.

Nowe when the Lorde had spoken these wo: des vnto Job, it fortuneth, that the Lorde sayde vnto Eliphas the Themanite: I am displeased wyth the, and thy two frendes, for ye haue not spoken of me the thing that is ryght: lyke as my seruante Job hath done.

Therfore, take you now seuen oren and seue rammes, and go to my seruante Job, and offer vnto your selues a burnt offering: and my seru- nant Job shall praye for you. hym wyl I ac- cepte: and not deale with you after your foolyshe- nesse: in that ye haue not spoken y thyng which is ryght, lyke as my seruante Job hath done.

So Eliphas the Themanite, and Bil- dab the Shubite, and Sophar the Naamathite wt thei: waye, and byd accordynge as the Lorde commaunded them. * The Lorde also accepted the personne of Job, and the Lorde turned the captiuitie of Job, when he prayed for his frendes: yea, the Lorde gaue Job: & twyle as muche as he hadde afoze.

And then came there vnto hym all his bre- thren, all his systers, and all they that had bene of his acquaintaunce afoze, and bydeate bread wyth hym in his house, wondrynge at hym, and comfortynge hym ouer all the trouble, that the Lorde had brought vpon hym. Every man al- so gaue hym a certayne summe of moneye, and a seuell of golde.

And the Lorde made Job rycher then he was befoze: for he had fourtene. *¶* Oxen, fyre. *¶* Camels, a. *¶* yoke of oxen, and a. *¶* asses. He had seuen sonnes also, and thre daughters. The fyrt daughter called he Jemina, the seconde Ke- zia, and the thyrde Kezenhabuch. In all the land were no women founde so saye as the dought- ers of Job: and they: father gaue them ende- cytaunce amonge they: brethren. After this lyued Job an hundred and four- ty yeres, so that he sawe: & his chyldren, and his chylders chyldre into the fourth generacyon. And so Job dyed: beynge olde, and of a perfect age.

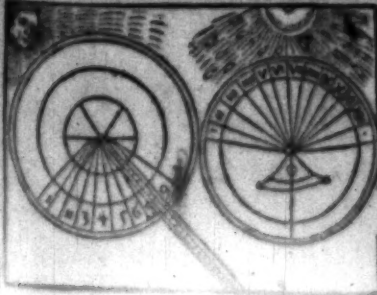
¶ The ende of the booke of Job.



The thirde
 parte of the Bible con-
 tainyng thele
 booke.

The psalter. The proverbes
 Ecclesiastes Cantica canticorum

The prophetes.
 Esay. Iohannis.
 Jeremie. Micheas.
 Ezechiel. Naum.
 Daniell. Iheremias.
 Oseas. Iheremias.
 Joel. Aggeus.
 Amos. Zachary.
 Malachy.



MUNDV
 LATINOS

48.
10. 12.
71

The psalmes of David.



The first psalme.

BEATVS VIR QVI NON HABIT.

Blessed is that manne þat hath not walked in the counsaill of the vngodly, nor stode in the waie of synners, and hath not sit in the seate of the scornfull. But his delite is in þe lawe of the Lozde: and in his lawe wil he exercise hymselfe day & night. And he shalbe like a tree planted by the water side that brynge forth his frute in due season. His lea falso shal not wither gloke whatsoeuer he dooeth, it shal prosper. As for the vngodly, it is not so with them: but thei are like the chaffe whiche the wynde scattereth awaie. Therefore the vngodly shal not be able to stande in the iudgement, neither the synners in the congregacion of the righteous. But þe Lozde knoweth the waie of þe righteous, & the waie of the vngodly shal perishe.

The seconde psalme.

QVARE TREMERVNT GENTES.

Why doo the heathen so furiously rage together: and why doo þe people imagine a vaine thyng? The kynge of the earth stode vp and the rulers take counsaill together against þe Lozde, and against his anoynted. Let vs breake their bondes a sunder, and cast a waie their corderes fro vs. He that dwelleth in heauen shal laugh them to scorne: the Lozde shal haue them in derisio. Then shal he speake vnto them in his wrath, and vexe them in his soze displeasure. Per haue I sette my hyng vpon my holy hill of Sion. I will preache the lawe, wherof the Lozde hath saied vnto me.

* Thou art my soome, this daie haue I begotten the. Welier of me, and I shal grue the the heathen for thyne inheritaunce, and the vniuersall partes of the earth for thy possession. * Thou shalt bryde them with a robde of yron, and breake them in peces like a potters vessel. Bee wise now therefore, O ye kynge, bee learned, ye þe iudges of the earth. Serue the Lozde in feare, and reioyce before hym with reverence. Kysse the soome lest he bee angry and sa

pe perishe from the synners waie, if his wrath bee kindled (yea but a litle) blessed are all thei that put their trust in hym.

The thirde psalme.

DOMINE QVID MULTIPLICATI.

A psalme of David when he fled from the face of Absalon his soonne.

Lorde, how are thei increased, that troubled me: Many are thei, that rise against me. Many one there bee that saie of my soule: there is no helpe for hym in God. Dela.

But thou Lozde, art my defender: thou art my wooshippe, and the lifter vp of my bedde. I did call vpon the Lozde with my voyce and he hearde me out of his holy hill. Dela. I laied me downe and slept, and rose vp again, for the Lozde sustained me. I will not bee asrayde for tenne thousandes of the people that haue sette them selues against me rounde aboute.

Up Lozde and helpe me, O my God, for thou smitest all myne enemies vpon the cheke bone, thou hast broken the teeth of the vngodly. Saluacion belongeth vnto the Lozde, and thy blessing is vpon the people. Dela.

The fourth psalme.

CVM INVOCAREM.

To hym that excelleth in musike. a psalme, of David.

Care me, when I call, O God of my righteousness: thou hast sette me at liberty, when I was in trouble: haue mercy vpon me and hearken vnto my prayer. O ye soones of menne howe long will ye blaspheme myne honour: and haue such pleasure in vanite and scie after leasping? Dela. Knowe this also, that the Lozde hath chosen to hymselfe the mane that is godly: when I call vpon the Lozde, he will heare me. Stande in a dre, and synne not: commen with your owne hearte, and in youre chamber, and be still. Dela. Offer the sacrifice of righteousness, and putte your trust in þe Lozde.

There bee many that saie: who will shewe vs any good? Lozde lift thou vp þe light of thy countenance vpon vs. Thou shalt putte gladnes in my heart, lence the tyme that their cozne and wyne, and theye increased. I will laie me downe in peace, and take my rest: for it is thou Lozde onely, that makest me dwell in safetie.

The v. psalme.

VERBA MEA AVRIBVS.

To hym that excelleth in songes of musike, a psalme of David.

Under my woordes, O Lozde, consider my meditacio. O hearken thou vnto the voyce of my calling, my hyng and God, for vnto the will I make prayer. My voyce shalt thou heare by tymes, O Lozde, early in the morning will I directe my prayer vnto the, and will loue vp. * For thou art þe God that hath no pleasure in wickednes neither shall anye euill dwell with the. Suche as bee folowre, 234. Will

Psalme. vi. vii. viii. ix.

shall not stande in thy sight. for thou hatest all them that wooshe vanitie. Thou shalt destroye them that speake leasing. thou shalt saye: whye will abhorre worbe the blooddrinker. and discretful manne. But as for me I will come into thy house even vpon the multitude of thy mercie, and in thy freer will. I will worshippe towarde thy holy temple. Leade me, O Lorde, in thy righteousness because of myne enemies: make thy waye plain before my face. For there is no faithfulness in his mouth: their inward partes are verie wickednes.

Psalm. vii. viii. ix.

Roma. iii. i.

3 Their throte is an open sepulchre: they flatter with their tog. Destroye thou them O God let them perishe the more their owne imaginations, cast them out in multitude of their vngodlynesse: for they haue rebelled against thee. And let all them that put their trust in thee, reioyce: they shall curte be geuyng of thanks, because thou defendest them: they that loue thy name shall be ioyfull in thee. For thou Lorde wilt geue thy blessing vnto the righteous: and w thy sauourable kyndenes wilt thou defende hym, as with a shield.

The. vi. Psalme.
DOMINE NE.

To hym that excelleth in musike, vpon the instrument of eight stringes,
3 Psalme of Dauid.

Psalm. vii. viii. ix.

Q Lorde, rebuik me not in thyn indignacion: neither chasten me in thy displeasure. Haue mercy vpon me, O Lorde: for I am weake: O Lorde heale me: for my bones are vexed: My soule also is troubled: But Lorde howe long wilt thou punishe me? Turne the, O Lorde, and deliuer my soule: O haue me for thy mercies sake.

Chap. vii. ix.

Psalm. vii. ix.

Psalm. vii. ix.

3 For in death no manne remembreth the: who will geue the thanks in the pitte? I am weary of my groynng, euery night wathe I my bed, and water my couche with my teares. My beweping is gone for deere trouble, & wome a wate because of all mine enemies. I wait from alpe that wooshe vanitie: for I Lorde hath heard the voice of my wepyng. The Lorde hath hard my petition, & Lorde will receiue my prayer. All mine enemies shall be confounded & soze vered, they shall be turned backe and put to shame sodenly.

The. vii. Psalme.
DOMINE DEVS MEVS.

3 Signation of Dauid whiche he sang vnto the Lorde in the bulins of Chus the sonne of Iemini.

Psalm. vii. ix.

Q Lorde my God, in the daye I putte my trust: saue me from all them y persecute me, and deliuer me: Least he deuoure my soule like a Le, and teare it in peeces: while they is none to helpe. O Lorde my God, if there bee any wickednes in my handes: if I haue rewarded euill vnto hym that dealt frendely with me, yea, I haue deliuered hym, that without any cause is myne enemy. Then let myne enemy persecute my

soule and take me: yea, let hym treade my life downe vpon the earth, and laie myne honoure in the dust. And thou O Lorde, in thy mercy: and lift up thy self, because of the indignacions of myne enemies: arise up for me, in iudgement that thou hast commaunded. And so shall the congregacion of the people come about, for their sakes: therefore lift up thy self again.

The Lorde shall iudge the people, geue sentence vnto me O Lorde, accordyng to my righteousness, and accordyng to the innocencie that is in me. O let the wickednes of the vngodly come to an ende: but gyde thou the iust. For righteous God trieth the verie heartes and reins. My hely chyneth of God, which pfectureth them that are true of heart. God is a righteous iudge, & strong and patient, and God is prouoked euery daie. If a manne will not turne, he will whet his sword, he hath bent his bowe & made it ready. He hath prepared hym self instruments of death: he ordeineth his arrows against the persecutours. & holde, he traualleth with my schiele, he hath concerned for me, and brought forth vngodlynesse. He hath grauen and dygged up a pitte, and is fallen hymself in to the destruction that he made for other. For his trasaille shall come vpon his owne bedde: & his wickednes shall fall vpon his owne pate. I will geue thanks vnto the Lorde accordyng to his righteousness, and will praise the name of the Lorde the more highly.

The. viii. Psalme.
DOMINE DOMINVS NOSTER.

To hym that excelleth in Sistrich,
a Psalme of Dauid.

Q Lorde our gouernour how excellent is thy name in all the world, thou that hast set thy glorye above the heuens. Out of the mounthe of verie babes and suckynges hast thou ordeined strength because of thyn enemies, that thou mightest kill the enemye and the auenger. For I will confesse thy heauens, even the woorkes of thy syngers: the moone and the starres whiche thou hast ordeined. What is manne, that thou art mynde full of hym: and the loonne of manne, that thou visitest hym? Thou madest hym lower then angels, to crowne hym with glorye and worship. Thou makest hym to haue dominion of the woorkes of thy handes: and thou hast put all thynges in subiection vnder his fete. All shepe and oxen, yea, and the beastes of the felde. The foules of the aire, and fische of the sea, & what soeuer walketh vpon the pannes of the seas. O Lorde our gouernour, how excellent is thy name in all the world.

The. ix. Psalme.
COVITEBOR TIBI.

To hym that excelleth vpon Timothee
Ladder, a Psalme of Dauid.

I will geue thanks vnto the, O Lorde, with my whole heart, I will speake of all thy maruailous woorkes. I will be glad, and reioyse in thee, yea, my synges wil I make of thy name, O thou moste

moste hieft. While myne enemies are dryuen
backe, thei shall fall, & perishe at thy presence.
For thou hast maintained my righte, and my cause
is set in the throne that iudgeth righte. Thou
hast rebuked the heathen, & destroyed the vngod-
ly, & hast put out their name for ever & ever. O
thou enemye, destructions are come to a perpe-
tual ende: euen as the cities whiche thou hast de-
stroyed, their memoriall is perished with them.

But the Lorde shall endure for ever, he hath
also prepared his scat for iudgement. For he
shall iudge the worlde in righteousnes, & mini-
stre true iudgement vnto the people. The Lorde

also wilbe a defence for the oppressed: & euen a re-
fuge in due tyme of trouble. And thei that knowe
thy name, will putte their trust in the: for thou

(Lorde) hast neuer failed them since the. O
praise of Lorde, which dwelleth in Shiloh, we
people of his dooynge. For when he maketh
inquisition for bloodde, he remembereth them: &

forgetteth not the complaint of the poore. Have
mercy vpon me (Lorde) consider the trouble
whiche I suffer of them that hate me, thou that list
test me vpon the gates of death. That I maie
shewe all thy praises within the portes of the
daughter of Shiloh, I wil reioice in thy saluacib.

The heathen are sounke downe in the pitte
that thei made: in the same net whiche thei hyd
piously, is their owne fote taken. The Lorde is
knownen to execute iudgement: the vngodly is
trapped in the booke of his owne lades. A con-
sideracib. Sela. The wicked shall be turned vn-
to hell, and all the people that forgette God: for
the poore shall not be alwaie forgotten, the pa-
cients abiding of the meke shall not perishe for
ever. Alas Lorde, and let no manne haue the v-
pper hand, let the heathen bee iudged in thy sight.

But thei in feare (Lorde) of the heathen maie
knowe them selues to bee but meene. Sela.

Psalm. xi.

VT QVID DOMINE.

Why standest thou so farre of (Lorde)
& hidest thy face in fynesfull tyme
of trouble? The vngodly for his
owne lust, dooth persecute the poore:
let them bee taken in the crafty will-
nes that haue imagined. For the vngodly hath
made boast of his owne heartes desire, and spe-
eth good of the conetious, whom God abhor-
reth. The vngodly is so proude that he careth not
for God, neither is God in all his thoughtes.

His waies are alwaie greuous, thy iudge-
mentes are farre aboue out of his sight, and ther-
fore desireth he all his enemies. For he hath said
in his hearte: tush I shall neuer be cast downe
there shall no harme happen vnto me. His
mouthe is full of cursing, and deceit & fraude
vnder his tong is vngodlynes & vanitie. He
spiereth lurking in the thorny corners of the trees,
& piously in his lurking denes doth he mur-
ther the innocent, his eyes are set against the poore.

For he lieth waiting secretly (euen as a Lid
lurketh in his den) that he maie catch the
poore. He dooth rauishe the poore, when he get-
teth hym into his net. He falleth downe & hum-

bleth himself, that the congregation of the poore
maie fall into the hande of his captaiues. He
hath said in his hearte: tush, God hath for-
gotten, he hideth awaie his face, and he wil ne-
uer see it. Arise (Lorde) and lift vp thyne
hande, forget not the poore. The wicked shall
blessed blasphemie God, while he dooth late in
his heart: tush, thou God carest not for it: Su-
rely thou hast sene it. For thou beholdest vngod-
lines and wrong. That thou maist take mat-
ter into thy hande: the poore committeth hymself
vnto the: for thou art the helper of the friendlesse.

Break thou the power of the vngodly and
malicious, take awaie his vngodlines & thou
shalt finde none. The Lorde is hyng for ever &
ever, and the heathen are perished out of the
lande. Lorde thou hast heard the desire of the
poore: thou preparest their heart and thine care
perkeneth thereto. To helpe the fatherles and
poore vnto their righte: that the manne of the
earth bee no more exalted against them.

Psalm. xi.

IN DOMINO CONFIDO.

To the chaunter, a Psalm of David.

As the Lorde put I my trust: how safe
is my soule: for he should be
as a birde vnto your hill: For lo, the
vngodly bendeth their bowe, & make
ready their arrowes wthin the quier

that thei maie pynche at them whiche are
true of heart. For the foundations wil bee cast
downe, & what hath the righteous doot? The
Lorde is in his holy temple: the Lorde sitteth in
heauen. His eyes consider the righteous, his eie
hideth the child of meane. The Lorde aloweth
the righteous: but the vngodly, & hym that de-
lieth in wickednes, dooth his soule abhorre.

Vpon the vngodly he shall rayne snares, fire,
and byrmstone storme and tempest: this shall be
their porcion to drinke. For the righteous Lorde
loueth righteousnes: his countenance wil be-
holde the thyng that is iust.

Psalm. xii.

SALVUM ME FAC.

To hym that excelleth vpon an instrumente
of eight stringes a Psalm of David.

Elp me Lorde, for there is not one
godly mane left. For the faithfull
are minished from among the childre
of me. Thei talke of vanitie euerp
one with his neighbour, thei doot
but flatter with their lippes & besemble in their
double heart. The Lorde shall rote out all disce-
atfull lippes, & the tong that speaketh proude thin-
ges. Whiche haue said: w our tong wil we pre-
uaile: we are thei that ought to speake, who is
Lorde ouer vs: now for the cofortles troubles
saue of the nedp, & because of the depe sighing
of the poore: I will vnclothe the Lorde, & will
help euerp one, fro hym that dwelleth against hym
& will set them at rest. The wordes of the Lorde
are pure wordes euen as the siluer, whiche fro
earth is tried & purified seven tymes in the fire.

Thou shalt kepe them (Lorde) thou shalt
pelerne hym from this generation for ever.

Psalm. xiii.

The

Psalme. xiii. xiiii. xv. xvi. xvii.

The vngodly walke on euery side: whē thei are exalted, the children of men are put to rebuke.

Ch. xiii. Psalme.
V. Q. V. Q. V. O. D. O. N. I. N. E.

To the chaunter, a Psalme of David.



How long wilt thou forget me? O Lord: for ever: how long wilt thou hide thy face from me? how long shall I see counsaill in my soule: & bee so vexed in myne heart: how long shall myne enemye triumphe over me? Consider & heare me: O Lord my God: lighten myne eyes: I sleepe not in death. Lett myne enemye saie: I haue preuailed against hym: for if I bee cast downe, thei that trouble me will reioyce at it. But my trust in thy mercy, and my heart is full in thy saluacion. I will syng of the Lord, because he hath deliuered me. Ch. xiii. Psalme.

Ch. xiii. Psalme.
DIXIT IN SILENTIO.

To the chaunter a Psalme of David.



He that hath said in his heart: there is no God. Thei are corrupt, and become abhominable in their dooynge: there is not one that dooth good. Ch. xiii. Psalme. The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand & seeke after God. But thei are all gone out of the way, thei are all together become abhominable: there is none that dooth good, no not one. Ch. xiii. Psalme. Thei that are in an open sepulchre with their fingers that haue betrayed the position of aspen in vnder their lippes. These mouthes are full of cursing & bitterness: their feet are swift to shed blood. Destruction & misfortune is in their wayes, and the route of peace haue they not knownen, there is no feare of God before their eyes. Haue thei no knowlage that thei are all such workers of mischief, eatyng up my people as it were bread, and call not vpon the Lord: there were thei brought in greafe feare. Ch. xiii. Psalme. The Lord is in the generation of the righteous. As for you, ye haue made a moche of the counsaill of the poore, because he putreth his trust in the Lord. Who shall geue saluacion vnto Israel, out of Sion. When the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be glad. Ch. xiii. Psalme.

Ch. xiii. Psalme.
DOMINE QVIS HABITABIT.

To the chaunter, a Psalme of David.



Order who shall dwell in thy tabernacle: who shall rest vpon thy holy hill? Euen he that leadeth an vncorrupt life: & dooth the thyng whiche is right, & speareth the truth from his heart. He that hath vled no discreate in his tong, ner dooen cursill to his neighbour, and hath not sclaundered his neighbour. He that letteth not by himself: but is lowly in his owne eyes and maketh much of them that feare the Lord: he that sweareth vnto his neighbour and disapointeth hym not, though it were his owne bynderance. He that hath not gotten his monie vpon blurie, nor taken rewarde against the innocent. Who so dooth these thynges, shall neuer fall. Ch. xiii. Psalme.

Ch. xiii. Psalme.

CONSERVA ME DOMINE.

The badge of armes of David.



Reserue me, O God, for in thee haue I put my trust. O my soule: thou hast said vnto the Lord: parte my God, my goodes are nothing vnto thee. All my desire is vpon the sainctes: & are in the earth, & vpon such as excell in vertue. But thei shall fine after another God, shall haue greafe trouble. Their dynghe offerynges of bloodde will not I offere, neither make mencion of their names with in my lippes. The Lord hymself is the porcion of myne enuyrtance: and of my cuppe, I shall maintain my lot. The lot is fallen vnto me in a faire ground, yea, I haue a goodly heritage. I will thanke the Lord for geuyng me warnyng: my reins also chasten me in the night season. I haue set God alwayes before me, for he is on my right hande, therefore I shall not fall. Wherefore my heart was glad, and my glayze reioysed, my flesh also shall rest in hope. For why? I shall not leaue my soule in hell, neither shall I suffer thy holy one to be corrupted. Thou shalt direct me the path of life: in thy presence is the fulnes of ioye, and at thy right hande there is pleasure for euer more. Ch. xiii. Psalme.

Ch. xiii. Psalme.

EXALTI DOMINI IUSTICIAM.

A prayer of David.



Heare I pray, O Lord, cōsidre my complaine, & heark vnto my prayer: & geue not out of fained lippes. Let my letter come forth from thy presence, & let thyne eyes loke vpon the thyng that is equal. Thou shalt prouide & vnder myne heart in the night season I shall crye me: & shalt fynde no wickednesse in me: for I am verily purposed & my mouth shall not offende. Because of manye woekes that are dooen against the wordes of thy lippes: I haue kepte me from the wordes of the destroyer. I hold I vpon my goynges in thy pathes, that my footstepes slip not. I haue called vpon thee, O God, for thou shalt heare me: encline thyne eare to me, heark vnto my wordes. Shew thy maruelous louyng kynednesse, & that art a saviour of them which put their trust in thee: & as resist thy right hande. Ch. xiii. Psalme.

Kepe me as a pyle of an ele, hyde me vnder the shadow of thy wynges: from the vngodlye that trouble me: myne enemies shall passe me rounde about, to take a way my soule. Thei are enclosed in their owne fat: & their mouth openeth proude thynges. Thei ly waityng in our way on euery side, turnyng their eyes downe to the ground. Like as a Lion is greedy of his praye, & as it were a Lyons whelpes lurking in secret places. Ch. xiii. Psalme.

Alp Lord, disapoint hym & cast hym downe: deliuer my soule from the vngodly, whiche is a sword of thine. From the men of thy hand, O Lord: from the men, I say, & from thei that are wylde, which haue their porcion in this life, whose bellies thou fillest with thy hid treasure. Thei haue chyldren at their desire: & leaue the rest of their substance for their babes. But as for me, I will beholde thy presence in righteousness: & when I awake thy presence in righteousness: & when I awake vnto after thy lokenes I shall be satisfied with it. Ch. xiii. Psalme.

Ch. xiii. Psalme.

¶ The. lxxviii. Psalme.
DELIGAM TE DOMINE.

¶ To the chaunter of David the seruant of p Lozde, whiche spake vnto p Lozde the wordes of this song (in the daie that p Lozde deliuered hym from the hande of all hys enemyes, and from the hande of Saule) and he sayed.

¶ **I** Will loue p O Lozde, my strength.

The Lozde is my stony roche, p my defence, my sauoure, my God, p my might, in whos I wil trust, my bucker

p home also of my saluacion, p my refuge. * I will call vpon the Lozde whiche is worthy to be praised, so shall I be safe fro myne enemyes.

* The sorowes of death compassed me, and the ouerthrownges of vngodlinesse made me afraid. The paines of hell came aboute me, p snares of death ouertoke me. In my trouble will I call vpon the Lozde, p complain vnto my God. So shall he heare my voyce out of his temple, p my complainte shall come before hym, it shall entre eue into his eares. * The earth trembled

p quaked, the very foundations also of the hilles shoke p were remoued, because he was wroth.

¶ There went a smoke out of his presence: p a consuming fier out of his mouth, so that coles were kindled at it. He bowed the heauens also, and came downe, p it was darke vnder his fete. He rode vpon the cherubyns, p did flie, he came flying vpon the wynges of the wynde. He made darkness his secreete place: his pavilion rounde about hym w p dark water p thicke cloudes to couer hym. At the brightnesse of his presence his cloudes remoued, hailestones, p cooles of fire. The Lozde also thodded out of heauē, p the hiest gaue his thunder, hailestones and cooles of fire.

¶ He sent out his arrowes p scattered them, he cast forth lightnynges, p destroyed them. The springes of waters were sene, p the foundations of the round world were discovered at thy chydng, O Lozde, at p blasmyng of the birth of thy displeasure. He shall send downe fro the heigh to fetch me, p shal take me out of many waters. He shall deliuer me from my strongest enemye, p fro them which hate me: for they are to mighty for me. They p p uented me in p daie of my trouble: but p Lozde was my vpholder. He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me. The Lozde shall reward me after my righteous dealing: accordyng to the clemmes of my handes shall he recompence me. Because I haue kept p waters of the Lozde: and haue not forsaken my God as p wicked dooth. For I haue an eye vnto all his lawes. p will not cast out his commaundementes fro me. I was also vncorrupt before hym: and eschued myne owne wickednes.

¶ Therefore shal p Lozde reward me after my righteous dealing: p accordyng vnto the clemmes of my handes in his eye sight: Whiche the holy thou shalt bee holy, p with a perfect man p shalt bee perfect. With the cleane thou shalt bee cleane: p with the feoward thou shalt learne feowardnes: for thou shalt saue the people p are in aduersite, p shall bypnyng downe the hye lokes of

the pronde. Thou also shalt light my candell: p Lozde my God shall make my darkness to bee light. For in the I shall disconfite an hoste of men: p with the help of God I shall lepe ouer p wall. The waie of God is an undefiled waie

* the word of p Lozde also is tried in the fier: he is the defender of all them p put their trust in hym. For p who is God but the Lozde, p who hath any strength except our God? It is God p girdeth me with strength of warre p maketh my waie perfect. * He maketh my fete like deers fete: and setteth me vp on hye. p he teacheth

myne handes to fight, p myne armes shal breake euē a bowe of stele. Thou hast geuen me the defence of thy saluacion: thy right hand also shall hold me vp, p thy louyng correccion shal make me great. Thou shalt make rouse inough vnder me for to go, p my footstepes shal not slyde.

I will foloe vpon myne enemyes, and ouertake them, neither will I turne again, till I haue destroyed them. I will smite them, that they shall not bee able to stande: but fall vnder my fete. Thou hast girded me with strength vnto the battail, thou shalt throw downe myne enemyes vnder me. Thou hast made mine enemyes

also to turne their backs vpon me, and I shall destroy them that hate me. * They shal crye but

there shal be none to help them: yea, euen vnto the Lozde shal they crye, but he shall not heare them. I will beate them as small as the dust before p wynde, I will cast them out as p clauie in p sterres. Thou shalt deliuer me from the steynges of the people: and p shalt make me the head of the heathen. A people whos I haue not knowen shall serue me. A sone as they heare of me they shall obey me: but the straunge chyldren shall dissemble with me. The straunge chyldren shall saile, and be afraid out of their p p sones.

The Lozde liueth: p blessed be my strong helper, p praised bee the God of my saluacio. Eue the God whiche seeth p I bee auenged: p subdueth the people vnto me. It is he that deliuereth me from my p enemies, and setteth me vp aboute myne aduersaries: thou shalt rid me from the wicked manne. * For this cause I wil geue

thanks vnto the O Lozde, among the scitles and syng praises vnto thy name. * Create prosperite geueth he vnto his kyng: and therewith louyng hyndenes vnto Dauid his anointed, and vnto his seide for euermore.

¶ The. xix. Psalme.
CELI ENARRANT:

¶ To the chaunter, a Psalme David.

¶ He heauens * declare p glory of God, p the firmamente sheweth his handy worke. One daie telleth another: and one night certifieth another. There

is nether speche nor language, but their voyces are heard emog them. * Their soude is gone in to all landes: p their wordes into p endes of the world. In them hath he set a tabernacle for p sūne, whiche cometh forth as a bydegrome out of his chamber, p reioyseth as a gyant to runne his course. It goeth forth from p vmoeste part of p heauen, and runneth aboute vnto the ende

¶ A uii. of it

Psalm. xx. xxi. xxi.

of it again, and there is nothing hid from the
heart thereof. The lawe of the Lord is an unde
filed lawe: converting the soule. The testimony
of the Lord is sure, and geueth wisdom vnto
the simple. The statutes of the Lord are
right and reioyce the heart: the commandment
of the Lord is pure, and geueth light vnto the
eyes. The feare of the Lord is cleane, and endu
reth for ever. The iudgements of the Lord are true
and righteous altogether. * Hoer to bee desired
are thei then gold: yea the muche fine gold: the
ter also then the hony combe and the hony. Hoer
by the is the seruante taught, and in heppng of
them there is great reward. Who can tell how
oft he offendeth. O helpe thou me from all se
crete fautes. Hepe thy seruante also from pre
sumptuous synnes, lest thei get the dominion ouer me
so shall I be vndefiled, and innocent from the great
offence. Let the wordes of my mouth, and the
meditaciō of my heart be acceptable in
thy sight O Lord, my strength and my redeemer.

The. xx. Psalm.

EXAUDIAT TE DOMINVS.

To the chaunter, a Psalm of David.

The Lord heare the in the daie of trou
ble, the name of the Lord of Jacob de
fende the. Sende the helpe from the sanc
tuary, and strenged the out of Sion. Re
member all thy offeringes, and accept thy burnt
sacrifice. Heia. Graunt the thy heartes desire,
and fulfill all thy mynde. We will reioyce in thy
saluacion: and triumphe in the name of the Lord
our God, the Lord personeme all thy pericls.

Now know I that the Lord helpeth his a
nointed, and will heare hym from his holy bea
uen: euen with the wholsome strength of his
right hande. Some put their trust in charrettes
and some in horses: but we will remembre the
name of the Lord our God. Thei are brought
downe and fallen, but we are risen, and stande
vpright. Haue the Lord, and heare vs, O hyng
of heauen, when we call vpon the.

The. xxi. Psalm.

DOMINE IN VIR TVTE TVA.

To the chaunter, a Psalm of David.

The hyng shall reioyce in thy strength
O Lord: exceddyng glad shall he be
of thy saluacion. Thou hast geuen
him his heartes desire, and hast not
denied hym the request of his lippes.

Heia. For thou shalt preuent hym with the bles
synges of goodnes, and shalt sette a crowne of
pure gold vpon his hed. He asked life of the and
thou gauest hym a long life, euen for ever and euer.

His honour is greate in saluacion: glory and
greate worship shalt thou laie vpon hym. For
thou shalt geue hym euerclastyng felicitie, and
make hym glad with the ioye of thy countenance.
And why: because the hyng putteth his trust in
the Lord, and in the mercy of the moste high
he shall not miscary. All thyne enemies shall
fele thy hande: thy right hande shall fynde oute
them that hate the. Thou shalt make them like
a fierie oven in tyme of thy wrath: the Lord shall
destroie them in his displeasure, and the fire

shall consume them. Their frute shalt thou rote
out of the earth, and their sede from among the
chylzen of menne. For thei intended mischief
against the, and imagined such a denice, as thei
are not hable to performe. Therefore shalt thou
puttethem to flight, and the strynges of thy bow
shalt thou make redy against the faces of thei.
See thou exalted Lord, in thyne owne strength
so will we syng and praise thy power.

The. xxi. Psalm.

DEVS DEVS MEVS.

To the chaunter vpon the hynde of
the daunying, a Psalm of David.

My God: my God: as thou upon me why I
hast forsaken me: and art so farre fro
my health, and from the wordes of my
complaint. O my God, I crye in the
daie tyme, but thou hearest not: and in the night
season also I take no rest. And thou continuest
holp. O thou worship of Israel. Our fathers
hoped in the, thei trusted in the and thou diddest
deliuer them. Thei called vpon the, and were
helped: thei put their trust in the, and were not
confounded. But as for me I am a woyme and
no manne: a very scoone of menne and the out
cast of the people. * All thei that se me laugh me
to scoone: thei shote out their lippes and waite
the hee sayng: * he trusted in God: he would
deliuer hym: let hym deliuer hym if he wil haue
hym. * But thou art he that toke me out of my
mothers wombe: thou wast my hope when I
hanged yet vpon my mothers breasts.

I haue been left vnto the ever sence I was
borne: thou art my God euen from my mothers
wombe. O go not from me, for trouble is hard at
hand, and there is none to help me. Many oxen
are come about me, fat bulles of Basan close me in
on euery syde. Thei gape vpon me with their
mouthes as it were a rampyng and rooyng Lion.
* I am poured out like water, and al my bones
are out of ioynt: my heart also in the midst of
my bodie is euen like melting waxe.

My strength is dried vp like a pottherd, and
my tog cleueth to my gummies: and thou shalt
byng me into the dust of death. For many dog
ges are come about me and the counsaill of the
wicked laie siege against me. Thei pearced my
handes and my feet, I maie tell all my bones,
thei stande skarpyng and lohyng vpon me. * Thei
part my garments among them, and cast lot
tes vpon my vesture. But see not thou farre fro
me, O Lord: thou art my succour, haste the to
help me. Deliuer my soule from the swerde, my
dearlyng from the power of the dogge.

Haue me from the Lions mouth: thou hast
heard me also from among the hornes of the vni
cornes. I will declare thy name vnto my byer
thyen: in the midst of the congregacion will I
praise the. O praise the Lord ye that feare hym
Magnifie hym all ye of the seed of Jacob, and
feate hym all ye seed of Israel. * For he hath
not despised nor abhorred the lowe state of the
poore: he hath not hid his face from hym, but
when he called vnto hym, he heard hym.

My praise is of the in the great congregaciō, &
my

my bowes wyl I perforce in the sight of the
that feare hym. The poore shall eate, & be satis-
fied: they shal seke after the Lord: the poore shall
saye: our heart shall be full of the Lord. All the
kyned of the world shall remember the Lord: & be turned
vnto the Lord, & all the kyned of the world shall
saye: the Lord is our God. For the Lord is the
God of the world, & he is the governour among the
people. All suche as be set vpon earth, haue ca-
ten and worshipped. All they that go downe in
to the dust, shall singe before hym, & no man hath
quickered his owne soule: for the Lord shall serue
him: they shall be comforted vnto the Lord for a gene-
ration. The Lord shall come, & shall declare his
righteousnesse, vnto a people that shall be
brought, whom the Lord hath made.

The. cxliij. Psalm.
DOMINVS REGIT ME.
A Psalm of David.

The Lord is my Shepherd: therefore
I lacke nothing. He shall fede me in
a grene pasture, & leade me forth be-
tyde of waters of comforte. He shall
comfort my soule, & bring me forth
in the pathes of righteousness for his names sake.
Yea, though I walke through the valley of the
shadow of death: I will feare no euill, for thou art
with me: thy rod & thy staff comfort me. Thou shalt
prepare a table before me against them that trouble
me: thou shalt anoint my head with oyle, &
my cup shall be full. But thou shalt loue my
kindnesse, and mercy shall follow me all the dayes of my
lyfe, and I wyl dwell in the house of the Lord for ever.

The. cxliij. Psalm.
DOMINI EST TERRA.

A Psalm of David.

The earth is the Lordes, & all that therein
is: the compass of the world, and they
that dwell therein. For he hath founded
it vpon the seas, & prepared it vpon the foudes.
Who shall ascende into the hyll of the Lord?
or who shall ryse vpon his holy place? Eue he
that hath cleane hands, & a pure heart: and that
hath not lyfte vp his mynde vnto vanities, nor
sworne to dysceit. He shall receyue
blessing from the Lord, & righteousness
from the God of his saluacion. This is the ge-
neration of them that seke hym, euen of them that
seke thy face, O Jacob. Sela. Lyfte vp your
heedes, O ye gates, & be ye lift vp, ye euerlastig
doores, & the kyng of glorie shall come in. Who
is the kyng of glorie? It is the Lord strong &
mighty, euen the Lord mightie in battaile.
Lyfte vp your heedes, O ye gates, & be ye lift
up ye euerlastig doores, & the kyng of glorie
shall come in. Who is this kyng of glorie? Eue
the Lord of hostes, he is the kyng of glorie. Sela.

The. cxv. Psalm.
AD TE DOMINE LEVAVI.
Of David.

Vnto the Lord shall I lyfte up my
soule. My God, I haue put my truste
in the Lord: let me not be confounded: ne-
ther let myne enemies triumphe ouer

me. For all they that hope in the Lord shall not be
ashamed: but such as transgresse about a cause
shal be put to confusion. Wherewith shall I
saye: O Lord, and teache me thy pathes. Leade me
forth in thy truth, & learne me, for thou art the
God of my saluacion: in the daye of thy mercie
the daye longe. Call to remembrance, O Lord,
thy tender mercies, and thy louing kindnesse,
whiche haue bene euere of olde. O remember
not the synnes & offences of my youth, but ac-
cording vnto thy mercie thyne thou vpon me.
O Lord, for thy goodnesse. Gracious & rygh-
teous is the Lord, therefore wyl he teache synners
in the way. The Lord be mercie vnto the guide in trib-
gement, & suche as be gentle, the Lord shall be learne
his waye. All the pathes of the Lord are mer-
cy & truth, vnto suche as kepe his covenante
and his testimonies. For thy names sake, O
Lord, be merciful vnto my sinne, for it is great.

What man is he that feareth the Lord? him
shall he teache in the waye that he shall chose.
His soule shall dwell at ease, and his seed shall
enherit the lande. The secretes of the Lord are
among them that feare hym: and he wyl shewe
them his covenante. Mine eyes are euere looking
vnto the Lord, for he shall plucke my feete oute
of the nette. Turne the vnto me, and haue mer-
cy vpon me: for I am desolate, and in miserie.
The sorowes of my heart are enlarged. O bring
thou me out of my troubles. Loke vpon myne
aduersyte and miserie, and forgiue me all my
synne. Consydre myne enemies howe manye
they are, & they beate a tiramous hate against
me. O kepe my soule, & deliuer me: let me not
be confounded, for I haue put my truste in the
Lord. Let perfectnes and righteous dealing waite
vpon me, for my hope hath bene in the Lord.
Iraell O God, out of all his troubles.

The. cxvi. Psalm.
IUDICA ME DOMINE.

A Psalm of David.

Be thou my iudge, O Lord, for I
haue walked innocentie: my truste
hath bene also in the Lord, therefore
shal I not fail. O Examine me, O Lord,
and proue me, trye out my reynes, & my hearte.
For thy louing kindnesse is before myne eyes, &
I wyl walke in thy truth. I haue not dwelt
vaine persones, neyther wyl I haue fellowship
with the dysceitfull. I haue hated the congre-
gation of the wicked, and wyl not syt among
the vngodly. I wyl walke in my handes in inno-
cence, O Lord, and so wyl I go to thyne au-
ter. That I maye shewe the voyce of thankes.
Singing, and tell of all thy wonderful workes.
O Lord, I haue loued the habitation of thy house
and the place where thyne honoure dwelleth.
O shut not vp my soule wth the synners, nor
my lyfte wth the bloudie person. In whose han-
des is wretchednesse, and theye ryght handes is
full of gyftes. But as for me, I wyl walke in
innocencie: O deliuer me, and be merciful vnto
me. My foote standeth ryght, I wyl payse
the Lord in the congregacions.

The. cxvii. Psalm.

22. v. Domi

Of David.

The

The xxxi. Psalme.
IN TE DOMINE SPERAVI.
To the chaunter a Psalme of Dauid.

In the, O Lord, have I put my trust: let me neuer be put to confusion: deliuer me in thy righteousnesse. Dowe downe thyne care to me, make hast to deliuer me. And be thou my stronge roche, and house of defence, & thou mayest save me. For I am my stronge roche, & my castell: Be thou also my guyde, and leade me for thy names sake. Draw me out of the net & they have layed pryvely for me, for thou art my strengthe. * Into thy handes I commend my spirite: For I haue redeemed me, O Lord & God of truth. I haue hated the that holde of superstitious vanities, and my trust hath bene in the Lord. I will be glad & reioyse in thy mercy: for thou hast conuersed my trouble, & hast knowen my soule in aduersities. Thou haste not put me vp into the hand of the enemy, but hast let my feet in a large roome. Haue mercy vpon me, O Lord, for I am in trouble, & mine eye is consumed for very heynesse, euen my soule and my body. For my lyfe is waken old wyth heynesse, and myne yeares wyth mourning. My strengthe faileth me, because of myne iniquitie and my bones are consumed. I became a reprove amonge all myne enemies, but specially amonge myne neighbours and they of myne acquaintance were afrayed of me, and they that byd le me without, conuersed them selues fro me. I am cleane forgotte, as a dead man out of mynde: I am become lyke a broke vessel. For I haue herde the blasphemie of I multiplye: & feare is on euery syde whyle they conspyre together agaynst me, and take theyr counsayl to take away my lyfe. But my hope hath bene in the, O Lord, I haue sayd: I am my God. My tyme is in thy hande, deliuer me from the hande of myne enemies, and from them that persecute me. Bewe thy seruaunte the lyght of thy countenance, & save me for thy mercies sake. Let me not be confounded, O Lord, for I haue called vpon thee: let I vngodly be put to confounde & be put to spylle in I graue. Let I lypng lypes be put to spylle, which cruelly, disdainfully & spylfully speake agaynst I righteous. O how plentyfull is thy goodnesse, wherby I haue layed vp, for the that feare the: and I thou hast prepared for the, that put their trust in the euen before the sonnes of me: Thou shalt hyde the pryvely by thyne owne presence fro the prouoking of all men, thou shalt kepe the secretly in thy tabernacle fro the styfe of toges. Thankes be to the Lord: for he hath shewed me maruelous great kyndnesse in a stronge cyrie. And whyle I made hast, I sayd: I am caste out of the syght of thine eyes. Nevertheless, thou herdest the voyce of my prayer when I cryed vnto the. O loue the Lord, al ye his sayntes, for I the Lord presterue the that are saydful, & plenteously rewardeth be the proude doer. * Be strong, and he shall stably the poure heart, all ye that putte your trust in the Lord.

The xxxii. Psalme.

BEATI QVORVM.
An instruction of Dauid.

Blessed is he, whose vngodlynesse is forgotte: & whose synne is couered. * Blessed is the man, vnto whom the Lord imputeth no synne, & in whose synne there is no gyle. For whyle I helde my longe, my bones consumed awaye the: and my daily chylapnyng. For thy hate is heyn vpon me daye and night, and my myghter is like the drought in Sommer. Wela. I will knowe my synne vnto the, and myne vngodlynesse haue I not hyd. I sayd: * I will couerle my synnes vnto the Lord, & so thou shalt gaue the wickednes of my synne. Wela. For this shall euery one that is godly, make his prayer vnto the in a tyme when thou mayest be founde, but in the greete waterfloodes they shall not come nre him. Thou art a place to hyde me in, thou shalt presterue me from trouble: I shall compasse me about w songes of deliuerance. Wela. I will enfourme the, & teach the in the way where in I shalt go: and I will guyde the wyth myne eye. Be ye not lyke horse and mule, which haue no vnderstandyng, whose mouthes must be hold with byt and bypale, lest they fall vpon the. Great plagues remaine for the vngodly, but whoso putteth his trust in the Lord, mercy embraceth hym on euery syde. Be glad, O ye righteous, and reioyse in the Lord: and be ioyful all ye that are true of heart.

The xxxiii. Psalme.

EXULTATE IVTI IN DOMINO.

Reioyse in the Lord, O ye righteous: for it becommeth well the iust to bee thankfull. * Praise I the Lord with harpe syngyng psalmes vnto hym with the lute and instrument of ten strynges. Syng vnto the Lord a newe song, syng prayles lute iye vnto hym with a good corage. For the word of the Lord is true, and all his wordes are saythfull. He loneth righteousnesse & iudgement, the earth is full of the goodnes of the Lord. * By the word of the Lord are the heauens made: and all the hostes of the by the bryth of his mouth. He gathereth the waters of the see together as it were vpon an hepe, and layeth vnto the depe as in a treasure house. Let all I earth feare the Lord: stande in awe of hym, al ye that dwell in the worlde. * For he spake, and it was done: he commaunded, and it stode fast. The Lord bynggeth the counsayll of the heathen to nought, and maketh the deuyles of the people, to bee of none effect: (and casteth out the counsayles of princes) The counsayle of the Lord shall endure for euer: and the thoughtes of hym hart from generation to generation. Blessed are the people, whose God is the Lord Iehouah, and blessed are the folke I haue chosen hym to be theyr inperptance. The Lord looked downe from heauen, & behelde al the chyldren of men: from the habyracion of his dwellynge, he conspyeth al them that dwell in the earth. He salponeth al the hartes of them, and vnderstandeth all theyr woordes. There is no hyng that can be saued by the multitude of an

Psal. cxxiiij. xrb.

of an host, neyther is any myghyte man deli-
uered by muche strengthe. A host is counted
but a wayne thynge to save a man, neyther shal
he deliuer any man by his grent strengthe. Be-
hold, the eye of the Lorde is vpon them y fear
hym, and vpon them that put their trust in his
mercy. To deliuer their soules from death, and
to fede them in the tyme of dearth. Oure soule
hath patiently caried for the Lorde for he is our
prync and our helpe. For our hert shall reioyse
in him, because we have hoped in his holynesse.
Let thy merciful kyndnesse, O Lorde be vnto
vs, lyke as we have put oure truste in the.

THE CXXIIII. PSALME.
BENEDICAM DOMINUM.

**Of Dauid, when he chaunged his spech befoze
Abimelech, which droue hym awaye,
and he departed.**

I will alway geue thanks vnto the
Lorde, his grace shall euer be in my
mouthe. My soule shall make her
boast in the Lorde, y humble shall beare
therof, & be glad. O praise the Lorde with me,
and lette vs magnifye his name together. * I
sought the Lorde, and he heard me: yea, he deli-
uered me out of all my feare. They had an eye
vnto hym, and were lightened, and their faces

weren not ashamed. Lo, the poze cryeth, and the
Lorde heareth hym, yea, & saueh hym out of al
his troubles. * The aungell of the Lorde tar-
yeth round about them y feare hym, & deliuereth
the. O fast & se, how gracious y Lorde is, * bles-
sed is the man that trusteth in hym. O feare
the Lorde, ye that be his sayntes, for they that
feare hym lacke nothing. The lyons do lacke, &
suffre hunger, * but they whiche seke the Lorde
shall want no maner of thyng y is good. Come
ye chyldren and herchen vnto me, I will teache
you the feare of the Lorde. * What man is he y
lusterh to lyue and wolde sayne le good dayes?

Kepe thy tonge fro euyl, & thy lippes y they
speake no gyle. Eschue euell and do good, seke
peace and ensue it. The eyes of the Lorde are
ouer the ryghteous, and his eares are ope vnto
their prayres. The countenance of the Lorde
is agaynst them y do euell, to rote out the reme-
braunce of the from of y earth. The righteous
crye, & the Lorde heareth them, & deliuereth the
out of all they troubles. The Lorde is nye vn-
to them y are of a contrite hert, & wyl saue such
as be of an humble spiryte. * Great are the trou-
bles of the ryghteous, but y Lorde deliuereth
hym out of all. He keperh all his bones, so that
not one of them is broken. But misfortune shal
sape the vngodly, & they that hate the ryghte-
ous, shal be desolate. The Lorde deliuereth the
soules of his seruantes: and all they y put their
truste in hym shall not be destitute.

The cxxv. Psalme.

IVDICA DOMINI NOCENTES.

Of Dauid.

I Leate thou my cause, O Lorde, with
them that stryue with me, and fyghte
tpon agaynst them that fyghte a-
gaynst me. Laye hand vpon y wilde

and buckler, and stande vp to helpe me. Wryn-
g the speare, & stop the way agaynst them y
persecute me: laye vnto my soule: I am thy sal-
uacyd. Let them be confounded & put to shame
y seke after my soule, let them be turned backe
and brought to confusion, y ymagyne mischefe
for me. * Let them be as the dust befoze y wind,
and the aungell of the Lorde scatterynge the. Let
they way be darke & slippery, and let the aun-
gel of the Lorde persecute them. For they haue
pysurly layd they net to destroy me without a
cause, yea, euen without a cause haue they made
a pyt for my soule. Let a sodayne destruccyon
come vpon hym vnto wares: and his net that he
hath layd pynely, catch hym selfe: that he may
fall into his owne mischefe. And my soule be
ioyfull in the Lorde: it shal reioyce in his saluaci-
on. All my bones shall saye Lorde, who is lyke
vnto the: which deliuereth the poore from hym
that is so stronge for hym: yea, the poore & hym
that is in misery from hym that spyleth hym.

Falle witnesseth vnto the: they layd to my
charge thynges that I knowe not. They re-
warde me euil for good, to the greates dyscom-
forte of my soule. Reuerthelike, when they
were sicke, I put on sacke clothe: and humbled
my soule with fastynge, and my prayer shall
eourne into myne owne bosome. I behaued my
selfe as though it had ben my frend or my bro-
ther. I went heuylie, as one that mourneth for
his mother. But in myne aduersyte they re-
ioysed and gathered the together: yea, y verpe
abiection came together agaynst me vnto wares
makinge mooves at me, and ceased not. Which
the flatterers were busy mockers, whiche gnas-
hed vpon me with they teeth. Lorde, howe
longe wylst thou loke vpon this? O deliuer
my soule fro the calamities which they bring
on me, and my dearynge from the lyons. So
wyl I geue the thanks in the great congrega-
cyon I wyl praise the amonge muche people.

O let not them that are myne enemyes try-
umphe ouer me vngodly, neyther let the winke
with they eyes that hate me without a cause.
And why they chumnyng is not for peace
but they ymagyne disceitfull wordes agaynst
them that are quete in the lande. They gaped
vpon me with they mouthes, and sayd: spe on
the, spe on the: we wyll se it with oure eyes.

This thou hast seene, O Lorde: holde not thy
tonge then, go not farre from me, O Lorde. A-
wake & stande vp to iudge my quarrell, auenge
thou my cause, my God, and my Lorde. Judge
me, O Lorde my God, accordyng to thy ryghte
ouerliffe, & let them not tryumphe ouer me.

Let the not say in their hertes, there, there, so
wold we haue it: neyther let them say: we haue
denoured hym. Let them be put to confusion
and shame together that reioyse at my trouble
let them be clothed with rebuke and dishonoure
that boost them selues agaynst me. Let them
be glad and reioyse that fauoure my ryghtous
dealyng: yea, let the sape alwaye: blessed be the
Lorde, whiche hath pleasure in the prosperite
of his seruants. And as for my tonge, it shal be
talkyng

talking of thy righteousness, & of thy people,
all the daye longe.

C The. xxxvi. Psalme.

DIXIT INIVSTVS.

To schalister of David the seruaunt of f Lozde.

I parte sheweth me the wickednes
of the vngodly, & there is no feare
of God before his eyes. For he fla-
tereth hym self in his owne lyght,
till his abhominable synne be found
out. The wordes of his mouth are vngodly
and full of dyscreit: he hath left of to behaue hym
selfe wylfullye and to do good. He ymagyneth
mischefe vpon his bed, & hath set hym self in no
good way, neither doth he abhorre any thyng
that is euill. Thy mercy O Lozde, reacheth vnto
the heauen, & thy saythfulnes vnto the clou-
des. Thy righteousness standeth lyke f steepe
mountaynes: thy iudgements are lyke the
great depe. Thou Lozde shalt saue both man &
beast. How excellent is thy mercy O God: and
the chyldren of men shall put their trust vnder
the shadowe of thy wynges. They shall be satis-
fied with the plenteousnesse of thy house, and
thou shalt geue them dynke of thy pleasures,
as out of the ryuer. For wyth the is the well of
life, and in thy lyght, shall we le lyght. O conti-
nue forth thy louyng kyndnes vnto them that
knowe the, & thy righteousness vnto the that
are true of hart. O let not f foote of pryde come
agaynst me: & let not the hande of the vngodly
cast me downe. There are they fallen: & that
doe the wickednesse: they are cast downe & shall
not be able to stande.

C The. xxxvii. Psalme:

NOLITE EMVLARE.

A Psalme of David.

Ret not thy selfe because of the vn-
godly: neyther be f enuyous agaynst
the euill doers. For they shall soone
be cut downe lyke the grasse, and be
withered out as the grene herbe. But thou thy
trust in the Lozde, and do good: dwell in the land
and verely thou shalt be fed. Delite thou in the
Lozde, and he shall geue thee thy hartes desyre.
Committ thy way vnto the Lozde, and put thy
trust in hym, and he shall byng it to passe. He
shall make thy righteousness as cleare as the
lyght, and thy iust dealing as the none daye.

Holde the styl in the Lozde, & abide patiently
vpon hym: but geue not thy selfe at hym whose
way doth prosper agaynst the man, & doth af-
ter euill counsailes. Leane off from wrath, and
let go displeasure: fret not thy selfe, eis thou shalt
be moued to do euill. Wicked doers shall be roo-
ted out: & they that patiently abyde the Lozde,
those shall enter the land. Yet a lytle while,
and the vngodly shall be cleane gone: thou shalt
loke after his place: & he shall be away. But the
merry spirit that possesse the earth, & shall be re-
freshed in the multitude of peace. The vngod-
ly seeth the couerall agaynst the iust, & gnaweth
vpon hym with his teeth. The Lozde shall laugh
hym to scorne, for he hath seene, that his day is
commynge. The vngodly haue drawen out the

sweard, & haue bled their bowe, to cast downe
the poore & needy, & to slaye such as be of right
conuersacion. They swearde shall go thorow
their owne hart, and their bowe shall be broken.

A small thyng f the righteous hath, is bet-
ter then great rychesse of the vngodly. For the
armes of the vngodly shall be broken, and the
Lozde vpholdeth the righteous. The Lozde
knoweth the dayes of the godly, and they en-
duretaunce shall endure for euer. They shall not
be confounded in the perillous tyme, & in the da-
yes of death they shall haue ynough. As for the
vngodly, they shall perishe: and the enemyes of
the Lozde shall consume, as the fat of lamber, yea
euen as the smoke shall they consume awaye.
The vngodly borroweth, & payeth not againe,
but the righteous is merciful & lyberall. Such
as be blessed of God, shall possesse the land, and
they that be cursed of hym, shall be rooted out.

The Lozde ordynerh a good mans goyng, and
maketh his waye acceptable to hym selfe.

* Though he fall, he shall not be cast away, for
the Lozde vpholdeth hym with his hande. I haue
bene young, & nowe am old: and yet sawe I ne-
uer the righteous forsaken, nor his seede beg-
ginge the: because. * The righteous is euer mer-
cyfull, and lendeth, and his seed is blessed. Ripe
from euill, and do the thyng that is good: and
dwell for euer. For the Lozde loueth the thyng
that is right, he forsaketh not his that be godly
but they are preserved for euermore: O f the vn-
godly, it shall be rooted out. The righteous shall en-
dure the lande, & dwell therein for euer. * The

mouth of the righteous is exercised in wysdome, &
his tongue shall be talking of iudgements.
The lawe of f God is in f hart, and his
goynges shall not slide. The vngodly seeth f
righteous and seeketh occasion to slaye hym.

The Lozde will not leaue hym in f hande,
nor condemne hym when he is iudged. Hope
thou in the Lozde, and kepe his waye, and he
shall promote the, that thou shalt possesse the
lande: wher the vngodly shall perishe, thou shalt
se it. I my self haue sene the vngodly in great
power, and floozyng lyke a grene bay tree: I
wente by, and lo, he was gone: I sought hym,
but f could no where be founde. Kepe in-
nocency, & take hede vnto the thyng f is right,
for that shall byng a man peace at the last. As
for the transgressours they shall perishe toge-
ther, and the ende of the vngodly is, they shall
be rooted out at the last. But the saluacion of f
righteous cometh off the Lozde, which is also
their strengthe in the tyme of trouble. And the
Lozde shall stande by them, and saue the: he shall
deliuer them from the vngodly, and shall saue
them, because they put thei trust in hym.

C The. xxxviii. Psalme.

DOMINE NE IN FVRORE.

A Psalme of David for remembraunce.

Remember me not to rebuke O Lozde in
thyne angre: neyther chasten me, in
thy deuy displeasure. For thine aro-
wes synke fast in me, and thy hande
pelleth

Psal. xxxix. xl. xli.

preserveth me soze. There is no health in my flesh because of thy displeasure, neither is there any rest in my bones, by reason of my synne. For my wickednesse are gone over my head, & are lyke a soze burthen, to beaue for me to beare. My wordes synne & are corrupt, & as for my foolysheesse. I am brought into so great trouble and myscepe, that I go mourning all day longe. For my synnes are fylled wyth a soze displeaure, and there is no whole parte in my bodye. I am feble and soze smitt: I have rozed for the very disquietnesse of my hart. Lord thou knowest al my besyde, & my grownyng is not hyd from the. My heart panted, my strength hath fayled me, and the lycht of myne eyes is gone fro me.

C My louers & my neyghbours did stand looking vpon my trouble, & my kynsmen made a farre of. They also that sought after my lyfe, layed shames for me: and they that went aboute to do me euell, talked of wickednesse & ymagined disceyte all the day longe. As for me, I was lyke a deafe man and herde not: & as one that is domme, whiche doth not open his mouth. I became euen as a mule that heareth not: & in whose mouth are no repproues. For in the, O Lord, haue I put my trust, thou shalt answer for me O Lord my God. I haue requyred, that they shoulde not triumphe over me: for when my fote slippeth, they reioyced greatlye against me. And I truly am set in the plage, & my heynesse is euer in my sight. For I wyl confesse my wickednesse, and be soze for my synne. But myne enemies lyue, and are myghtye: and they that hate me wrongfully, are many in number. They also that reward euell for good, are against me, because I folowe the thyng that is good. For sake me not (O Lord my God.) Be not thou farre fro me. Hasten the to helpe me, O Lord: & my saluacion.

The xxxix. Psalme.

DIXI CUSTODIAM VIAM.

To the chaunter of Jeduthun, a Psalme of Dauid.

I Sayd: I wyl take hede to my wayes, that I offend not in my tonge. I wyl kepe my mouth (as it wer with a bydle) while the vngodly is in my sight. I helde my tonge, and spake nothyng. I kept silence: yea, euen from good wordes, but it was payne and greffe to me. My heart was hote wythin me, & while I was thus musyng, the fyre kindled: & (at the laste) I spake wyth my tonge: O Lord, let me knowe myne ende, & the nombze of my dayes: that I maye be certyfied howe long I haue to lyue. * Behold, thou hast made my dayes as it were a spanne longe, and myne age is euen as nothyng in respecte of the: and verely every man lyuyng is altogether vanyte. Helah. For man walketh in a vain shadowe, and disquieteth hym selfe in vayne, he heapeth vp rychesse: & cannot tel who shal gather hym. And now Lord, what is my hope? truly my hope is euen in the. Deliuere me from all myne offences, & make me not a rebuke vnto the foolish. I became domme, & opened not

my mouth, for it was thy doyng. Take thy plague a way fro me: I am eue consumed by the meanes of thy deuy hande. Wylt thou with rebukes dost chaunge man for synne: thou makest his beaue to consume awaye, like as it were a moth fretyng a garment. Every man therfore is but vanyte. Helah. Heare my prayer, O Lord, and wyth thine eares conspyce my calling: holde not thy peace at my teares. For I am a stranger wylde, and a sojourner, as al my fathers were. O spare my a lytle, that I maye recouer my strengthe, before I go hence, and be nomore lene.

The xl. Psalme.

EXPECTANS EXPECTAVI.

To the chaunter a Psalme of Dauid.

I Waited pacifely for O Lord, & he inclined vnto me: & herd my calling. He brought me also out of horrible payne, out of the myxe and clay, & set my fete vpon rock & ordred my goynges. And he hath put a newe songe in my mouth, eue a thahelgeuyng vnto our God. Many shall feare, & feare: and shal put their trust in O Lord. * Blessed is the man, that hath set his hope in O Lord, & sourned not vnto the proude: & to such as go aboute to lyes. O Lord my God, great are thy wondrous doozhes, which thou hast done: like as bee also thy thoughtes which are to vsward: & yet there is no man that shoulde theim vnto the. If I would declare them, & speake of the, they shoulde be mo then I am able to expresse. * Sacrifice & meate offryng I wouldest not haue, but myne eares hast thou opened: burnt offrynges & sacrifice for synne hast thou not required. The said I: Lo, I come. In the volume of the booke it is writen of me, & I shoulde fulfyll thy wyl, O my God: I am content to do it: yea, thy law is with in my hart. I haue declared thy righteousnesse in the great congregacis: Lo, I wyl not restryne my lippes. O Lord, & that shal knowest. I haue not hyd thy righteousnes wythin my harte, my talking hath bene of thy trouth & of thy saluacion. I haue not hepte backe thy louyng mercy and trouth from the great congregacion. Wylt thou graue not thy mercy fro me, O Lord: let thy louyng kyndnes & thy trouth alway preserue me. For innumerable troubles are come about me my synnes haue take such hold vpon me, & I am not hable to loke vp: yea, they are mo in number then the beares of my head, & my heart hath fayled me. O Lord, let it be thy pleasure to deliuer me, make hast (O Lord) to helpe me. Let them be ashamed & confounded together & seke after my soule to destroye it: let the be dyuyn backwarde & be put to rebuke that wythe me euell. Let them be desolate & rewarded with shame & saye vnto me: sye vpon the sye vpon the. Let all those that seke the, be soful & glad in the: & let such as loue thy saluacion, say alway: the Lord be praysed. As for me, I am poore and needy, but the Lord careth for me. Thou art my helper & redeemer: make no long taryng (O my God.)

The xli. Psalme.

BEATVS QUI INTELLIGIT.

To the

To the chaunter, a Psalm of David.

Blessed is he that considereth & pousse
in (and why) the Lord shall deliver him
in tyme of trouble. The Lord pre-
serue hym and kepe hym alme: that
he maye be blessed vpon earth, and deliuer not
thou hym into the wyl of his enemies. The Lord
conforte him, whyle he lyeth syche vpon his bed:
make thou all his bed in his sychenes. I sayde,
Lord be merciful vnto me, heale my soule, for I
haue synned against the. Myne enemies speake
ruill of me: whyle that he dyeth, & his name perishe.
And if he come to see me, he speaketh vanities,
and his herte conceaueth falshood within hym
selte: and when he commeth forth, he telleth it.
All myne enemies wyshper together agaynst
me: euen agaynst me do they imagine this euil.
Let the sentence of gyltines procede agaynst hym
and now that he lyeth, let hym ryle vpon nomore
Pece, euen myne owne famplier frende whom
I trusted (* whiche bydall so care of my byrde)
hath layde greates wyte for me. But be I mer-
cyfull vnto me (O Lord) rayse I me vp again,
and I shall rewarde them. By this I knowe
thou fauourest me, & myne enemy doth not tri-
umphe agaynst me. And whyle I am in my helth
thou vpholdest me and shalt let me before thy
face for euer. Blessed be the Lord God of Isra-
el, world without ende, Amen, and Amen.

The. xlii. Psalm.

QVENADMODVM.

To the chaunter, a monicio of f. lones of Cozab.

IPhas the harte dryeth the water
brykes, so longeth my soule after the
(O God) My soule is a thurst for God
yea, euen for the liuyng God, whyle that
I come to appeare before the presence of God.
My teares haue bene my meate daye & night
whyle they dayly saye vnto me: where is nowe
thy God? Nowe when I thynke thereupon, * I
powre out my hert by my self, for I went with
the multitude, and brought them forth vnto the
house of God, in the voyce of prayse & thank-
geuyng, amonge suche as kepe holpe daye.
Why art thou so ful of deuities (O my soule)
and why art thou so vnquiet wythin me? But thy
trust in God, for I wyll yet geue hym thanks,
for the helpe of his countenance. My God, my
soule is vexed wythin me: therefore wyll I crye
vnto the, concerning the * lande of Iordane, and
the lytle hyl of Hermonim. One depe calleth
another: because of the noyse of thy water pypes
* all thy waues and stormes are gone ouer me.
The Lord hath graunted his louing kindnes on
the daye tyme, & in the nyght season did I syng
of hym, & made my prayer vnto the God of my
lyfe. I wyll saye vnto the God of my strength:
why hast thou forgotte me: why go I thus he-
uely: whyle the enemy oppresseth me? My bones
are smitte asunder as wth a swerde, whyle myne
enemies * agaynst me call me in f. teth. Namely:
whyle they saye dayly vnto me: where is nowe
thy God? Why art thou so vexed (O my soule)
and why art thou so disquyeted wythin me? O
put thy trust in God: for I wil yet thanke hym

whiche is the helpe of my countenance, my God.

The. xlii. Psalm.

INDICA MI DEVS.

Ene senter with me (O God) & defende I
my cause agaynst the vngodlye people:
O deliuer me from the deceitfull & wic-
ked man. For thou art the God of my strength
why hast thou put me from the? And why go I
so heuely, whyle the enemy oppresseth me? O
send out thy lyght and thy truth that they may
leade me, and byng me vnto thy holy hyl, and
to thy dwellyng. And that I maye go vnto the
altare of God, euen vnto the God of my ioy and
gladnes, and vpon the harpe wyll I geue than-
kes vnto the (O God) my God. * Why art thou
so heuely, O my soule, and why arte thou so dis-
quyeted wythin me? O put thy trust in God, for
I wyll yet geue hym thanks which is the helpe
of my countenance, and my God.

The. xlii. Psalm.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruction of
the sonnes of Cozab.

IPhas hard with our cares, O God, I
* oure fathers haue told vs, what
hast done in their tyme of old. Howe
thou hast byue out the heathen & the
habe, & planted the in: howe thou hast destroyed the
nations, & cast them out. * For they gat not the
lande in possession thow we their owne swerd,
neither was it their owne arme that helped them.
But thy right habe, & thyne arme, & the light of
thy countenance, because thou haddest a fauour
vnto the. * Thou art my kynge, O God, sende
helpe vnto Jacob. Thow we the, wyll we ouer-
thow our enemies, & in the name wil we tread
them vnder, & ryle vp agaynst vs. For I wyll
not trust in my bowe: it is not my swerde that
shall helpe me. But it is thou that shalt vs from
our enemies, & puttest the to confusio that hate
vs. We make our boast of God al the day long
and wyll prayse thy name for euer. Selu. But
now thou art farre of, & puttest vs to confusion
and * goest not forth with our armys. Thou
makest vs to turne our backs vpon our enemy-
es, so that they which hate vs, spoyle our goodes.
Thou lettest vs be eaten vpon like shepe, & haste
scattered vs among the heathen. Thou sellest thy
people for naught, & takest no money for them.
Thou makest vs to be rebuked of our neygh-
bours, to be laughed to scorn, & had in derisio
of them that are round about vs. * Thou makest
vs to be a byword among the heathen, & that the
people make their heads at vs. My confusion
is dayly before me, & the shame of my face hath
couered me. For the voyce of the flatterer and
blasphemer, for the enemy & auenger. And though
all this be come vpon vs, yet do not we forget
the, nor behaue our selues fro wardly in thy co-
urnat. Our hert is not turned backe, neyther
our steppes gone out of thy way. So, not whyle
hast smitte vs into the place of dragons, & couered
vs wth the shadowe of death. If we haue forgot-
ten the name of our God, & holde vpon our haddes to
any strange god: shal not God searche it out
for be

pl. 075.3.

TRYCTAVIT COR MEVM.

3

Debt. U.S.

Butter of gold - (thought about with desire colours.)

¶ The kynges daughter is al glorious with

The 11th Psalm.

DEVS NOSTR. REFUGIUM.

3

* Thought the waters thereof rage & swell, & p^{er}meate.

The xvii. Psalm:

OMNES CENTES PLAVDITE



The. xlviii. Psalme.

MAGNVS DOMINVS.

Thou shalt breake the thyppes of the see, thou
rowe the east wynde. Lyke as we haue heard,
so haue we sene in the cytie of þe Lord of hostes,
in the cytie of oure God. God vpholdeþ the
same for euer. Selā. We waite for thy lo-
uynge kyndnes (O God) in the myddest of thy
temple. (O God) accorðynge vnto thy name.
(a is

to is thy praise vnto þe worldes ende: thy right hande is full of righteousness. Let þe mounte Zion be glad: & the daughters of Iuda be glad because of thy iudgements. Make aboute Zion a garlande aboute her, & tell the towres thereof. Make well her bulwarkes, let vp her houses, that ye maye tell them that come after. For this God is our God for ever and ever, he shall be our guyde vnto death.

¶ The. lxx. Psalme.

EXAETER HEC GENTES.

¶ To the chaunter, a Psalme for the children of Corah.

Hearke this: all ye people: ponder it wth your eares, all ye þat dwell in þe world. He and lowe: rich, and poore, one wth another. My mouthe shall speake of wisdom, and my hearte shall muse of vnderstanding. I will encline myne eare to the parable, and the woordes myn dache speache vnto þe harpe. Wherefore should I feare in daies of wickednes: and when the wickednes of my heles compasseth me rounde aboute? Their bee some þat put their trust in their gooddes, and bothe them selues in the multitude of their riches.

But no manne maye deliuer his brother, nor make agremente vnto God for hym. For it coste moze to redeeme their soules, so þe muste let that alone for ever. Yea, though he lyue long and se not the graue. For he seeth, that wille menne also die, and perishe together: as wel as the ignoraunt & folishe, and leaue their riches for other. And yet thei thinke, that their houses shall continue for ever, and that their dwelling places shall endure from one generation to another, & call the landes after their owne names. Neuertheles, manne will not abyde in honoure: for he maye bee compared vnto the beastes that perishe: this is the waie of theim.

This is their foolishnes, and their postertie: praise their sayng: Delia. Thei lyue in bell lyke shepe, death gnaweth vpon them, and the righteous shall haue domination of theim in the morning: their brethre shall consume in þe sepulchre out of their dwelling. But God shall deliuer my soule fro the place of hel, for he shall receiue me. Delia. See not thou afraied though one bee made riche: or if the gloze of his house bee increased. For he shall cary nothyng a waie with hym when he dieth, neither shall his pope folow hym. For while he liued, he counted hymself an happy manne: & so long as thou doest well vnto thy self, menne will speake good of þe. He shall folow þe generations of his fathers, & shall neuer se light. Wane beyng in honour hath no vnderstanding, but is compared vnto þe bestes, þe perishe.

¶ The. l. Psalme.

DEVS DEIORVM DOMINVS.

¶ A Psalme of Asaph.

The Lorde, euen þe moste mighty God hath spokē, & called the world from the rising vnto the setting vnto þe going downe thereof. Out of Zion hath God appeared in perfect beauty. Our God shall not hepe silence: there shall go before hym

a consuming fier, and a mighty tempest shall be steeled vpon rounde aboute hym. He shall call the heauen from above, & the earth þe maye iudge his people. Gather my saintes together vnto me, those that haue made a couenaunt with me with sacrifice. And þe heuens shall declare his righteousness: for God iudge hymself. Delia.

Hear, O my people: and I will speake, I myself will testifie against the, O Israel. For I am God, euen thy God. I will not reioyce the, because of thy sacrifices, or for thy burnt offerings, because thei were not alwaie before me.

I will take no bullocke out of thy house: nor he goates out of thy foldes. For all the beastes of the forest are myne, and so are the cattell vpon a thousand hilles. I know all the foules vpon mountaynes, and the wyld beastes of the felde are in my sight. If I bee hungry I will not tell the: for the whole world is myne, and all that therein is. Thynkest thou, that I will eate bulles flesh, and drinke the bloodde of goates?

Offer vnto God thankesguyng, & paye thy vowes vnto the moste highest. And call vpon me in the tyme of trouble, so will I hear the, and thou shalt praise me. But vnto the vngodly saied God. Why doest thou preache my lawes, and takest my couenaunt in thy mouth? Alther as thou hatest to bee reformed, and hast caste my wordes behynde the. When thou sawest a thete, thou consentedest vnto hym, and hast been partaker with þe aduourers. Thou hast let thy mouthe speake wickednes, and with thy tong thou hast sette forth discrete.

Thou saitest and speakest against thy brother: yea and hast sleaundred thynne owne motheres loonne. These thynges hast thou dooen, & I helde my tong: & thou thou threst. I am euen such a one as thy self: but I will reioyce the, and let before the, the thynges þe thou hast dooen. Consider this ye þat forget God: lest I plucke you awaie, and there bee none to deliuer you. Who so offereth me thankes & praise: he honoureth me, & to hym þe ordyng of his conuerfacio righte, will I shewe the saluacion of God.

¶ The. li. Psalme.

MISERERE MEI DEVS.

¶ To the chaunter, a Psalme of David, when the prophet Nathan came vnto hym after he was gone into Bethsabe.

Hue mercy vpon me (O God) after thy goodnes, accordyng vnto the multitude of thy mercies, do a waie mine offences. Wash me thorowly fro my wickednes, & clese me fro my synne. For I knowlage my faultes, & my synne is euer before me. Against þe haue I synned, & dooen this euill in thy sight: & thou mightest be iustified in thy sayng, & cleare when thou art iudged. Behold I was shapē in wickednes, & in synne hath my mother conceiued me. But lo, I requierest truth in inward partes, & shalt make me to vnderstand wisdom secretly. Thou shalt pouinge me wth hyssope, & I shall be cleane: & shalt wash me, & I shall be whiter the snowe. Thou shalt make me deare tope & gladnes, & the bones whiche thou hast broken

Psalm. lii. liii. liiii. lv.

broken, make cryoyle. Turne thy face from my synners, & put out all my misdeeds. * Waite me a cleue heart (O God) & renewe a righte spirit in me. Cast me not awaye fro thy pryncesse, and take not thy holy spirit fro me. O geue me the cofort of thy hely again: & stablish me w thy fre spirit. Then shall I reach thy waies vnto the wicked, & synners shall be converted vnto f. De liuer me fro blode guiltes (O God) f that art f God of my health, & my tonge shall syng of thy righteousnes. Thou shalt open my lippes (O Lord) my mouth shall shewe thy praise. For f desirest no sacrifice: els would I geue it f: * but f desirest not in burnt offering. The sacrifice of God is a troubled spirit, & a broken is a contrite heart (O God) waite f not despise. O be fauourable & gracious vnto Sion, buyld thou f walles of Ierusalem. Then shall f be pleased with f sacrifice of righteousnes with f burnt-offerynges and oblations, then shall thei offer young bullockes vpon thyne auter.

Psalm. lii.
Eph. xlii.
Rom. xlii.

Rom. xlii.

The lii. Psalm.

QVOD GLORIAS IN MALICIA

To f chaunter, an exhortacio of Dauid, wher Doeg the Edomite came to Dauid and shewed hym, sayng: Dauid is come to the house of Abimeleche.

My boast f thy self, f Traunter, that f ranc dooe mischief. Where as f goodnes of God endureth yet daily. Thy tog imagineth wickednes, & with lies thou cuttest like a sharp rasoure. Thou hast loued vngaciousnes more then goodnes: & to talke of lies more then rightousnes. Hele. Thou hast loued to speake all wordes f male dooe hurt, O thou falle tog Therfore shall God destroye f for ever, he shall take the & pluck the out of thy dwelling, & rote the out of the lande of the liuyng. Hele. The rightous also shall se this, & fear, & shall laugh hym to scoyne. Lo, this is the manne f toke not God for his strenght, but trusted vnto the multitude of his riches, & strengthened hymself in his wickednes. As for me I am like a grene olive tre in f house of God, my trust is in f tender mercy of God for ever & ever. I wil alway geue thales vnto the: for that thou hast dooen, & I will hope in thy name, for thy sainctes like it well.

Psalm. lii.
Luce. xlii.

The liii. Psalm.

DIXIT INSIPENS,

To the chaunter vpon Mahalah, an instruction of Dauid.

In f solis body hath said in his heart where is no God. Corrupt are thei, & become abominable in their wickednes: there is none f dooth good. God loke d doone fro heauyn vpon the childre of men, to se if there wer any f would vnderstand & seke after God. But thei are all gone out of f waie, thei are al together become abominable there is also none f dooth good, no not one. Are not thei without vnderstandyng f woike wickednes, eatyng vp my people as if thei would cate bryd: thei haue not called vpon God. Thei wer afraied, where no feare was: for God hath

Psalm. liii.

Psalm. liii.
Roma. xlii.

broken the bones of hym f besierged the: f hath put theim to confusio because God hath dispensed them. O f the saluacio thei gyven vnto Israel out of Sion: O f the Lord would deliuer his people out of captiuite. Then should Jacob reioyse, and Israel should bee righte glad.

The liiii. Psalm.

DEVS IN NOMINE TVO.

To f chaunter in melodies, an instruction of Dauid when the yephites came and said vnto Dauid, hath not Dauid hid hymself cing vs?

Surme (O God) for thy names sake and auge me in thy strenght. Heare my prayer (O God) f heken vnto the wordes of my mouth. For strangers are risen vp against me & rraunter (whiche haue not God before their eyes) seke after my soule. Hele. Behold, God is my helper, the Lord is with theim f uphold my soule. He shalleward euil vnto mine enemies destroye f theim in thy truth. An offering of a free heart will I geue the, & praise thy name (O Lord) because it is so cofortable. For he hath deliuered me out of all my trouble, and myne eie hath seene his desire vpon myne enemies.

Rom. xlii.

The lv. Psalm.

EXAUDI DEVS,

To the chaunter in melodies an instruction of Dauid.

Care my prayer (O God) and hide not thy self fro my petition. Take heede vnto me, & heare me, how I mourne in my prayer, & am vbered. The enemy crieth lo, & the vngodly cometh on to fast: for thei are minded to dooe me some mischief, so maliciously are thei set against me. My heart is disquieted within me, & f feare of death is fallen vpon me. Fearfulness & trembling are come vpon me, & an horrible deed hath ouerwhelmed me. And I said: O f I had wynges like a dove, for then would I flee a waie, and bee at rest. Lo, then would I get me a waie sacre of, and remain in the wilderness.

Hele. I would make hast to scape, because of the stoy my wynde and tpest. Destroye their tonges (O Lord) and deuide theim, for I haue spied vngrightousnes and strife in the cite waie and nigte go thei aboute within the walles therof: mischief also, and sojow are in the middell of it. Wickednes is therein, disceate, and guyle go out of their stretes. For it is not an open enemy that hath dooen me this dishonour: for then I coude haue doyme it: neither was it myne aduersary, that did magnifie hymself against me: for then I would haue done it myself from hym.

Rom. xlii.

* But it was euil thou my compaignion, my guyde, & myne owne familiar frende. We toke (were to) saille together, and walked in f house of God as frendes. Let death come hastily vpo theim, and let theim go doome quicke into hell, for wickednes is in their dwellinges, & among theim. As for me, I will call vnto God, and the LORD shall saue me.

Psalm. liii.

In f euenyng & moynyng, & at none daie wil I praise

I praye (I that instantly) and he shall hear my voice. It is he that delivered my soule in peace fro the battail that was against me: for there were many wme. Pea, euen God sendeth for euer, shall hear me, and byng them downe. Selah. For thei will not turne nor feare God.

D he laied his handes vpo suche as be at peace with hym, & he brake his couenaunt. The wordes of his mouth wer softer the butter, haupng war in his heart: his wordes were smother then oile, and yet bee thei very swerdes. * O cast thy burthe vpon the Lord & he shall noz the the and not suffer the righteous to fall for euer. And as for thei thou (O God) shalt byng them into the pit of destruction. The blood of thurst & disceatfull men shall not line out halfe their daies. * Neuertheles, my trust shall be in the Lord.

C The. lvi. Psalme.

MISERERE MEI DEVS QVONIAM.

C To the chaunter vpon the done of hym & was donne in a far countrie: the badges of armes of David, whē he fled from Achis toke hym in Gerō.

B E mercifull vnto me, O God, for man goeth aboute to deuoure me: he is daily fightyng and troubling me. Myne enemies are daily in hande to swallowe me vp: for thei bee many & fight agaynst me, & I moste highest. Neuertheles, though I am sometyme afraied, yet put I my trust in the Lord. I will praise God, because of his woozde: I haue put my trust in God, and will not feare. What fleshe can dooe vnto me. Thei daily make my woozdes, all & thei imagine is to dooe me euill. Thei hold aliogether, and kepe theim selues close: & marke my stepes, when thei late waite for my soule. Shall thei escape for thei wickednes? (O God) in thy displeasure shalt cast theim downe. Thou tellest my flittynge, put my teares in thy bottell: are not thei thynges noted in thy booke? When soeuer I call vpo the, then shall myne enemies bee put to flight this I knowe, for God is on my side. In goddes woozdes will I reioyse, in the Lordes word will I comforte me. Pea, in God haue I put my trust, I will not bee afraied what mane can dooe vnto me. * Vnto the (O God) will I paye my vowes, vnto the will I geue thanks. For & thou hast deliuered my soule from death, and my fete from fallng, that I maie walke befoze God in the light of the liuyng.

C The. lvii. Psalme.

MISERERE MEI DEVS MISERERE.

C To the chaunter destrope not: the badges of armes of David, when he fled from Achis into the caue.

B E mercifull vnto me (O God) bee mercifull vnto me, for my soule trueth in the. * Under the shadow of thy wynges shalt be my refuge: vntil this tyrāp bee ouerpast. I will call vnto the moste high God, euen to the God that shall perfourme I cause whiche I haue in haue. He shall sende from heauen, & saue me from the reppose of hym that would eate me vp. Selah.

God shall sende forth his mercy and truth. My soule is among Lions, and I lie euen among the chyliden of menne: I am set on fire whose teeth are speares and atowes and their tog a sharpe swerde. Set vp thy self (O God) aboue the heauens, & thy gloze aboue all the earth. Thei haue laied a nette for my fete, and pressed downe my soule: thei haue digged a pit befoze me, & are fall into the middes of it them selues. Selah. * My heart is fixed (O God) my heart is fixed: I will sing & geue praise. I wake, & my gloze, a wake late & harpe. I my self will a wake right early. I will geue thanks vnto the (O Lord) among the people, & I will syng vnto the among the nations. * For the greatenes of thy mercy reacheth vnto the heauens and thy truth vnto the cloudes. Set vp thy self (O God) aboue the heauens, & thy gloze aboue all the earth.

C The. lviii. Psalme.

SI VERE VTIQUE IUSTICIAM.

C To the chaunter, destrope not. The badges of armes of David.

B E pour myndes set vpon righte. I oules: O ye congregacions & dooe ye iudge the thyng that is right. O ye soomes of menne: Pea, ye imagine mischief in pour heart vpon the earth & pour handes deale with wickednes. The vngodly are froward, euen from their mothers wombe: as soon as thei bee bozne thei go astrate & speake lies. Thei are as venomous as a poyson of a serpente, euen like a death adder & stopped her eares. Whiche refuseth to heare the voice of the charmer, charme he neuer so wisely. Break the teeth (O God) in their mouthe: smite the chawbe bones of the Lions (O Lord). Let them fall a waie like water that runneth a pace: and whē thei shote their arrowes, let theim bee roted out. Let theim consume a waie like a snail & like the vntymely frute of a woman & let them not le the soome. O euer pour ported bee made whote with thornes: so let indyngnation bee hym, euen as a thyng that is rawe. * The righteous shall reioyse whē he seeth the vngraunce: he shall walke his footsteps in the bloodde of the vngodly. So that a manne shal saie: verely there is a reward for the righteous, doubtles there is a God & iudgeth in the earth.

C The. lix. Psalme.

ERIPE ME DE INIMICIS.

C To the chaunter, destrope not. The badge of armes of David: when Dauid sent and thei did wathe the house to kill hym.

B E liuer me from myne enemies (O God) defende me from theim that rise vp agaynst me. O deliuer me from the wicked dooers, and saue me from the bloodthursty menne. For lo thei lie waityng for my soule: I mightie menne are gathered together agaynst me without any offence of fault of me (O Lord). Thei runne & prepare theim selues without my fauor. Arise, thou therefore to help me, and beholde. Stād vp (O Lord God of hostes) thou God of Israell to bisset all heathē: and bee mercifull vnto

Psalme. lx. lxi. lxii. lxiii.

unto them þe offende of malicious wickednes.
Bela. Thei go to & fro in þe enemyng thei geue
like a dogge, & runne aboute thei aboute the citee.
Beholde, thei speake with their mouth, & swee-
des are in their lippes for who doeth hear. But
thou (O Lord) * shalt haue them in derision, &
þu shalt laugh at hearken to scoone. My strenght
will I ascribe vnto the, for þu art the God of my
refuge. God sheweth me his goodnes piteously,
and God shal let me see my desire vpon myne
enemies. Slaie them not, lest my people forget
it: but scatter them abroad among the people,
and put them downe (O Lord) our defence. For
the synne of their mouth, and for the wordes of
their lippes thei shal be taken in their pride, and
why: their preaching is of cursing and lies. Co-
sume them in thy wrath, consume them that
thei maye perishe, and knowe þis is God which
ruleth in Jacob and vnto the endes of þe world.
Bela. And in þe enemyng thei will returne: green
like a dogge and will go aboute the citee. Thei
will runne here and there for meate, & grudge if
thei bee not satisfied. As for me, I will sing of
thy power: & will praise thy mercy by tymes in
the morning, for thou hast been my defence and
refuge in þe daie of my trouble. Vnto the, O my
strenght, will I sing, for thou (O God) art my
refuge and my mercifull God.

The. lx. Psalme.

DEVS REPVLIST NOS.

CTo the chaunter, vpon the rose of wimes, the
bauge of armes of Dauid, for to teache:
when he fought against Gelo-
tamia, and Siria of ioba: and
when Iob turned backe
and liue twelue. A.
Edomites in the salte valleie.

God, thou that hast cast vs out and
scattered vs abroad: þu hast also been dis-
pleased. O turne the vnto vs again.
Thou hast moued the lande and drui-
dest it, heale: þe sores therof for it shal heale. Thou
hast shewed thy people heuy thynges, * þu hast
geuen vs a drynke of deedly wyne. Thou hast
geuen a token for such as feare the: þe thei maye
triumphe, because of the truth. Bela.

Therfore were thy beloued deliuered, helpe
me with thy right hande, and heare me. * God
hath spoken in his holynes: I will reioyse and
drinke richen, and mete out þe valley of Au-
righ. Sileab is myne, and Manasses is myne:
Ephraim also is thy strenght of my hedde, Iuda
is my lawe geuer. What is my walchepot, ouer
Edom will I cast out my shoo. Philistia bee þe
glad of me. Who will leade me into the strong
citee: Who will hyng me into Edom: hast þe
not cast vs out O God wilt not thou O God
go out with our holles: O bee thou our helpe
in trouble, for vain is the help of manne. Tho-
rode God we shal dooe great actes, for it is he
that shal treade downe our enemies.

The. lxi. Psalme.

EXAUDI DEVS DEPRICA.

CTo the chaunter in the melodies of Dauid.

Care my crying (O God) geue care
vnto my prayer. And the endes of the
earth will I call vnto the, when my
heart is in troubles. O set me vp vpon
the roche that is higher then I. For thou hast
been my hope, & a strong tower for me against
the enemye. I will dwell in thy tabernacle for e-
uer, and my trust shal be vnder the coueryng of
thy wynges. Bela. For þe O Lord, hast heard
my desires, & hast geuen an heritage vnto those
þe feare thy name. Thou shalt graunt the hyng
a lōg life, that his yeares maye endure the hyng
out all generacions. He shal dwell before God
for euer: O prepare thy louyng mercy & faith-
fulnes that thei maye preferue hym. So will I
alwaie sing praise to thy name, * that I maye
daily performe my vowes.

The. lxii. Psalme.

NONNE DEO SVBIECTA.

CTo the chaunter: for Jedutha, a Psalme of Dauid

My soule truly waiteth still vpon God
for of hym cometh my saluacion. He
verely is my strenght & my saluacion
he is my defence so that I shall not
greatly fall. how long will ye imagine mis-
chief against every mannyer: shal be slain all þe
forte of you: pre, as a totteryng wall shal ye
bee, & like a broken hedge. Their defence is only
how to putte hym out whom God will exalte.
their delite is in lies: thei geue good wordes
with their mouth, but curle with their hearte.

Bela. Reuerthelies, my soule waite thou stil
vpon God, for my hope is in hym. He truly is
my strenght, & my saluacion: he is my defence so
that I shall not fall. In God is my health and
my glory, the roche of my might, and in God
is my trust. O put your trust in him alwaie, ye
people, * powse out your heartes before hym,
for God is our hope. Bela. As for the childe of
menne, thei are but vain, the children of menne
are disceitfull vpon the waites, thei are alto-
gether lighter then vanite it self. O trust not in
wyng and robbery, geue not your selues vnto
vanite: if riches increase, let not your heart up-
on them. God spake once and twice: I haue al-
so heard the same: þe power belongeth vnto God
And that thou Lord art mercifull for * þe war-
dest every manne a crosbyng to his woike.

The. lxiii. Psalme.

DEVS DEVS MEVS.

CA Psalme of Dauid when he was
in the wilderness of Iuda:

God, thou art my God, early will I
seke the. My soule thirsteth for the,
my flesh also longeth after þe in a dary
& drye land, where no water is. Thus
haue I loched for the in holynes, that I might
beholde thy power and glory. For thy louyng
kindnes is better then the life it self, my lippes
shall praise þe. As long as I liue will I magni-
fie the on this manner, and lift vp my handes in
thy name. My soule shal be satisfied, euen as it
was with many & fatnes, when my mouth pre-
senth the thy toyfull lippes. haue I not remembred
the

the in my bed, & thought vpon the, when I was
waking / Because thou hast been my helper,
therefore vnder the shadow of thy wynges will
I reioyce. My soule hangeth vpon the, thy right
hande hath vpholden me. These also that seeke
the hurt of my soule, they shall go vnder yea-
reth. Let them fall vpon the edge of the sword, that
they make mee a porcion for foes. But the king
shall reioyce in God: * all they also that swa-
re by hym shall bee commended, for the mouth of
them that speake lies, shall bee stopped.

¶ The lxxiii. Psalme.
EXAVDI DEVS ORACIONEM:

¶ To the chaunter, a Psalme of David.

Eare my voice (O GOD) in my
prayer, preserve my life fro fear of
the enemy. Hide me fro the gather-
ing together of the froward, and
fro the inuention of wicked do-
ers. Whiche haue whet their tog like a sword
& shote out their arrowes, euen bitter wood-
des. That they make prey vpon me, whiche is
perfect: suddenly doore they hit hym and feare not.
They courage them selues in mischief, and co-
men embolden them selues, how they make laie sna-
res: and saie, that no manne shall se them.

¶ They imagine wickednes, & practise it: & they
hope secretly among them selues, euery mane in
the depth of his heart. But God shall suddenly shote
at them with a swift arrow, & they shall be wounded.
Yea, their owne togges shall make them fall, in
so muche as they so seeke them shall laugh them
to scorn. And all menne that se it, shall saie:
this hath God doone, for they shall perceiue that
it is his worke. The righteous shall reioyce
in the Lorde, and putte his trust in hym: and al
they that are true of heart shall be glad.

¶ The lxxv. Psalme.
TE DECEIT HIMVS.

¶ To the chaunter, a Psalme & song of David

Thou (O GOD) art praised in this
vnto this day: & vowe be performed
in (in Jerusalem) Thou shalt hearest & pray-
er vnto this day shall all flesh come. My
misdeeds preuaile against me: O
be merciful vnto our sinners. Blessed is the man
whom thou choicest & receivest vnto thee: he shall dwell
in thy court: & shall be satisfied with the pleasures
of thy house, euen of thy holy temple. Thou shalt
be we vnderfull thynges in righteousness.

(O GOD) of our saluacion, that art hope of al
endes of the earth, & of them that remain in the
sea: Whiche in his strength setteth fast the moun-
taines, & is grieved about with power. Which stil-
leth the ragging of the sea, & the noise of his wa-
ues, & the madness of the people. They also that
dwell in the uttermost partes (of the earth) shall
be afraid at thy token, & that maketh out go-
ynges of the morning & evening to praise thee.

¶ Thou visitest the earth, & bledest it: thou makest
it very plenteous. The river of God is full of
water, & prepareth their course: for so thou proudest
for the earth. Thou waterest her furrowes, & send-
est rain into the little valies thereof: thou makest
it soft with the dropping of rain, & bledest the increase

of it. Thou crownest the year with thy goodness: &
thy cloudes drop fatnes. They shall drop vpon
the dwellinges of the wilderness: & the little hilles
shall reioyce on euery side. The foldes shall be full
of hye, the valies also shall stande so thicke
with coyne, that they shall laugh and syng.

¶ The lxxvi. Psalme.

IVBELTE DEO.

¶ To the chaunter. The song of a Psalme.

Berisopfull in God, all ye landes
syng praises vnto the honour of his
name, make his praise to bee glori-
ous. Saie vnto God: O how won-
derfull art thou in thy workes: tho-
rowe & greatnes of thy power shall thyne ene-
mies be founde liers vnto thee. For all the world
shall worship thee, syng of thee, & praise thy name.
Sela. Come hither & beholde the workes of
God, how wonderfull he is in his doing toward
the children of men. * He turned the sea into drye
lande: so they went thow the water on fote
there did we reioyce thereof. He ruleth with his
power for euer, his eyes beholde the people: and
suche as will not beleeue, shall not be able to ex-
alt them selues. Sela. O praise our God (ye
people) & make the voice of his praise to be heard
Which holdeth our soule in life, & suffereth not
our feet to slip. For thou (O GOD) hast proued vs:
thou also hast tried vs, like as siluer is tried.

¶ Thou broughtest vs into the snare, and laidst
trouble vpon our loynes. Thou sufferdest men
to ride ouer our herdes, * we went thow fire
and water, & thou broughtest vs out into a welthy
place. I will go into thy house with burnt offe-
rynges, and will paye the my vowes * whiche
I promised with my lippes, and spake with my
mouth when I was in trouble. I will offere vnto
thee, fat beastes sacrifices & the incense of rames
I will offere bullockes & goates Sela. Come
hither & hearken all ye that feare God: & I will
tel you what he hath doone for my soule. I cal-
led vnto him with my mouth, & gaue hym prai-
ses with my tog. If I encline vnto my wicked-
nes with my heart, the Lorde will not heare me.
But God hath heard me, & confided in the voice of
my prayer. Praise be God which hath not cast
out my prayer: nor turned his mercy fro me.

¶ The lxxvii. Psalme.

DEVS MISEREATUR NOSTRI.

¶ To the chaunter in melodies: a
Psalme and song.

Od, * be mercifull vnto vs, and
bless vs, and shewe vs the light of
thy countenance: * (and be mercifull vnto
vs) Sela. That thy wate make be
known vpon earthe, thy sayunge
healeth among all nations. Let the people praise
thee: O let the nations reioyce and bee glad: for
thou shalt iudge the folk righteously, & gouerne the
nations vpon earth. Sela. Let the people praise thee
(O GOD) lette all the people praise thee. Then
shall the earthe bring forth her increase, and
God, euen our owne God shall geue vs his ble-
sing. God shall bless vs, and all the endes of
the world shall feare hym.

¶ The

Psalm. lxxviii. lxxix.

The lxxviii. psalm.

EXVOCAT DEVL.

To the chaunter, a psalm and song of David.

Psalm. lxxviii.

Let God arise, & let his enemies be scattered: let them also that hate him flee before him. Like as smoke vanisseth, so shall thou consume them away: & like as wax melteth at fire, so let the wicked perish at the presence of God. But let the righteous be glad, and reioyse before God. Let them also be merry and ioyfull. Oh sayng vnto God, and sayng praises vnto his name: magnifie him that rideth vpon the heauens, as it were vpon an horse: praise him in his name: pra, & reioyse before him. He is a father of the fatherlesse, & defendeth the cause of the widdowes: euen God in his habitation. He is the God that maketh menne to bee of one mynde in an house, & bynggeth the prisoners out of captivity: but letteth the renegates continue in scarcenes.

Psalm. lxxviii.

Psalm. lxxviii.

Psalm. lxxviii.

Psalm. lxxviii.

God, when thou wentest forth before the people, when thou wentest thorow the wilderness. Behold the earth shoke, & the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God: whiche is God of Israel. Thou O God sendest a gracious rain vpon thine inheritance, & refresheth it when it was weary. Thy congregations shall dwell therein: for thou O God hast of thy goodnes prepared for the people. The Lord gaue the word: & great was the company of the preachers.

Psalm. lxxviii.

Kynge with their armies disflour, & were discomfited: and they of the household divided & spoyle. Though ye haue liuen among spottes, yet shall ye bee as the wynges of a dove that is couered with silver wynges, & her feathers like golde. Woe the almighty scattered kynge for their sake, then were they as white as snowe in salmon. As the hill of Basan, so is God's hill euen on his hill as the hill of Basan. Why hope ye so, ye heuilles: this is God's hill, in which he pleaseth hym to dwell: Pra, the Lord will abide in it for euer. The charrettes of God are twenty thousand, euen thousands of angels: & the Lord is among them, as in the holy place of Sinai.

Psalm. lxxviii.

Thou art gone vp on high, thou hast led captivity captiue, & receiued giftes for menne: Pra euen for thine enemies, for the Lord God might dwell among them. Praised bee for Lord daily euen for God whiche helpeth vs, and poureth his benedictes vpon vs. Behold, he is our God, euen the God of whom cometh saluacion: God is the Lord by whom we escape death. God shall wound the head of his enemies, & the heere scalp of such one as goeth on still in his wickednes. The Lord hath saied: I will byng my people again as I did from Basan: myne owne will I byng again, as I did som tyme from the depe of the sea. That thy soke mate bee dipped in the blood of thine enemies, and that the tong of thy dogges mate bee redd thorow the same.

It is well sene, O God how thou goest, how thou, my God and kynge goest in thy sanctuary.

The syngers go before, the mynstrels folow after: in the mides are the damels playng with tymbrels. Gene thankes O Israel vnto God the Lord in congregacions, from the grofde of the hearte. There is little Benjamin their ruler and the princes of Iuda their counsaill, & princes of Zabulon, and the princes of Aserhod. The Lord hath sente for the strengthe, & stablished the thyng O God, that thou hast wrought in vs. For thy temples sake at Jerusalem: so shall kynge byng presentes vnto the.

When the compaignie of the spearmen, and multitude of the myghtie are scattered abrode among the brautes of the people (so the humbly byng preces of siluer) and when he hath scattered the people the delite in warre: Then shall the princes come out of Egypte, the Assyrians lande shall soone stretch out her handes vnto God. Sing vnto God O ye kynngdomes of the earth: O sayng praises vnto the Lord. Behold, whiche stretch in the heauens ouer all from the begynnyng: Lo he dooth sende out his voyce: pra, and that a myghtie voyce. Ascribe ye the power to God ouer Israel: his worship and strength in the cloudes. O God, wonderfull arte thou in thy holy places, euen the God of Israel: he will geue strength and power vnto his people. Blessed bee God.

The lxxix. psalm.

SALVVM ME FAC DEVL.

To the chaunter vpon Hosannim of David.

Sue me, O God: for I waters are come in cannt vnto my soule I sticke faste in the depe myre, where no grofde is: I am come into depe waters, so that I flounders rene ouer me. I am weary of crying, my throte is drye: my sight faileth me, for waiting so long vpon my God. They that hate me without a cause, are mothen the heares of my bedde, they that are myne enemies, and would destroye me gyltes are myghty: I passed them the thynges that I neuer toke. God thou knowelle my simplicitie, and my fautes are not hid from the. Lette not them that trust in the O Lord God of hostes, bee ashamed for my cause. let not those that seke the bee confounded thorow me, O Lord God of Israel.

And why for thy sake haue I suffered reproche: shame hath couered my face. I am become a straunger vnto my brethren: euen an aleaunt vnto my mothers children. For the zeale of thine house hath euen eaten me, and the rebukes of them that rebuke the are fallen vpon me I wept & chastened my self with fastyng, and I was turned to my reproche. I put on a sackcloth also, and they iested vpon me. They that sit in the gate, spake against me, and the dauntardes make songes vpon me. But Lord, I make my prayer vnto thee in an acceptable tyme. Heare me (O God) in the multitude of thy mercy, euen in the truth of thy saluacion.

Take me out of the myre, that I synke not. Oh let me be deliuered from them that hate me and out of the depe waters. Let not the water floude

floud by ome me: neither let the depe swalowe me vp, & let not y^e pitte her mouth vpon me. **D**ear me, O Loyde, for thy louyng kynde- nesse is conforstable: turne the vnto me, accor- dyng vnto the multitude of thy mercies. And bid not thy face from thy seruants, for I am in trouble: O haste the, and heare me. O haste me vnto my soule, and saue it: O deliuer me, be- cause of myne enemies. Thou hast knowen my reproche, my shame and my dishonour, myne ad- uersaries are full in thy sight.

E Thy rebuke hath broken my heart, I am full of heuenesse, I looked for some to haue pittie vpon me, but there was no manne: neither founde I any to confor me. * Thei gaue me gall to eate and when I was thursty thei gaue me bynegre to drynke. * Let their table bee made a snare to take theim selues with all, and let the thynges (that should haue been for their wealth) bee vnto theim an occasion of falling. Let their eyes bee blinded, that thei se not: and euer bowe thou downe their backes.

F Pour out thyne indignacion vpon theim, & let thy wrathful displeasure take hold of theim. * Let their habitation bee void and no manne to dwell in their tentes. For thei persecute hym whom thou hast smitten, & thei talke how thei maie vere theim whom thou hast woford. Let theim fall from one wickednes to another, and not come into thy rightousnes. * Let theim be wiped out of the booke of liuyng, and not to be wypten among the rightous. As for me, whē I am pooze & in heuenesse, thyne help (O God) shall lift me vp. I will praise the name of God with a song: and magnifie it with thankesge- uing. This also shall please the Loyde better the a bulloche, that hath hoynes and hoofes.

G The habile shall confesse this, & be glad: seke ye after God, & your soule shall liue. For y^e Loyde heareth the pooze, & dispiseth not his prisoners. Let heauen and earth praise hym, the sea, & all that moueth therein. For God shall saue Sion, and buyde the cities of Iuda, that menne maie dwell ther, and haue it in possession. The poste- rite also of his seruantes shall enderite it: and thei that loue his name shall dwell therein.

The lxx. Psalme.
DEVS IN ADIUTORIUM.

To the chaunter of Dauid to byng to reme- mbrance.

Ask the (O God) to deliuer me: make hast to helpe me, O Loyde. * Let theim bee shamed & confoun- ded, y^e seke after my soule: let theim bee turned backward, & put to con- fusion & wishe me euill. Let theim (for) their re- warde be some brought to shame, that crye ouer me, there, there. But let all those that seke the, bee ioyfull and glad in the: and let all suche as delite in thy saluacion, singe alwaie: the Loyde be praised. As for me, I am pooze and in misery, haste the vnto me (O God.) Thou art my help & my redeemer: O Loyde make no long taryng.

The lxxi. Psalme.
IN TE DOMINE SPERAVI:



Dearest O Loyde, haue I put my trust in thee: let me neuer bee put to confusion: but rid me and deliuer me in thy righte- ousnes: incline thyne eare vnto me, & saue me. Bee thou my strong hold (where vnto I maie alwaie resorte) thou hast promised to helpe me: for thou art my house of defence and my castle. Deliuer me, O my God out of the bande of the vngodly, out of the bande of the vngodly and cruell mane. For thou O Loyd God, art y^e thyng that I long for, thou art my hope euen from my youth. Thosowe the haue I been holden vpon euer sence I was borne: * thou art he that tolke me out of my mothers wombe, my praise shall bee alwaie of the.

I am become as it were a mother vnto many: but my sure trust is in the. O let my mouth be filled with thy praise: & I shall sing of thy glory and honoure, all the daie long. Cast me not awaie in y^e tyme of age, forsake me not when my strength faileth me. For mine enemies speake against me and thei y^e laie awaite for my soule, take their counsaill together, sayng: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym. So not farre fro me O God: my God, haste the to helpe me. Let theim bee confounded & perished, y^e are against my soul: let theim bee couered with shame & dishonoure y^e seke to doo: me euill. As for me I wil paci- ly abide alwaie, & wil praise the more & more.

My mouth shall daily speake of thy righte- ousnes and saluacion, for I know no ende ther- of I will goe forth in the strength of the Loyde God, and will make mencion of thy rightous- nes only. Thou O God, hast taught me from my youth vntill now, therefore wil I tell of thy wonderful wozkes. Forsake me not, O God in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this ge- neration, & thy power to all them that are yet for to come. Thy rightousnes (O God) is very high, and great thynges are thei that thou hast doon (O God) who is like vnto the?

What greates troubles & aduersities hast thou shewed me: and yet diddest thou turne & refreche me: yea, & broughtest me from the depe of the earth. Thou hast brought me to greates honoure and conforst me on euery side. Therefore wil I praise the in thy faithfulness O God, playng vpon an instrumēt of musike vnto the will I syng vpon the harpe: O thou holp one of Israel. Thy lippes will bee saue when I syng vnto the: & so will my soule whē thou hast deliuered. My tong also shall talke of thy rightousnes all the daie long, for thei are confounded and brought vnto shame, that seke to doo me euill.

The lxxii. Psalme.
DEVS IUDICIUM.

To Salomon.



Doe the syng thy iudgements (O God) and thy rightousnes vnto y^e kynges soone. The shall be iudge thy people, & accorpyng vnto righte and defende the pooze. The moun- taignes shall taignes

Psalmc. lxxii. lxxiii.

taigned also shall bring peace, and the little hil-
les righteousness vnto the people. He shall kepe
the simple folke by their righte, defende schil-
dren of the poore, and punish the wrong doer.
Psalmc. lxxii. **Th**ei shall feare the as long * as the sunne and
moone endureth, from one generation to another
he shall come downe like the raine into a fesse of
moll, euen as the droppe that water the earth.
In his tyme shall the righteousness flourish: pea-
ce and abondance of peace so long as * moone
endureth. * His dominion shall be also from the
one sea to the other, and from the floude vnto *
the worldes ende. **Th**ei shall dwell in * wildernesses
that knele before hym: his enemies shall like * dust.
* The kynges of Arabia and of * Isles shall
giue praies: the kynges of Arabia and Saba,
shall bring giftes. All kynges shall fall downe
before hym: all nations shall doo hym service.
For he shall deliuer the poore when he crieth: *
he shall also * hym that hath no helper. He shall be
fauourable to the simple and neaby: and shall
preserue the soules of the poore. He shall deliuer
their soules from falshood and wrong, and beare
shall their blood be in his sight. He shall liue
and vnto hym shall be giuen of the gold of Ara-
bia: water shall be made euer vnto hym, a daily
hall he be praised. There shall be an heape of
corne in * earch, high vpon the hill: * a fruite
shall shall like Libanus, and shall be greene in
the citie, like grasse vpon the earth.

D his name shall endure for euer: his name shall
remain vnder the sunne among the posterities,
whiche shall be blessed that shall hym, and all the
heathen shall praise hym. Blessed be * the Lozde
God, our * God of Israel: * whiche only dooth
wonderous thynges. And blessed be the name
of his maiestie for euer: and all the earth shall be
filled with his maiestie. Amen: **THE**

There endeth the psalms of Dauid,

the sonne of Iak.

The lxxii. Psalmc.

QUAM BONVS ISRAEL.

A Psalmc of Asaph.

Iuly God is louyng vnto Israel
euen vnto such as are of a cleane
heart. neuertheless, my fete were al-
moste gone, my treadynges hadde
become slippe. And why? * I was
griued at * wicked, I doo so also the vngodly
in such prosperite. For they are in no perill of
death but are lustie and strong. They come in no
misfortune like other folke, neither are they pla-
ged like other me. And this is the cause * they be
so holde with pride, & ouerwhelmed with crueltie.

B Their eyes swell for fatnes: * they doo euen
what they lust. They corrupt other, and speake
of wicked blasphemie: their talhyng is against
the moste highdest. For they stretch forth their
mouth vnto the heauen, and their tong gooeth
forth as * world. Therefore shall the people vn-
to them, & therout such as they no small aduan-
tage. * Thus (saie they) how should God pre-
serue it: is there knowlage in * moste highdest?
Lo, they are the vngodly: they prosper in the
world, & these haue riches in possession: * (saie they)

They haue I cleansed my heart in vain, & washed
my handes in innocencie. All the daie long haue
I been punished, and chastened euerie moynyng
Pea, and I had almoste saied euen as they: but
lo, then should I haue condemned the genera-
tion of thy children. Then thought I to vnder-
stande this, but it was to harde for me.

Until I went into the Sanctuary of God
then vnderstode I the ende of these menne. Sa-
mely, how thou dost set them in the slippe
places, and castest them downe and destroyest
them. O how sodainly doo they consume, pe-
rish, and come to a feartull ende: * Pea, euen like
as a dreame when one awaketh, so shall they
make their image to vanishe out of the citie.
Thus my heart was griued, and it wente euen
thow my rained. So foloweth was I igno-
rant, euen as it were a beast before the. neuer-
theless, I am alwaie by the, for thou hast holde
me by my right hande. Thou shalt guyde me
with thy counsaill: and after that receiue me to
glory. Whom haue I in heauen but the?

And there is none vpon earth, that I desire
in comparison of the. My fleshe and my hearte
faileth: but God is the strengthe of my hearte,
* and my portion for euer. For lo, they that
saie the shall perishe: * they haue destroyed all them
that commit fornication against the. But it is
good for me, to holde me fast by God to put my
trust in the Lozde God and to speake of all thy
workes: * (In the gates of the daughter Zion.)

The lxxiii. Psalmc.

VT QUID DEVS REPVLISTI.

An instruction of Asaph.

God, wherefore art thou absent from
vs so long? why is thy wrath so hotte
against the wepe of thy pastures? O
thyne vpon thy congregation, who
thou hast purchased and redeemed of
olde. Thinke vpon the tribe of thyne emperadice
and mount Zion wherein thou hast dwelt. Lift
vp thy fete, that thou maist utterly destroye
every enemy, * whiche hath doorn euill in the
Sanctuary. Thyne aduersaries rooze in the
middles of thy congregations: and set vp their
banners for tokens. He that hewed tymber afase
out of the thicke trees, was knowen to bring
it to an excellent woork.

But now they breake downe all the carued
workes therof with axes and hammers. * They
haue set fire vpon the holy places, and haue de-
filed the dwelling place of thy name, euen vn-
to the ground. Pea, they saie in their heartes
let vs make hauocke of them altogether: thus
haue they bent vp all the houses of God in the
lande. We se not oure tokens: there is not one
prophete more, no not one is there among vs
that vnderstandeth any more. O God how
long shall the aduersary doo this dishonour?
how long shall the enemy blaspheme thy name
for euer? Why withdrawest thou thy hande?
why pluckest thou not thy right hande out of
thy bosome, to consume the enemy? For God
is my hyng of olde: the help that is dooen vpon
earth, he dooeth it by myself. * Thou diddest be-
uide

Psal. lxxv. lxxvi. lxxvij. lxxviii. Col. lxxij.

nyde the sea thoww thy power: thou brakest the heades of the dragons in the waters. Thou smotest the heades of * Leviathan in peeces, and gauest hym to be meat for people in wyldernes. Thou broughtest out fountaynes & waters oute of the harde rockes: thou dydest up myghtye waters. The daye is thine, and the nyghte is thine: thou hast prepared the lycht & the sunne. Thou hast set all the borders of the earth, thou hast made sommer and wynter.

Remembre this O Lorde, howe the enemye hath rebuked, and howe the foolish people hath blasphemed thy name. O deliuer not the soule of thy turtle doue vnto the multitude of synners: & forget not the congregation of the poore for ever. Loke vpon the covenante for all the earth is full of darkenesse, and cruell habitacions. O let not the synple goe awaye ashamed: but let the poore & needye geue praise vnto thy name. Arise, O God, mayntayne thine owne cause: remembre howe the foolish man blasphemeth the daye. Forget not the voice of thine enemyes: the presumptuous of them that hate the increaser of ever more and more.

The lxxv. Psalme.

CONFITEBIMUR TIBI.

To the chaunter: Desrope not

A Psalme and songe of Asaph.

Vnto the (O God) do we geue thanks: yea, vnto thy do we geue thanks. Thy name also is so myghty, & that do thy wondrous workes declare. When I recreate the congregacion, I shall iudge accordyng vnto ryghte. The earth is weake and all the inhabytours thereof: I beare vp the pylers of it, & I sayde vnto the foolen: deale not so madly: and to the vngodly, set not vp your home. Set not vp your home on hye, and speake not with a byneck. For promocioun cometh nether fro the east, nor from the west, nor yet fro the south. And why? * God is the iudge: he putteth downe one, and setteth vp another. For in the hande of the Lorde is there * a cuppe, and the wyne is red. It is full myghte, & he pouereth oute of the same. As for the dyegges thereof all synners of the earth shall drinke them, and luche them out. But I will talke of the God of Jacob, and praise hym for ever. All the hornes of the vngodly also will I breake: and the hornes of the ryghteous shall be exalted.

The lxxvi. Psalme.

NOTUS IN IUDAEA.

To the chaunter in melodys, a Psalme and songe of Asaph.

A Jewry is God known, his name is greates in Israell. At Salem is his tabernacle, and his dwellinge in Syon. * There brake he the arrowes of the bowe, the wynde, the sword and bat-tayle. & I sayde. Thou arte of more honour and myghte then the helles of the robbers. The proude are robbed: they haue slept they slepe: & all the men whose handes were myghtie haue founde nothing. At thy rebuke O God of Jacob both the charret and horse is fallen. Thou

enue thou art to be feared: and who may stande in thy lycht, when thou art angry? Thou dydest cause thy iudgement to be heard from heauen: the earth trembled and was still. * When God arose to iudgement, & to helpe all synners vpon earth. & I sayde. The fearfulness of man shall tourne to thy prayse: and the fearfulness of the thalke thou refrayne. Promyse vnto the Lorde pour God, and * kepe it all ye that be round about hym, byng presented vnto hym & oughte to be feared. He shall refrayne & spirite of synners, & is wonderful among synners of the earth.

The lxxvii. Psalme.

VOXI MEA AD DOMINUM.

To the chaunter for Ierubum.

A Psalme of Asaph.

Euen vnto God will I crye with my voyce, and he shall hearken vnto me. In the tyme of my trouble, I sought the Lorde: my soule ranne and crasled not in the nyght season: my soule refused conforter. When I am in heynesse, I will thynke vpon God: when my heart is vexed, I will complaine. & I sayde.

Thou holdest myne eyes wakyng: I am so feeble, that I cannot speake. I haue consydered the dayes of olde, and the peeres that are past.

I call to remembrance my songe: and in the nyght I commune with myne owne herte, and searche out my spirytes. Will the Lorde abset hym self for ever? And will he be no more intreated. In his mercye cleane gone for ever? And is his promise come utterly to an ende for ever more? Hath God forgotten to be gracious?

And will he shutte by his louyng kynnesse in displeasure? & I sayde. It is myne owne infirmite: But I will remembre the peeres of the ryghte hande of the most myghty. I will remembre the workes of the Lorde, and * call to minde thy wonders of olde tyme. I will thinke also of all thy workes, and my talkyng shall be of thy daynges. Thy waye, O God, is holpe: who is so greates a God as thou? God. Thou art the God that doth wonders, and hast declared thy power among people. Thou hast mightely deliuered thy people, euen the sonnes of Jacob and Joseph. & I sayde. The waters sawe the O God: the waters sawe the and were afrayed: the depthes also were troubled. The cloudes poured out water, the appes shon, and thine arrows went abrode. The voyce of thy thoudes was heard round about. & I sayde. I will thinke vpon the ground, the earth was moued & shoke withall. Thy way is in the sea, and thy pathes in the greates waters: and thy footestepes are not knowen. Thou leddest thy people by the hande of Moses and Aaron.

The lxxviii. Psalme.

ATTENDITE POPULE MEVS.

In instruction of Asaph.

Care my lawe, O my people, & clyne your eares vnto the wordes of my mouche. * I will open my mouth in a parable, I will declare harde sentences of olde. & I sayde.

The lxxviii. Psalme.

ATTENDITE POPULE MEVS.

In instruction of Asaph.

Care my lawe, O my people, & clyne your eares vnto the wordes of my mouche. * I will open my mouth in a parable, I will declare harde sentences of olde. & I sayde.

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Psal. lxxviii.

Exod. xiii.
Deut. xlii.
Ezech. xlii.

Exod. xiii.
Joh. xlii.

Exod. xlii.
Deut. xlii.

Exod. xlii.

Exod. xlii.
Joh. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.
Joh. xlii.

Exod. xlii.
Deut. xlii.
Joh. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

we have herd and knowen: and such as our fa-
thers have tolde vs. That we should not hyde
the from y children of the generacions to come
but to shewe the honour of y Lord, his myghte,
and wonderfull woikies that he hath done. he
made a covenante with Jacob, and gave Isra-
el a lawe: which he comaunded our forefathers
to teache they children. That they: posterity
the myghte knowe it, and the children which
were yet unbozne. To thintent that when they
came up, they myght shewe their children the
same. That they myght putte they trust in
God, and not to forget the woikies of God, but
to kepe his commandementes. And not to
be as their forefathers: a fayneble and sub-
burne generacion: a generacion y set not they
heart a right, and whole spiritie cleaved not sted-
fastly vnto God. Like as y children of Ephra-
im, which beyng barnished and carping how-
es, turned them selues backe in the dape of bat-
tyle. They kept not the covenante of God,
and would not walke in his lawe. But forgot
what he had done, and the wonderfull woikies
that he had shewed for them. Waruallous thin-
ges dyd he in the syght of our fathers in y land
of Egypt, euen in the felde of joan. He dray-
ed the sea, and let them go thowowe: he made
the waters to stande on an heape. In the day
tyme also he led them with a cloude, and all the
nyghte thowowe, with lyght of fyre. he claue
the herde: rocks in the wyldernesse, and gaue
them drinke therof, as it had ben out of y great
depyte. he broughte waters out of the stony
rocke, so that it gushed out lyke the riuers. Yet
for all this, they sinned moze agaynst hym, and
prouoked the most hyest in the wyldernes.
They tempted God in they: hertes: & requy-
red meate for they: luste. They spake agaynst
God also, sayng: Wal God prepare a table in
the wyldernesse? he smote the stony rocke in
dede, that the water gushed out, and y strems
flowed withall: but can he geue breade also, or
prouide fleshe for his people? When the Lord
heard this: he was wroth: so the fyre was kind-
led in Jacob, and there came up benyng dysplea-
sure agaynst Israel. Because they beleued not
in God, and put not they: trust in his helpe.
So he comaunded the cloude aboue, & ope-
ned the doores of heauen. he rained downe Ma-
na also vpon the for to eat, and gaue the food
from heauen. No man dyd eate aungels foode,
for he sente them meate pnowgh. he caused the
East wynde to blowe vnder the heauen, & tho-
rogh his power he broughte in the southwester
wynde. he rained fleshe vpon them as thicke
as dust, and feredder foules lyke as the lande of
the sea. he let it fall amonge they: tentes, euen
rounde aboute they: habitacyon. So they dyd
eate, and were well fylled: for he gaue them
they: owne desyre. They were not dysapoynt-
ed of they: luste. But whyle the meate was
yet in they: mouthes, the benyng wyathe of God
came vpon them, & slue the welchprest of them:
yea and smote downe, the chosen men that were
in Israel. But for all this, they spyned yet

moze: and beleued not hym wonderous woikies
that he had shewed for them. They daped dyd he consume in wa-
nytie, and they: peeres in trouble. When he
slue them, they sought hym: and turned the ear-
ly, and requyred after God. And they remem-
bered that God was they: strenght, and that the
Lord was they: redeemer. After theselle,
they did but flatter hym with their mouth, and
dissembled with hym in they: tonge. For they:
herte was not whole with hym, neither conty-
nued they stede fast in his covenante. But he
was so merciful that he forgave they: mysde-
des, and destroyed them not. Yea, many a tyme
turned he his wyathe a waye, and wolde not suf-
fer his whole dyspleasure to arse. For he con-
sidered that they were but fleshe, and that they
were euen a wynde that passeth a waye, and co-
meth not agayne. Many a tyme dyd they pro-
uoke hym in the wyldernesse, and greued hym in
the deserte. They turned backe, and tempted
God, and moued the holy one in Israel. They
thought not of his hande, and of the day when
he deliuered them from the hande of the enemy
howe he had broughte his myracles in Egypt
and his wonderes in the felde of joan. He four-
ned they: waters in to bloude, so y they myght
not drinke of the ryuers. he sent lycer among
them, and deuoured the wy: and frogges to de-
stroye them. he gaue they: frutes vnto the
caterpillier, and they: labour vnto the gres-
hopper. he destroyed they: vynges with hayle
stones, and they: mulberry trees with the frost.
he smote they: cattel also with haile stones,
and they: flockes with hott thondre boltes. he
cast vpon them the furyousnesse of his wyathe
angre, displeasure, and trouble, & sent euil aun-
gels amonge them. he made a waye to hym in
bignaciou, & spared not their soule from death,
but gaue they: life ouer to the pestilence. And
smote al the fyrst borne in Egypt, the most prin-
cypal and mightiest in the dwellinges of Ham.
But as for his owne people, he led the forth
lyke shepe, and carped them in the wyldernesse
lyke a floshe. he broughte them out safely, that
they should not feare: and ouerwhelmed they:
enemies wyth the sea. And broughte them in
the borders of his sanctuary: euen to this most
taine which he purchased with his ryght hande.
he cast out the heathen also befoze the, cau-
sed they: lande to be drayped amonge the for an
heritage, & made the trespes of Israel to dwell
in their tentes. So they tempted and dysplea-
sed the most hye God, and kept not his testimo-
nies. But turned they: backs: and fell away
lyke they: forefathers, flarynge aspyde, lyke a
broken bowe. For they greued hym with they:
hyll alters, and prouoked hym to dyspleasure
with they: ymagis. When God heard this, he
was wroth, and coke foze displeasure at Israel.
So that he foysoke the tabernacle in Silo, rus-
t the tent that he had pitched amonge men. he
deliuered they: power into captiuytie, and they:
beautie into the enemyes hande.
he gaue his people ouer also into the sword
and was wroth wyth the enherptance. The
fyre

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

Exod. xlii.

lyte consumed they: yonge men: and they: may
dens were not geuen to maryage. They: pre-
sces were slayne wth the swerde, and there
were no wyddowes to make lamentacyon.
So f. Lozbe awaked ag one out of slepe, & lyhe
a gyaunte refreshed wth wyne. * He smote
his enemies in the hinder partes, and put them
to a perpetual shame. He refused the Taber-
nacle of Joseph, and chose not f. tribe of Ephra-
im. * But chose the trybe of Juda, euen the hyll
of Sion wyche he loued. And there he buil-
ded his temple on hye, and layed the foundaci-
on of it lyhe f. gronde wyche he hath made co-
rynnall. * He chose Dauid also his seruaunt
and toke hym awaye from the shepfoldes. As
he was folowyng the ewes greafe wth yong-
ones he toke hym, that he might fede Jacob his
people, and Israel his enheritaunce. He bre-
ded them with a saythful and true herte, and ruled
them prudently with all his power.

The lxxix. Psalme.
DEVS VENERVNT GENTES.
A Psalme of Asaph.

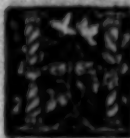
God, * the heathen are come into
thy enheritaunce, thy holy temple
have they despyled, & made Ierusalem
an heape of stonks. * The dead bo-
dies of thy seruantes haue they ge-
ue, to be meate vnto the foules of the ayre, and
the fleshe of thy sayntes vnto the beastes of f.
lande. They: bloud haue they shed lyhe water
on euery syde of Ierusalem, & ther was no man
to bury them. * We are become an open shame
vnto our enemies, a very scozne & derisyon vn-
to them that are rounde about vs. Lozbe, howe
longe wyle thou be angrye: wail thy gelousye
burne lyhe fyre f. euer. * Pour out thyne in-
dignacion vpon the heathen f. haue not know-
en the, and vpon the kyngdomes that haue not
called vpon thy name. For they haue deuoured
Jacob, and layde waste his dwellyng place.

* D remembre not our olde synnes, but haue
mercy vpon vs, and that soone: for we are come
to great myserye. Helpe vs, O God of our sal-
uacyon, for the gloire of thy name: O deliuer
vs, and be merciful vnto our synnes for thy na-
mes sake. * Wherefore doe the heathen saye:
where is n. the God? O lette the venge-
aunce of thy seruantes bloud that is shed be o-
penly shewed vpon the heathen in oure syghte.

O let the joyfull syghyng of the pryson-
ners come before the: accordyng vnto the great
n. of thy power: preserue thou those that are
appointed to dye. And as for the blasphemye
(wherewith oure neyghbours haue blasphemed
the) reward thou them O Lozbe, seuen fold into
they: bolome. So we that be thy people, and
shepe of thy pasture, wail geue the thanks for
euer, & wyl alway be thy wyng f. thy people
from generacion to generacion.

The lxxx. Psalme.
QVI REGIS ISRAEL.

To the Chaunter vpon Hosannin, a te-
simony and Psalme of Asaph.



Sare O thou Shepherde of Israel, I
thou f. leadest Joseph lyhe a shepe
weth thy selfe also: thou that strest
vpon the Cherubins. Before E-
phraim, Benjamin, and Manas-
ses: styre vp thy strengthe, and come, helpe vs.

Turne vs agayne, O God weth the light of
thy countenance, and we shalbe whole. O
Lozbe God of hostes, howe longe wyle thou
be angry with thy people that praye the. Thou
f. leddest them with the breaude of teares, & geuest
them plenteousnes of teares to drinke: Thou
hast made vs a very stryfe to our neyghbours:
and oure enemies laughe vs to scozne. Turne
vs agayne, thou God of hostes, weth the light
of thy countenance: and we shalbe whole.

Thou hast brought a vyne out of Egypt: thou
hast cast out the heathen, & planted it. Thou
madest rowme for it, & when it had taken rote
it fylled the lande. The hylls were couered
with the shadowe of it, and the bowes tressel
were lyke the goodly Cedre trees. She strer-
ched out her bzaunches vnto the sea, and her bo-
wes vnto the ryuer. Why hast thou then bz-
ken downe her hedge, that al they which go by
plucke of her grapes? The wyld boze oure of
the wood dooth rote it vpon the wyld beaste
of the feilde deuoureth it. Turne the agayne,
thou God of hostes, loke downe from heauen:
beholde, and visyte this vyne. And replece
of the vineyard that thy ryght hand hath plan-
ted: & the bzaunche that thou madest so strong
for thy selfe. * It is bzente with fyre, and curte
downe, and they shal perishe at the rebuke of
thy countenance. Let thy hand be vpon man
of thy ryght hande, and vpon the soune of man
whome thou madest so stronge for thine owne
selfe. And so wyl not we go backe f. the: Oh
let vs lyue, & we shal cal vpon thy name. Turne
vs agayne, O Lozbe God of hostes, weth the
lyght of thy countenance, & we shalbe whole.

The lxxxi. Psalme.

EXULTATE DIO.

To the chaunter vpon Githith. a Psalme
of Asaph (in the feyde daye
of the Sabbath.)



Singe ye merylye vnto God oure I
strength: make a cheereful noise vnto
the God of Jacob. Take f. Psalme
byng hitther f. tabret, f. m. ry harpe
with the lute. Blowe vp f. trompet
in the newe moone, euen in f. time appointed, &
vpon our solempne feaste day. * For this was
made a statute of Israel, and a law of the God
of Jacob. This he ordeyned in Joseph for a te-
symonpe when he came oute of the lande of E-
gypt, and had heard a strange language. I ca-
led his shoulders from the burthen, & his ban-
des were deliuered from: making f. potter.

Thou calledest vpon me in troubles, and I
deliuered the, and heard the, * what tyme as
the storme fell vpon the. * I proued the also
at the waters of strete. Behold, heare, O my
people, and I wyl assure the O Israel, f. thou
wylest herchen vnto me. There shal no strange
god

¶ Cal. lxxii. lxxiiij. lxxiiij. lxxv.

God be in the hepter haile thou dost say any
 other God. * I am the Lorde thy God, whych
 brought the out of the lande of Egypt, out of the
 mouth wyde, and I shall spill it. But my people
 would not heare my voyce, and Israel would
 not obey me. * So I gaue them vp unto thei
 owne detest lull, & let them folowe their owne
 ymaginacions. What my people would haue
 berkened vnto me, for yt Israel had walked in
 my wayes: I wuld soone haue put do toun their
 enemyes, & turned myne hand against their ad
 uersaries. The haters of the Lorde wuld haue
 bene sounde lpers, but thei tyme woulde haue
 endured for ever. He woulde haue fed them also
 with the finest wheat flour, & with hony out
 of the stony roche wuld I haue satisfied the.

The lxxii. Psalme.
DEVS STETIT IN SINAGOGA.
A Psalme of Asaph.

3

God stablish in the congregaciō
of prynces: he is a iudge among
*goddes. *Howe longe wyl ye
geue wiong iudgement, & accept
the persons of the vngodly? He
la. Defende the pooze & father-
lesse, se that suche as be in nede & necessitie haue
ryght. Deliuere the outcast & pooze: save them
from the hande of the vngodly. They wyl not
be learned nor vnderstande, but walke on styll
in darknesse: all the foundations of the earth be
out of course. I haue sayde: ye are goddes, and
ye all are chyldren of the mooste hyest. But ye
shal dye lyke men, & fall lyke one of the prynces.
Trysle O God, and iudge thou the earth, for þ
Walt take al heathen to thyne inheritaunce.

The. lxxiii. psalme.

DE VS NE CONTÍNEAS TE

A Songe and Psalmc of Asaph.

1 **H**o not thy tong, O God, kepe not
styl sylence, refrayne not thy self O
God. For lo, *thyne enemies make
a murmuring, & they that hate the
haue lyft vp theyr head. They haue ymagined
craftely agaynst thy people, & taken counsaile
agaynst thy secrette ones. They haue said: come
and let vs roote them out, that they be nomoze
a people: and that the name of Israel maye be
nomoze in remembraunce. For they haue caste
their heades together with one consent and are
confederate agaynst y. The tabernacles of the
Edomites and the Imaclites, the Moabites
and Hagarenes. Sebal and Ammō & Amalech:
the Philistines with them that dwell at Tyre.
A sur also is ioynd vnto them, & haue helped
the chyldre of Loty. Bela. But do y to the * as
vnto the Madyanites, vnto Misera, and vnto
* Jabin at the wyke of Aylon. Which perished
at Endor: and became as the dong of y earth
Make them and theyr princes like * Dyer and
zeb. Pes, make all theyr pprinces lyke as zebai
and salmana. Whiche saye: let vs take to oure
selues the houses of God in possession. O my
God, make them lyke vnto a whele, y as * the
stubble besyde the wynde. Like as a fyre that
burneth vp the wood, and as the flame that co-

smeth the mountaynes. Persecute them euē
so with thy tempest, and make them a prey to
thy storme. Make theyr faces ashamed, o Lord
that they maye seeke thy name. Let them be con-
founded and vexed euermore & more: let them
be put to shame & verelye. And they that know
that thou (whose name is Jehouah) art onely
the moste hyghest ouer all the earth.

Le Cœ. lxxviii. Psalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Sir Iohn a psalme
of the sonnes of Cozab.

Q how amiable are thy dwellyn-
ginges, thou Lord of hostes? My
soule hath a desyre and lōgyng
to entre into the courtes of the
Lord, my heart & my flesh reioyse
in the lpyng my God: yea, the spa-
rite hath founde her an house, & the swalowe a
nest, wher she may laye her yonge: euen thy al-
ters. O Lord of hostes, my hyng and my God.
Blessed are they that dwell in thy house, they
wil be alway prayсыng the. Selā. Blessed is y^e 25
man, whose strength is in the, in whose heart are
thy wayes. Which goyng thorow the vale of
mysery vlc it for a well, & the pooles are fylled
wth water. They wyl go from strength to
strength: & vnto the God of goddes appeareth
euerye one of them in Syon. O Lord God of
hostes, heare my prayer, hearken, O God of Ja-
cob. Selā. Behold, O God our defender: y loke
vpō the face of thyne anoynted. For one day
in thy courtes is better then a thousand. I had ra-
ther be a doze keper in y^e house of my God, then
to dwell in the tentes of vngodlynes. For the
Lorde God is a lyghte and defence, the Lord
wyl geue grace and wotshyp, & no good thyng
shal he withholden from them that lyue a godlye
lyfe. O Lord God of hostes, blessed is the man
that putted his trust in the.

The. lxxxv. Psalme.

BENEDIXISTI DOMINE.

To the chaunter, a psalme of the
sonnes of Izab.

Yea, thou art become gracious vnto thy land, thou hast turned a waye the captiuitie of Iacob. Thou hast forgiven the offence of thy people, * and covered all their synnes. *Wela. Phil. 3. 12*
Thou hast taken a waye all thy displeasure, and turned thy self from thy wrathful indignation. Turne vs then, O God oure layour, and let thyne anger cease from vs. Wilt thou be displeased at vs for ever? Wilt thou stretch out thy wrath fro one generacio to another? Wilt thou not turne again and quench vs, that thy people maye crioste in thee? Shewe vs thy mercie (O Lord) and graunt vs thy saluacion. I will harden what the Lord God will saye, *concupiscit me* for he will speake peace vnto vs people: and to vs layures, that they turne not agayne. For vs saluacion is nye them that feare hym, that glorie maye dwell in oure lande. Mercie and trueth are met together, righteousnes and peace haue kyssed eche other. Truth

Truthe shall flozpe out of the earth, and right
troules, hath looked downe from heauen. Pea,
the Loyde shall shewe louyng kyndnes, and our
lande shall geue her increase. Righteousnesse
shall go before hym, and he shall dyrecte his
goyng in the waye.

C The lxxxvi. Psalme.
INCLINA DOMINE AVREM.
A prayer of Dauid.

BOWE downe thine eare, o Loyd
and heare me, for I am poore &
in misery. Pieserue my soule,
for I am holpe: my God saue
thy seruante, & putteth his trust
in the. Be mercifull vnto me,
O Loyd, for I wyl call dayly vpon the. Comforte
the soule of thy seruante, for vnto the, O Loyd,
do I lyft vp my soule. * For the Loyde arte good
and gracious & of great mercy vnto all them
that call vpon the. Geue care Loyd vnto my prayer
and ponder the voyces of my humble desyres.
In the tyme of my trouble I wyl call vpon
the, for thou hearest me. * Amonge the goddes
there is none lyke vnto the, O Loyde, there is
not one that can do as thou doest. All nacjons
whom thou hast made, shall come and worship
the, O Loyde, and shall glorifye thy name. For
thou art great and doest wonderous thynges,
thou art God alone. Teache me thy waye, O
Loyde, and I wyl walke in thy truthe. Ohuyt
my bett vnto the, that it maye feare thy name.
I wyl thanke the, O Loyde my God, wylhall
my bette, and wyl prayse thy name for euer.
For great is thy mercy toward me, and * thou
hast deliuered my soule fro the nethermost hel.
O God the proude are rylen agaynst me, and
congregacions of noughtie men haue sought af-
ter my soule, and haue not let the before they
sleepe. * But thou, O Loyde God, art full of co-
passion, and mercy, long suffering, plenteous in
goodnes and truthe. O turne the then vnto me
and haue mercye vpon me: geue thy strengthe
vnto thy seruante, and helpe the sonne of thyne
handmayde. Shewe some token vpon me for
good, that they which hate me, maye se it: and
be ashamed, because thou Loyde hast helped me
and comforted me.

C The lxxxvii. Psalme.
FUNDAMENTA EIVS.
A Psalme and songe of the son-
nes of Corah.

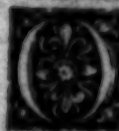
Et foundations are vpon the holpe
hilles: the Loyde loneth the gates
of Syon more then all dwellyn-
ges of Jacob. Verie excellent thynges
are spoken of the, thou cytie of
God. * Rele. I wyl thanke vpon Rabab & Ba-
bylon, wyl them that knowe me. Schole pe
the Philistines also, and they of Tiro with the
Gonians. Lo, there was he boine. And of Syon
it shall be reported, that he was boine in her, &
the moste hyghest shall habite in her. The Loyd
shall reherse it, when he wyrteth vnto the people,
that he was boine there. * Rele. The songers al
so and trompetters shall be reherse. All my

frede spynges shall be in the.

C The lxxxviii. Psalme.

DOMINE DEVS SALVTI.

A songe and Psalme of the sonnes of Corah:
To the chaunter vnto Mabelath, to geue rha-
les: an instruction of Herman the Ezrabite.



Loyd God of my saluacion, I haue
cryed daye and nyght before the: & b
let my prayer entre into thy pietee
encline thine eare vnto my calling.
For my soule is full of trouble, and
my life dwaleth aye vnto hel. I am counted as
one of them that go downe into the pye, and I
haue bene euen as a man that hath no strenght
for amonge the dead, like vnto them & be woo-
led and lye in the graue, whiche be out of reme-
dyance, and are cut awaye from thy hande.
Thou hast layd me in the lowest pye in a place
of darkenes and in the depe. Thyne indignacio
lyeth harde vpon me, and thou haste vexed me
with all thy stormes. * Rele. Thou hast putte a
waye myne acquayntaunce farre fro me, and
made me to be abhorred of them: I am so faste
in pyson, that I cannot get forth. My syghte
faileth for very trouble: Loyde I haue called
dayly vpon the, I haue stretched out myne han-
des vnto the. * Doest thou wondrous among
the dead? * Shall the dead ryse vp agayn, and
praise the? Shall thy louyng kyndnes be shew-
ed in the graue, or thy faythfulnesse in destruc-
tion? Shall thy wonderous workes be knowe
in the darke, and thy righteousnes in the lande
where all thynges are forgotten? Vnto the I haue
I cryed O Loyde, & early shall my prayer come
before the. Loyd, why abhorrest thou my soule?
and hydest thou thy face from me? I am in myfe-
ry, & lyke vnto hym that is at the popyt to dye
(euen fro my yowthe vp) my terrors haue I
suffered with a troubled mynde. Thy wrathfull
displeasure goeth ouer me, and the feare of the
dath vndone me. They came rounde aboute me
dayly lyke water, and compassed me together
on euery syde. My louers and frendes halt thou
put awaye fro me, and hyd myne acquayntaunce
out of my syght.

C The lxxxix. Psalme.

MISERICORDIAS DOMINI.

An instruction of Erhan the Ezrabite.



A* songe shall be alway of p louyng
kyndnes of the Loyd, wyl my mouth
wyl I euer be shewing thy truthe
from one generacion to another.
For I haue sayde: mercy shall be
set vp for euer thy truthe shall thou stablysh in
the heauens. * I haue made a couenaunt wyl
my chosen. I haue sworne vnto Dauid my ser-
uaunt. * Thy seide wyl I stablis, & for euer and
for euer thy thron from one generacion to ano-
ther. * Rele. (O Loyde) * the verie heauens
shall praise thy wonderous workes, & thy truthe
in the congregacion of the sayntes. For who is
he amonge the cloudes, that shall be compared
vnto the Loyde? And * what is he amonge the
goddes that shall be lyke vnto the Loyde? God
is verie geuante to be feared in the counsel of
the

Psal. xc.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
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Exo. xiii. 17.
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Exo. xiii. 17.
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Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

Exo. xiii. 17.
Mat. xiii. 17.

the sanctes, and to bee had in reuerence of all
that are aboute hym. **O** Lorde God of hostes,
who is lyke vnto the: thy trouth mooste myghty
Lorde is on euery syde. * Thou ruleste the
ragynge of the see. Thou stilleste the waues
thereof, when they aryse. Thou haste subdued
Egypte & destroyed it, thou haste scattered thyne
enemys alybode wryth thy myghtie arme. The
heauens are thyne, the earth also is thyne: thou
hast layde the foundacyon of the rounde world
and al that therein is. Thou hast made & north
and the south. Tabor and Harmon shall reioyce
in thy name. Thou hast a myghtie arme, stronge
is thy hande, and hys is thy ryght hand. Righte-
ousnes and equyte is the habytacion of thy
seate, mercy and trouth shall go before thy face.
Blessed is the people (O Lorde) that can reioyce
in the: they shall walke in the lycht of thy coun-
tenaunce. Their delite shall be dayly in thy name
and in thy ryghteousnes shall they make theyr
boast. For thou art the glory of theyr strenght,
and in thy louyng kynndnes thou shalt lyfte vp
our hoznes. For the * Lorde is our defence. The
holy one of Israel is our kyng. Thou speakest
somtyme in visions vnto thy sanctes, & sa-
dest: I haue layde helpe vpon one & is myghtie
I haue exalted one chosen out of the people. * I
haue founde Dauid my seruaunt, wryth my ho-
ly oyle haue I anoynted hym. My hande shall
holde hym fast, and myne arme shall strengthen
hym: The enemy shall not be able to do hym vi-
olence, the sonne of wychednesse shall not hurte
hym. I shall smyte downe his foes before hys
face, and plage them that hate hym.
My trouth also and mercy shall be wryth hym
and in my name shall his hozne be exalted. * I
will sette hys domynion also in the see, and his
ryght hand in the floudes. He shall cal me: thou
art my father, my God & my strong saluacion.
And I will make hym my fyrst hozne, bygger
then the kynges of the earth. My mercy will I
hepe for hym for euermore, & my councail shall
stand fast wryth hym. His seide also will I make
to endure for euer, and his throne as the dayes of
heauen. But yf his chyldren forsake my lawe &
walke not in my subgmyntes: * If they bryake
my statutes & hepe not my commaundementes:
* I will vyset theyr offences wryth the rod, &
theyr synne wryth scourges. Auert thy face from
hym, nor looke mynne to sayle. My coun-
saunt will I not bryake nor alter the thyng
is gone oute of my lippes. I haue sware once
by my holynesse, that * I will not sayle Dauid.
His seide shall endure for euer, and his seate is
lyke * as the sunne before me. He shall stand fast
for euermore as the moone, and as the faythful
wytnes in heauen. Hela. But thou hast abhor-
red and forsaken thyne anoynted, & art displea-
sed at hym. Thou haste broken the councail
of thy seruante, & cast his crown to the grounde.
* Thou hast ouerthrowen al his hedges & broken
downe his stronge holdes. Al they that go
by, spyle hym: and he is become a rebuke vnto
hys neyghbours. Thou haste set up the ryght

hande of his enemyes: and made al his aduersa-
ries to reioyse. Thou hast taken awaye & edge
of hys sword: & geuest hym no vyctorye in the
battayle. Thou hast put out hys glazye, & cast
his throne downe to the grounde. The dayes of
his youth hast thou shortned: and conuerted him
wryth dyshonoure. Hela. Lorde, how long wilt
thou hyde thy self: for euer: and shall thy wrath
burne lyke fyre? Remember howe thoue shortned my
tyme is, wherefore haste thou made all men for
naught? * What man is he that lyueth & shall
not be death? & shall be deliuer his owne soule
from the hande of hell? Hela. Lorde, where are
thy olde louyng kynndesses, whyche thou swa-
rest vnto Dauid in thy trouth? Remember (Lorde)
the rebuke that thy seruantes haue, & howe I
do beare in my bolome & rebukes of many peo-
ple. Where wryth thyne enemyes haue blasphem-
ed the, and slea under the footestepes of thyne
anoynted. Pleased be the Lorde for euermore.
Amen. Amen.

The xc Psalme. DOMINE REFGIVM.

A prayer of Dauid the man of God.
O Lorde, thou haste bene oure refuge fro
one generation vnto another. Be-
fore the mountaynes were broughte
forth, or euer the earth and the world
were made, thou art God from euerlastyng and
thynde wythoute ende. Thou turneste man to
destruction. Agayne thou sayest: come agayn
chyldren of men. * For a thousande yeares in
thy syght are but as yesterdays. I praye that in
past as a watche in the nyghte. As soon as thou
scarest them, they are euen as a slepe, and fade
awaye sodenly lyke the grasse. In the moornyng
it is grene and groweth vp, but in the euenyng
it is cut downe: & withered. For we
consume awaye in thy displeasure, and art a
fayde at thy wrathfull indignacion.
Thou hast set our misdeeds before the, & our
secrete synnes in the lycht of thy countenaunce.
For when thou arte angrye, all oure dayes are
gone: we bypnyng oure yeares to an ende, as it was
a tale & is tolde. The dayes of oure age are the
score yeares & ten: and though men be so strong
that they come to four score yeares: yet is their
strength the but labour & sorrowe: so soon pas-
seth it awaye, & we are gone. But who regard
the power of thy wrath, for euen thereafter
as a man saith, so is thy displeasure. * O trach
vs to nombe oure dayes, that we maye applye
our hartes vnto thyldome. Turne the agayne,
(O Lorde) at the last, and be gracious vnto thy
seruantes. O satisfie vs wryth thy mercy and
that soone, so shall we reioyse and be glad al the
dayes of our lyfe. Comforte vs agayne, nowe
after the tyme that thou haste plaged vs, & for
the yeares wherem we haue suffered aduersitie.
Rede the thy seruantes thy woyle, and theyr
chyliden thy glay. And the glorious maiestie
of the Lorde our Godde vpon vs: prosper thou
the woyle of our handes vpon vs: O prosper
thou our handy woyle.

The xc. Psalme.

Qui

QVI HABITAT.

Who so dwelleth under the defence of the moste hest that abyde under the shadowe of the almyghtye. I will saye vnto the Loide: thou arte my hope, and strange holde: my God, in hym I will I truste. For he shall deliuer the from the snare of the hunter and fro synne some pestilence. He shall defende the under his wynges, and thou shalt be safe under his fetters: his sapientie shall be thy guide and buckler. Thou shalt not be afraide for any terror by night, nor for the arrowe that flieth by daye. For the pestilence that walketh in the darkenesse, nor for the sykenesse that destroyeth in the none day. A thousand shall fall besyde the: and ten thousande at thy ryght hande, but it shall not come nether. Yea, with thine eyes shalt thou beholde and se the reward of the vngodly. For thou Loide art my hope, thou hast let thine house of defence very hye. There shall no euill happen vnto the, neyther shall any plage come nether thy dwelling. For he shall geue his angels charge ouer the, to kepe the in al thy wayes. They shall beare the in thy handes, that thou hurte not thy fote agaynst a stone. Thou shalt go vpon the lyon and adder, the pong lyd and the dyag shall thou treade vnder thy fete. Because he hath set his loue vpon me, therefore shall I deliuer hym. I shall set hym vp, because he hath known my name. He shall cal vpon me and I will heare hym, yea, I am wyth hym in trouble, I will deliuer hym, and byng hym to honour. Mytch long lyf I will I satisfie hym, and geue hym my saluacion.

¶ The. xcij. Psalme:

BONVM EST CONFITERI.

¶ A Psalme and songe for the Sabbath daye.

This is a good thyng to geue thanks vnto the Loide, and to synge prayes vnto thy name, O most hest. Telle of thy louyng kyndnesse earlie in the mornyng, and of thy truth in the nyght season vpon an instrument of ten stringes, and vpon the lute: vpon a loude instrument, and vpon the harpe. For thou Loide hast made me glad thowt thy workes, and I will reioyse in geuing prayse for thy operations of thy handes. O Loide howe glorious are thy workes, thy thoughtes are very depe. An vnwyse man doeth wel consyde thes, and a foole doth not vnderstande it. When the vngodly are grene as the grasle, and when al the workes of wychednes do floure. then shall they be destroyed for euer. But thou Loide art the moste hest for euermore. For lo, thine enemies, O Loide, lo thine enemies shall perishe, and al the workers of wychednes shall be destroyed. But my hope shall be exalted, like the borne of an Eynoyne, for I am anointed with freche oyle. Myne eie also shall be full of myne enemies, & myne eare shall heare the despye of the wyched that rise vp agaynst me. The ryghteous shall flourish like a palme tree and shall lyke a Cedre in Liba-

nus. Such as be planted in the house of the Loide shall flourish in the courtes. They shall also byng forth more frute in theyr age, & shall be fat and welthyng. That they may saye, how true the Loide my strength is, and that there is no vngodlynes in hym.

¶ The. xcij. Psalme.

DOMINVS REGNAVIT.

The Loide is kynge, and hath put on glorious apparel: The Loide hath put on his apparel, and gadded hym selfe with strength. He hath made the rounde worlde so sure that it can not be moued. Euer sence the worlde began hath the seate bene prepared for art from euerlastyng. The floudes are risen (O Loide) the floudes haue lyft vp their noyse the floudes lyft vp the waues. The waues of the see are myghtie, and rage horribly: but yet the Loide that dwelleth on hye is myghtier. Thy testymonyes, O Loide, are very sure, holynes becommeth thine house for euer.

¶ The. xcij. Psalme.

DEVS VLTIONVM.

Loide God to whome vengeance belongeth: thou God to whome vengeance belongeth: geue thy selfe. Arise thou iudge of the worlde, and reward the proude after their deseryng. Loide howe idge shall the vngodly: how long shall the vngodly triumphe: howe longe shall al wyched doers speake so dayntully, & make suche proude boastynge? They smyte downe the people, O Loide, and trouble thine heritage. They murder the wyddowe: and the stranger, and put the fatherles to death. And yet they saye: tuke the Loide shall nose, neyther shall the God of Jacob regarde it. Take heed, ye vnwise among the people. O ye fooles when will ye vnderstande: he that planted the eare, shall he not heare? O he that made the eye shall he not se? O he that nurthereth the heathen, it is he that teacheth man knowledge, shall he not se? The Loide knoweth the thoughtes of man, that they are but vayne.

Blessed is the man, whiche thou chastenest (O Loide) and teachest hym in thy lawe. That thou mayst geue hym pacyfe in tyme of aduersyte vnep the yet be byged up for the vngodlye. For the Loide will not saye his people, neyther will he forsake his enperance. Anep ryghteousnes turne agayne vnto iudgemente. As much as be true of herte shall folowe it. Who will rise with me agaynst the wyched? Who will take my parte agaynst the enel doers? If the Loide had not helped me, it had not sayled: but my soule had bene put to sepience. But when I sayd: my fote hath slipped, thy mercie (O Loide) helde me vp. In the multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule. While thou haue any thyng to do with the scoole of wychednes, which ymagined mischefe as a lawe.

They gather them together agaynst the soule of the ryghteous, and condeigne the innocent bloude. But the Loide is my refuge, yet

Psal. xlv. xlvj. xlvij. xlviii. xcix.

and my God is the strength of my confidence: he shall recompence them they: wickedness: & destroy them in they: owne malice, per f Lord our God shall bestowe them.

C The. xlv. Psalme.

VENITE EXULTATE.

Come, let vs syng vnto the Lord: let vs heartily reioyse in f strength of our saluacion. Let vs come before his presence with thanksgyving, & let vs outscure glad in hym with psalmes. For the Lord is a great God, & a great hyng aboue all Gods. In his hande are all the corners of the earth and the strength of the hylls is his also. The see is his, and he made it, and his handes prepared the drye lande. O come, let vs worshippe and sal downe, and knyle before the Lord: our maker. For he is our God: and we are the people of his pasture, & the shepe of his handes. * To daye ye will heare his voyce, harden not your hartes: as in the prouocation and as in the daye of temptation in wilderness. When your fathers tempted me, proued me: and sawe my workes. Forty yeres longe was I grieved with f generation, & said: it is a people that erre in they: hartes: for they haue not knowen my wayes. * Cinto whom I sweare in my wrath that they shalde not enere into my rest.

C The. xlvj. Psalme.

CANTATE DOMINO.

Come vnto the Lord a newe songe syng vnto the Lord: all the whole earth. Syng vnto the Lord, and prayse his name, be tellig of his saluacion from daye to day. Declare his honoure vnto the heathen, & his wonders vnto all people. * For the Lord is great & cannot worthely be praysed: he is more to be feared then all goddes. As for all the goddes of the heathen, they be but Idols, but it is f Lord that made the heauens. Glozy and worshippe are before hym, power & honoure are in his sanctuary. Ascrybe vnto the Lord: O ye knyghtes of the people: ascrybe vnto the Lord: worshippe and powre. * Ascrybe vnto the Lord, the honoure due vnto his name, byngge presences, and come into his courtes. O worshippe the Lord in f bewege of holines, let the whole earth stande in awe of hym. Tell it out among the heathen, that the Lord is hyng: and that it is he whiche hath made the rounde world so faste, that it can not be moued, and how that he shall iudge the people righteously. Let the heauens reioyse, and let the earth be glad: let f see make a noise, and all that therein is. Lette the feilde be ioyfull and all that is in it: eden shal al the trees of the woode reioyse before the Lord: for he cometh: for he cometh to iudge the earth: and with righte busynesse to iudge the world, & the people with his truth.

C The. xlvij. Psalme.

DOMINVS REGNAVIT.

Come, let vs syng vnto the Lord: let vs heartily reioyse in f strength of our saluacion. Let vs come before his presence with thanksgyving, & let vs outscure glad in hym with psalmes. For the Lord is a great God, & a great hyng aboue all Gods. In his hande are all the corners of the earth and the strength of the hylls is his also. The see is his, and he made it, and his handes prepared the drye lande. O come, let vs worshippe and sal downe, and knyle before the Lord: our maker. For he is our God: and we are the people of his pasture, & the shepe of his handes. * To daye ye will heare his voyce, harden not your hartes: as in the prouocation and as in the daye of temptation in wilderness. When your fathers tempted me, proued me: and sawe my workes. Forty yeres longe was I grieved with f generation, & said: it is a people that erre in they: hartes: for they haue not knowen my wayes. * Cinto whom I sweare in my wrath that they shalde not enere into my rest.

are round about him, righteousnes & iust gemes are the habitation of his seate. There shall go a fire before hym, & burne his enemies on euery syde. his lightynge gaue flame vnto the world, the earth he saue: and was adrayed. * The hylls melted by the might of f presence of the Lord, at f presence of the Lord, of f whole earth. * The heauens haue declared f mighte outen, and all the people haue sene his glorie. * Confounded be all they that worshippe carued ymagis, & that deliue in vain goddes: worshippe hym all ye goddes. Upon hearde of it, and reioysed: and the daughters of Iuda were glad, because of thy iudgements O Lord. For thou Lord art hye then all that are in f earth: thou art exalted far aboue all goddes. O ye loue the Lord, so that ye haue the thing whiche is euell, the Lord preferreth the sonnes of hye & apytes, he shall deliue the from the hande of the vngodlye. There is syngge vnto a lyght for the righteous, and ioyfull gladnesse for suche as be true hearted. * Reioyse in the Lord, ye righteous, & geue thanks for a remembrance of his holynesse.

C The. xlviii. Psalme.

CANTATE DOMINO.

A Psalme. (of David).

Come vnto the Lord a newe songe, for he hath done mercurious thynges. With his owne righte hande and with his holy arme hath he gotten hym selfe the victorye. The Lord declared his saluacion, his righteousnesse hath he openly shewed in the syght of the heathen.

he hath remembered his mercye and truth towards the house of Israel: & all the endes of the world haue sene f saluacion of our God.

Shewe your selues ioyful vnto the Lord al ye landes, syngge, reioyse, and geue thankes.

* Prayse the Lord vpon the harpe, syngge to the harpe with a psalme of thanksgyving.

With trompettes also and shawmes: O ye we your selues ioyful before the Lord the hyng. Lette the sea make a noise and all that therein is, the round world, and they that dwel therein. Let the shoudes clappe they: handes, and lette the hylls be ioyfull together, before the Lord, for he is come to iudge the earth.

With righteousnes shall he iudge the world and the people with equyte.

C The. xcix. Psalme. (of David).

DOMINVS REGNAVIT.

The Lord is hyng, be the people neuer so impatient: he lyteth betwene the Cherubyns, be the earth neuer so vnquyer. The Lord is great in syon, and hye aboue all people. They shal geue thanks vnto thy name, which is great, wonderful and holy. The hynges power longeth iudgement thou hast prepared equyte, f hast created iudgement and righteousnes in Iacob. O magnifye the Lord our God, and fall downe before his footstole, for he is holpe. Moses and Aaron among his presens, and Samuel among such as call vpon his name, these called vpon the

In the Lorde, & he heard them. He spake vnto the
out of the cloudy pillar. for they kept by a testi-
mony. & the lawe that he gaue them. Thou
heardest them (O Lorde our God) thou forgave-
nest them. O God, and punishedest theyr owne
iniquities. O magnifye the Lorde our God
and worshippe hym vpon his holie hyl, for the
Lorde our God is holie.

¶ The C. Psalme.
IN VILATE DEO

A Psalme for thankesgeuyng.

O* Be ioyfull in the Lorde (al ye lades)
serue the Lorde with gladnesse, & come
before hym psaltering with a song. Be ye
sure that the Lorde he is God: It is he
that hath made vs, and not we oureselues, we are
his people, & the shepe of his pasture. O go your
waye into hym gates with thankesgeuyng, &
into hym courtes with psalterie: be thankfull vnto
hym, and speake good of hym name. For the
Lorde is gracious, & hym mercy is euermoring &
his truth endureth from generacion to genera-
cion.

¶ The C. Psalme.
MISERICORDIAM ET

A Psalme of Dauid.

M* Songe shalbe of mercy and iudge-
ment, vnto the (O Lord) wpl I sing
O let me haue vnderstandyng in
way of godlines. When thyer thou
come vnto me: I wyl walke in my
house to a perfect hart. I wil take no wicked thing
in hande: I hate synnes of vnfaithfulness, ther
shall no such cleaue vnto me. I froward herte
shall departe from me, I wyl not knowe a wy-
ked person. Whoso pynelye floundreth bys
neighbour, hym wyl I bestrope. Whoso hath
also a proude loke & hys stomache, I wyl not suf-
fer him. Wyne eyes loke vnto such as be fayth-
full in the lande, that they maye dwell with me
Whoso leadech a godly lyfe, he shalbe my serua-
unte. There shall no dyscrassull person dwell
in my house: he that telleth lyes, shall not tary in
my syght. I shal sone destray al the vngodly that
are in the lande, that I maye roote out all wy-
ked doers from the ctyte of the Lorde,

¶ The Cii. Psalme.

DOMINE EXAUDI ORATIO

A prayer of the afflicte, wch he hath an
denie hert, & powreth out his prayment
before the Lorde.

E* Care my prayer, O Lord, and let
my cryng come in vnto the. hyde
not thy face from me in the tyme of
my trouble: encline thyne eares vn-
to me when I call: O heare me, and
I syghte soone. For my dayes are consumed a-
waye lyke smoke, & my bones are brent vp, as
it were a fyre brand. My hert is smytten downe
& wythered lyke grasse, so that I forget to eate
my breade. For the voyce of my gromyng, my
boone: I wyl scarce cleaue to my fleshe. I am
become lyke a wellcane of the wyldernes, and
lyke an owle that is in the desert. I haue wat-
ched, & am euen as it were a sparowe, that sye-
teth alone vpon the house toppe, Wyne me.

wythered me all daye longe, & ther that are
made vpon me are stoozne together agaynst
me. For I haue eaten ashes as it were breade
& myngled my dyspche with wepyng. And that
because of thyn indignacion & wrath, for thou
hast taken me vp, & cast me downe. My dayes
are gone lyke a shadowe, & I am wythered lyke
grasse. But thou (O Lorde) shalt endure for-
euer, and thy remembraunce shal endure all ge-
neracions. Thou shalt arise and haue mercy
vpon hyon, for it is tyme: thou haue mercy
vpon hye, for the tyme is come. And wher: thy
seruauntes thynche vpon her soones, and it py-
tyeth them to se her in the duste. The heathen
shal leare thy name O Lorde, and al the kynges
of the earth thy maiesty. When the Lorde
shal buyd vp hyon, and wher hye shal ap-
peare. When he turneth hym vnto the prayer of
the poore despayte, & dyspche not theyr despayte.
Thys shalbe wyttten for those that come after
& the people which shalbe borne, that praye
the Lorde, For he hath looked downe from his
Sanctuary, out of heauen by the Lorde be-
holde the earth. That he myght heare the mou-
nynges of such as be in captiuyte: and deliuer
chylidren appointed vnto deatch, that they may
declare the name of the Lorde in hyon, and his
woysshyp at Jerusalem. When the people are ga-
thered together, & the kyngedomes also to serue
the Lorde he brought downe my strength in my
iourney & shortened my dayes. But I sayde, O
my God: take not me away in the myddest of my
ne age, as for thy peres, they endure thowout
al generacions. * Thou Lorde, in thy begynnyng
hast layde the foundacyon of the erth, & the hea-
uens are the worke of thy handes. They shall pe-
ryshe, but thou shalt endure: they shall all ware
old as doth a garment, & as a vesture shalt thou
chaunge them, & they shalbe chaunged. But thou
art the same, and thy yeres shal not fayle. The
chylidren of thy seruauntes shal contynue, and
theyr seede shal stande fast in thy syghte.

¶ The Ciii. Psalme.

BENEDIC ANIMA MEA

Of Dauid.

P* Praise the Lorde, O my soule, and al
that is within me praise hym holy na-
me. Praise the Lorde: O my soule &
forget not all hym benefytes. Whych
forgaue al thy synne, and healeth all thyne in-
firmities. Whych sauech thy lyfe from de-
struccyon, & crownech the with mercy & longyng
kyndnes. Whych satisfyeth thy mouth with
good thynges, makynge the poug and lusty as
an Agre. The Lorde executeth ryghteousnes
& iudgement, for all them that are opprest w
wryonge. He shewed hym wayes vnto Moyses,
hys woiches vnto the chylidren of Israel. * The
Lorde is full of compassyon & mercy longe suffe-
ryng: & of great goodnes. He wyll not awayne
de charynge, neyther heperth he hym angre for e-
uer. He hath not desyre wch vs after oure syn-
nes, nor rewarded vs accordyng to our wyched-
nesse. * For loke howe hye heauen is in com-
passyon

parson of the earth, so grete is his mercy also
toward them that feare hym. Loke howe wyde
also the raffe is from the merke, so farre hath he
set oure synnes from vs. Per, lyke as a father
pityeth his owne chyldren, cut so is the Lord mer-
cyfull vnto them that feare him. For he knoweth
wherof we be made, & he remembreth that we are
dust. The dayes of man are but as grass, for he
floureth as a floure of the feilde. For as
sone as the wynde goeth ouer it, it is gone, and the
place therof shall knowe it no more. But the mer-
cyfull goodnes of the Lord endureth for euer, &
euer vpon the that feare hym: his righte iustice
vpon chyldren of men. Euen vpon such
as kepe his couenaunte, and thynke vpon his
commandementes to do them. The Lord hath
prepared his seat in heauen, and his kyngdome
ruleth ouer all. O prayse the Lord ye Angels
of hym, ye that excel in strength, ye that fulfill his
commandement, and petyen vnto the voyce of
his wordes. O prayse the Lord al ye hymns
of hym, ye seruantes of hym, that do his pleasure.
O speake good of the Lord al ye woiches of hym
in all places of hym domynion: prayse thou the
Lord, O my soule.

Ps. Ciii. Psalme. (of David.)
BENEDIC ANIMA

Rayse the Lord O my soule, O Lord
my God, thou art become exceabyng
gloious, thou arte clothed wth ma-
iesty and honoure. Thou deckest thy
selfe wth lyght, as it were wth a garment,
and spreddest out the heauens lyke a curtayne.
Whiche lapeth the beames of his chambers in
the waters, and maketh the cloudes his chaire
and walketh vpon the wynges of the wynde.
He maketh his Angels spyes, and his my-
nistres a flaminge fyre. He layde the founda-
cyon of the earth, that it neuer shulde moue at a
nye tyme. Thou coueredest it wth the depe
lyght as wth a garment: the waters stande in
pylles. At thy rebuke they fye, at the voyce
of thy thonder they are afraied. Thy go vp
as hye as the pylles, and downe to the valleyes
benedic: euen vnto the place, whych thou hast ap-
pointed for them. Thou hast set them theyr
boundes, whych they shall not passe, neyther tur-
ne agayne to couer the earth. He sendeth the
sprynge into the ryuers, whych runne amonge
the pylles. All beastes of the feilde dryncke there-
of, and the wyld Ass quenche theyr thyrste.
Besyde theym shall the soules of the aspe haue
habytacyn, and syng among the braunches he
watereth the pylles from aboue, the earth is
fylled wth the fruyt: of thy woiches. He bringeth
forth grasse for the catel, and grene herbe for the
serpente of men that he maye byng fode out of
the earth: and wyne that maketh glad the herte
of man, and oyle to make hym a chearfull coun-
tenaunce, and bread to strength mans herte. The
trees of the Lord also are full of sappe, euen the
cedars of Libanus whiche he hath planted.
Wherem the byrdes make theyr nestes, and
the fyre trees are a dwellynge for the stoiche.
The hye pylles are a refuge for the wyld goa-

tes, and so are the stonye rocks for the Capres.
He appointed the mone for certayne seasons and
the sunne knoweth his goinge downe. Thou
makest darckenes that it maye be nyght, where
in all the beastes of the feilde do moue. The
Lions roarynge after they praye to seeke theyr
meate at God. The Sunne ariseth, and they
get them awaye togeder, and lay them downe
in theyr denues. When goeth forth to his worke
and to his laboure vntill the euynginge. O
Lord howe many folde are thy woiches in wyl-
dome: hast thou made them all, the earth is ful of
thy creches. So is the grete and wyde see
also, wherin are thynges crespynge innumerable
both small and great beastes. There go the wyppes,
and there is that: Leupathan, whome
thou hast made, to take his prayme therein.
They warpe all vpon the, that thou mayest
geue them meate in due season. When thou ge-
uerst it them, they gather it: and when thou open-
est thyne hande, they are fylled wth good.
When thou bydest thy face they are trau-
bled, when thou takest awaye theyr breath, they dye,
and are turned agayne to theyr dust. When
thou lettest thy breath go forth, they shal be ma-
de: and thou shalt renewe the face of the earth.

The gloious maiesty of the Lord shal en-
dure for euer, the Lord shal reioyse in his wo-
iches. The earth shall tremble at the loke of hym
ye do but touch the pylles: they shal smolke. I
will syng vnto the Lord as long as I lyue.
I will prayse my God whyle I haue my being
And so shall my wydes please him, my voyce
shal be in the Lord. As for synners, they shal be co-
sumed oute of the earth, and the vngodlye shal
come to an ende: prayse thou the Lord. O my
soule. Prayse the Lord.

Ps. Ciii. Psalme.
CONFITEMINI DOMINO
(of David.)

Give thanks vnto the Lord, and
call vpon his name: tell the people,
what thynges that he hath done. O
let your songes be of hym: and prayse
hym and let your talkynge be of his wonder-
ous woiches. Reioyce in his holy name: let the
berte of them reioyce that seeke the Lord. Wel-
the the Lord and his strength, seeke his face euer-
more. Remember the meruelous woiches that
he hath doone, his wonders and the iudgementes
of his mouth. O ye seed of Abraham his
seruaunte, ye chyldren of Jacob his chosen. He
is the Lord oure God, his iudgementes are in
all the worlde. He hath bene alwaye myndefull
of his couenaunt and promysse that he made to
a thousande generacions. Euen the couena-
unt that he made wth Abraham, and the oth
that he swore vnto Isahar. And appointed
the same vnto Jacob for a lawe, and to Isaac,
for an euerlastynge testamente. Sayyn g: vnto
the wyll I geue the lande of Chanaan, the lot of
your inheritaunce. When there was yet but
a fewe of them, and they straungers in the land.
What tyme as they wente from one nacyn to a
nother, from one kyngdome to another people.

* he suffered no man to dooe them wrong, but
rejoyced such hynges for their failes. Touche
not myne anoynted, and dooe my prophetes no
harme. Whereouer, he called for a darth vpon y
lande, and destroyed all the prouision of bread.

Gen. 37.3. + But he had sente a manne befoze theim, euen
Joseph, whiche was solde to bee a bonde ser-
uaunte. Whose frete thei purte in the stocke,
Leu. 24.15. + the iron entred into his soule. Untill the tyme
came that his cause was knowen, the worde of
Gen. 41.1. the Lorde tried hym. + The hng sent and deli-
uered hym: the prince of the people let hym go
fre. He made hym Lorde also of his house, ruler
of all his substance. That he myght enforme
his princes after his will, & teach his senatours
Gen. 41.33. wisdom. + Israel also came into Egypt, and
Jacob was a stranger in the lande of Ham.

* And he increased his people exceedingly, and made them stronger than their enemies. whose hearts turned, so that they hated his people, and dealt untruly with his servants. * He sent Moses his servant, & Aaron, whom he had

Exod. xxi. chosen. And these he wroth his toiles among them
Exod. xxi. and wonders in the lande of ham. * he sent dar-
Exod. xxi. kenes, and it was darke, and they were not obe-
Exod. xxi. diēt vnto his worde. * he turned their waters
Exod. xxi. into bloode, and slew their fish. * Their laoe
Exod. xxi. brought forth frogges, yea eue in their hynges
Exod. xxi. chambers. * he spake þ word, and there came
Exod. xxi. all maner of flies, and lice in all their quarters.

* He gaue the baile bones for rain, and flames
of fire in their lande. He smote their vines also
and sygge trees, and destroyed the trees that
were in their colles. * He spake the woozde, and
the grethoppers came and caterpillers innume
rable. And did eate vvall the grasse in the lande

and deuoured the frute of their grounde. & he
smote all the first boane in their lande, euen the
chief of all their strengthe. he broughte them
forth also with siluer and golde, there was not

one feble perſone among their tribes. Egypte
was glad at their departing: for they were a
fraide of them. ² He ſpyed out a cloude to bee a
couering, & fire to geue light in the night ſeaſon
+ At their deſire, he brought quailles: & he filled
theim with the bzede of heauen. ² He opened
the rocke of ſtone, and the waters flowed our:

nour that thou bearest vnto thy people: O-
ffer me with thy saluacion. That I maie be the
felicitie of the chosen, and reioyse in the gladnes
of thy people, and geue thanks with thyne en-
briutance. We haue sinned with our fathers
we haue dooen amiss, and deale treacherly.

Our fathers regarded not thy wonders in Egypt, neither hepe they thy grate goodnes in remembrance: but were disobedient at the sea euen at yredde sea. **A**fter theles, he helped them fo; his names sake, that he might make his power to be knownen. * He rebuked the redde sea also, & it was dyed vp: so he led them thowowe the depe, as thowowe a wilderness. And he saued them from the aduersaries hãde, and deliuered them fro the hãde of the enemye. † As fo; those that troubled them, the waters ouerwhelmed them, there was not one of them left! The blessed thy big worder, and say waite vnto him

But within a while thei forgot his woorkes: & would not abide his counsaill. But lust came vpon them in the wilderness, and thei tempted God in the desert. And he gaue them their desire & sent leanes withall into their soule. Thei hungered Voles also in the tētes, and Aaron the high priest of the Lorde. So the earth opened and swallowed vp Dardan, and covered the congregation of Avram. And the fire was kindled in their cōpaigme, the flame burnt vp the vngodly. They made a calfe in Horeb, & worshipped molten image. Thus thei turned their glory into similitude of a calfe, that eateth haye. And thei forgot God their sauoure, whiche had dooen so greate thonges in Egypt. Wonderful woorkes in the lande of Ham and fearfull wonders by the redbre sea.

So he saide: he would haue destroyed them,
and not Moses his chosen stand before hym in
that gap: to turne a waie his wrathfull indyga-
nation, lest he should destroye them. * Yea, they
thought some of the pleasant lande: and gaue
credence vnto his worde. But murmured in
their tentes, and hearkened not vnto the voyce
of the Lorde. Then lift he by his hand against
them to ouerthrowe them in the wilderness. To
scatt out their seede among the nations, and to
scatter them in the landes.

* Thei looped their selues vnto Baall Pe
and ate the offeringes of the dedde. Thus
he prouoked him vnto angre with their owne
conuencions, and the plague was greates among
eum. * Then stode vp Spineber and pray
ed: and so the plague ceased. And that was
aured vnto hym for ephedousnes, among
posterities for euer more. * Thei angered him
so at the waters of strife, so that he punished
Ioses for their sakes. Because thei prouoked
his spirit, so that he spake vnaduisedly with
his lipps. Neither destroyed thei the heathen
as the Loyde commaunded them. But were
angled among the heathen, and learned their
worshes.

In so much that they sacrificed their idols
which turned to their owne decay. * Pre the
hered their sonnes and their daughters vnto
deuils.

CC 11. deurg.

Psalme. cxvii. cxviii.

Jerem. viii. 13.
Psal. cxvii. 13.
Psal. cxviii. 13.

denels. * And shed innocent blood, even the blood of their innocents and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood. Thus were they stained with their own works: and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people: in so much, that he abhorred his own inheritance.

C And he gave them over into the hands of the heathen, and they that hated them were lords over them. Their enemies oppressed them, and had them in subjection. Many a time did he deliver them, but they rebelled against him with their own inventions, & were brought down in their wickedness. Nevertheless, when he saw their adversity, he heard their complaints. He thought upon his covenant, and visited them, according unto the multitude of his mercies. Yea, he made all those that had led them away captive, to pity them. Deliver us, O Lord, our God, and gather us from among the heathen: that we may give thanks to thy holy name, and make our boast of thy praise. * Blessed be the Lord God of Israel from everlasting and world without end, and let all people say Amen. **A. M. E. N.**

148. 19.

C Praise the Lord.
C The. Cxvii. Psalme.
CONFITEMINI DOMINO.

148. 19.
Psal. cxvii. 19.
Psal. cxviii. 19.
Psal. cxvii. 19.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Let them give thanks whom the Lord hath redeemed and delivered from the hands of the enemy. And gathered them out of the land, from the east, and from the west, from the north and from the south. They went astray in the wilderness out of the way, and found no city to dwell in: hungry and thirsty: their souls fainted in them. So they cried unto the Lord in their trouble, & he delivered them from their distress.

He led them forth by a right way, that they might go to the city, where they dwell. O that men would therefore praise the Lord, for his goodness: & declare the wonders that he doeth for the children of men. * For he satisfied the empty soul, and filled the hungry soul with goodness. Such as sit in darkness & in the shadow of death, being fast bound in misery and iron. Because they rebelled against the words of the Lord, and lightly regarded the counsel of his most high. He also brought down their heart: they were bound in misery and iron. So when they cried unto the Lord in their trouble, he delivered them out of their distress. For he brought them out of darkness, and out of the shadow of death, and brake their bonds in shattering.

148. 19.
Psal. cxvii. 19.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men. For he hath broken the gates of brass, & smitten & broken of iron in shattering. For the men are plagued for their offence, and because of their wickedness.

Their souls abhorred all manner of meat: and they were even hard at death's door. So when they cried unto the Lord in their trouble, he delivered them out of their distress. * He sent his word, & healed them, & he smote down their destruction. O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

That they would offer unto him a sacrifice of thanksgiving: & tell out his works with gladness. They go down to the sea in ships, & occupy their business in great waters: these men are the works of the Lord, & his wonders in the deep. * For at his word the stormy wind ariseth, which lifteth up waves thereof. They are carried up to the heaven, & down again to the deep, their souls melt because of the trouble. They cry for fear, & stagger like a drunken man: & are at their wits' end. So when they cry unto the Lord in their trouble, he delivereth them out of their distress. For he maketh a storm to cease, so that the waves thereof are still. Then are they glad, because they see at rest: and so he bringeth them unto the haven where they would be. O that men would therefore praise the Lord for his goodness: & declare the wonders that he doeth for the children of men.

That they would exalte him also in the congregation of the people: & sing unto him in the feast of a elders. * Which turneth the floods into a wilderness: and drieth up the water springs. A fruitful land he maketh barren: for the wickedness of them that dwell therein. Again, he maketh the wilderness a standing water: and water springs of a dry ground. And there he setteth the hungry, that he may build them a city to dwell in. That they may sow their land, and plant vineyards, to yield them fruit of increase. He blessed them, so that they multiply exceedingly: and suffereth not their cattle to decrease. And again, when they are diminished & brought low through oppression, through any plague or trouble: though he suffer them to be still, he entreated them out of the way in the wilderness: yet helpeth he the poor out of misery, and maketh him to dwell like a flock of sheep. The righteous will confesse this, & rejoice: & the mouth of all wickedness shall be stopped. Who so is wise will ponder these things: and they shall understand the loving kindness of the Lord.

C The. Cxviii. Psalme.

PARATVM COR MEVM.

C A song and Psalme of David.



O God, my heart is ready: and my voice shall sing: and my heart shall praise thee, with the best of instruments that I have. I wake & slumber, I wake & slumber, I will give thanks unto thee, O Lord, among the people. I will sing praises unto thee among the nations. For thy mercy is greater than the heavens: & thy truth reacheth unto the clouds. * Set up thyself, O God, above the earth.

148. 19.
Psal. cxvii. 19.

uens: and thy gloz above all the earthe. That
thy beloued maie bee deliuered: lette thy right
hande saue theim: & heare thou me. * God hath
spoken in his holynes: I will reioice therfore, &
bruide Sicheem: and mete out the valley of Ju
cote. * Silad is myne, and Manasses is myne
Ephraim also is the strength of my bred: Juda
is my lawe geuer, Moab is myne waldepot, &
ner Edom will I cast my shoe: vpon Philistia
will I triumphe. Who will leade me into the
strong citee: And who will bypnyng me into Ed
hath not thou forsake vs: (O God) And wille
not? God, goo forth with our hostes: O helpe
vs against y enemy, for vain is the help of ma.
Thozow God we shall dooe greates actes: and
it is he, that shall treade downe our enemies.

¶ The. C. ix. Psalme.
DEVS LAVDEM MEAM.

¶ To the chaunter, a Psalme of Dauid.

I Olde not thy tōg (O God) of my
praise. For the mouth of the un
godly: pea, the mouth of the disce
itfull is opened vpon me: and thei
haue spokt against me with faile
tonges. Thei compassed me aboute also with
wozdes of hatred, and sought against me with
out a cause. For the loue that I had vnto them
lo, thei take now my chery parer: but I geue
my self vnto prayer. * Thus haue thei rewarded
me euill for good: and hatred for my good will
* Set thou an vngodly māne to bee ruler ouer
hym, * and let satpan stande at his right hande.
When sentence is geuen vpon hym, let hym be
condempned: and let his prayer bee turned into
synne. * Let his dayes bee fewe, and let an other
take his office. Let his chyldren bee fatherles, &
his wife a widowe. Let his chyldren bee vaga
boundes, and begge their byerde: let theim seke
it also out of desolate places.

B Let the extortioner consume all that he hath
and let the straungers spoyle his laboure. Let
there bee no manne to pitie hym, nor to haue co
passion vpon his fatherles chyldren. Let his po
steritee bee destroyed, and in the next generation
let his name bee cleane put out. Let the wicked
nes of his fathers bee had in remembraunce in
the sight of the Lozde: and let not the synne of
his mother bee dooen a waie. Let theim alwaie
bee before the Lozde: that he maie roote out the
memozall of theim from the earthe. And that
because his mynde was not to dooe good: but
persecuted the poore helpeles māne, & he might
saie hym that was vexed at the hearte. his de
lite was in cursyng, & it shall happen vnto hym
be loued not blessing: therfore shall it bee farre
fro hym. He clothed hymself with cursyng like
as with a raiment: and it shall come into his bo
weles like water, and like oyle into his bones.

C Let it bee vnto hym as the cloth that he hath
vpon hym: and as the gyddle that he is alwaie
gydded withall. Let it thus happen fro of Lozde
vnto myne enemies, and to those that speake
euill against my soule. But deale thou with
me (O Lozde God) accordyng vnto thy name,
for swete is thy mercy. O deliuer me, for I am

helpeles and poore, and my heart is wounded in
me. I go hence like a shadow that departeth
& am bzint a waie as the grethopper. My knees
are weake thozowde sayyng, my fleshe is bzied
vp for want of fatnes. I became also a rebuke
vnto theim: * thei that looked vpon me, shaked
thei herdes. helpe me: (O Lozde my God) O
saue me accordyng to thy mercy.

And thei shall knowe howe & this is thy hand
and that thou Lozde hast dooen it. Though thei
curse, yet blisse thou: and let theim bee confoun
ded that rise vp against me: but let thy seruāt
reioice. Let myne aduersaries bee clothed with
shame: & let them coner theim selues with their
owne confusion, as with a cloke. As for me, I
will geue greates thankes vnto the Lozde with
my mouth, and praise hym among y multitude
* for he shall stande at y right hande of y poore
to saue his soule from vngodly iudges.

¶ The. C. ix. Psalme.

¶ A Psalme of Dauid.

DIXIT DOMINVS DOMINO MEQ.

I he Lozde saied vnto my Lozde: * sit
pon my right hande, vntill I make
thyne enemies thy footstole. The
Lozde shall sende the rod of thy po
wer out of Sion: ber thou ruler eu
in the myddest among thyne enemies. In y daie
of thy power shall the people offe the freuill of
feringes with an holy wozship, the dewe of the
birthe is of the wombe of the moznyng. * The
Lozde swaie and will not repente: * Thou art a
preeft for euer, after the ordze of Melchisedech.

The Lozde vpon y right hande, shall woude
euē hynges in the daie of his wozsh. He shall
bee iudge among y heathen, he shall fill the pla
ces with dedde bodies: & smite alonge the hed
des ouer diuers countries. He shall bypnyke of y
byoche in y waie therfore that he lift vp his hed

¶ The. C. xi. Psalme.
CONFITEBOR TIBI DOMINE.

¶ Praise the Lozde.

I Will geue thankes vnto y Lozde
with my hole hearte, secretly emōg
the saythfull: and in the congre
gation. * The wozykes of the Lozde
are greates, sought out of all theim
& haue pleasure therein. His woozhe is wozyth
to bee praised and had in honoure: & his righte
ousnes endurethe for euer. The mercifull and
gracious Lozde hath so dooen his marvelous
woozykes, that thei ought to bee had in remem
braunce. * he hath geuen meate vnto theim y
fear hym: he shall euer bee mynde full of his co
uenant. He hath thewed his people the poWER
of his woozykes, that he maie geue them the he
ritage of the heathen. The wozykes of his han
des, are veritie & iudgement: all his comman
dementes are true. Thei stand fast for euer: and
euer, and are dooen in trueth and equite.

heske redemption vnto his people: he hath
commanded his couenaunte for euer, holy and
true is his name. * The feare of the Lozde is
the begynnyng of wisdom: a good vndersta
ndyng haue all thei that dooe ther after: & praise

¶ The. C. iii.

the sacrifice of thanksgyng, & will call vpon
the name of the Lorde. * I will praise my bowes
vnto the Lorde, in the sight of all his people: in
the courtes of the Lordes house, and in the mid-
dest of the. O Jerusalem. Praise the Lorde.

¶ The. Cxvii. Psalme.

LAVDATE DOMINUM.

Praise ye the Lorde all ye heathen praise
hym all ye nations. * For his merci-
full kyndenes is ever more and more
towarde vs. and the truth of the Lorde
endureth for ever. Praise the Lorde.

¶ The. Cxviii. Psalme.

CONFITEMINI DOMINO.

Gene thanks vnto the Lorde, for
he is gracious: and his mercy endureth
for ever. Let Israel now confesse
that his mercy endureth for ever: Let the house of Aaron now
confesse, that his mercy endureth for ever: Praise
let them now that feare the Lorde, confesse that
his mercy endureth for ever. I called vpon the
Lorde in trouble, & the Lorde herde me at large

* The Lorde is on my syde, I will not feare
what manne dooeth vnto me.

The Lorde taketh my parte with them that
help me: therefore shall I feare my besier vpon myne
enemies. It is better to trust in the Lorde, then
to put any confidence in manne. It is better to
trust in the Lorde, then to put any confidence in
princes. All nations compassed me rounde about
but in the name of the Lorde will I destrope
them. Thei kept me in on every syde: but in the name
of the Lorde, I will destrope them. Thei came
about me like bees: and are extincte, as the
fire among the thornes: for in the name of the
Lorde I will destrope them.

Thou hast thurst for me, that I might
fall: but the Lorde was my helpe. * The Lorde
is my strength and my song and is become my
saluacion. The voyce of ioye and health is in
the dwyllinges of the righteous: the right hand of
the Lorde byng the mightie thynges to passe.
The right hande of the Lorde hath the prebemi-
nence, the right hande of the Lorde byng the
mightie thynges to passe. I wil not die: but live
and declare the woordes of the Lorde. The Lorde
hath chastened and coorrected me, but he hath not
geuen me ouer vnto death. Open me the gates
of righteousness, that I maie goo into them
and geue thanks vnto the Lorde. This is the
gate of the Lorde, the righteous shall entre into
it. I will thanke the, for thou hast hearde me: &
art become my saluacion. * The same stone whiche
the builders refused, is become the hed stone
in the corner. This is the Lordes dooing: and
it is maruailous in our eyes. This is the daye whiche
the Lorde hath made: we will reioyse and be
glad in it. helpe. O Lorde, sende vs
now prosperite. * Blessed bee he that commeth
in the name of the Lorde, we haue wished you
good lucke, ye that bee of the house of the Lorde.

God is the Lorde, whiche hath shewed vs light,
bynde the sacrifice with cordes: yea, euen vnto
the houses of faulters. Thou art my God, and
I will thanke the: thou art my God, and I will
praise the. O geue thanks vnto the Lorde, for
he is gracious: and his mercy endureth for ever.

¶ The. Cxix. Psalme.

BEATI IMMACULATI.

Blessed are those that be undefiled
in the waie: and walke in the lawe
of the Lorde: Blessed are they that
kepe his testimonies, and seke hym
with their whole hearte. * For they
which doo no wickednesse, walke in his wayes.
Thou hast charged that we shall diligently
kepe thy commaundementes. O that my wayes
were made so directe, that I might kepe thy sta-
tutes. So shall I not bee confounded, whyle I
haue respect vnto all thy commaundementes.

I will thanke the, with an vnfained hearte, &
when I shall haue learned the iudgements of
thy righteousness. I will kepe thy ceremonies:
O forsake me not vnto the last. Wherewithall shall
a yong manne cleanse his waie: Euen by ru-
lyng hymself after thy woerde. With my whole
heart haue I sought the: O let me not go wyg
out of thy commaundementes. * Thy woordes
haue I hid within myne hearte, that I shoulde
not synne against the. Blessed art thou O Lorde
O teach me thy statutes. With my lippes haue
I been telling of all thy iudgements of thy mouth

I haue had great desire in the waie of thy te-
stimones, as in all maner of riches. I wil talke
of thy commaundementes, and haue respect vnto
thy wayes. My desire shall be in thy statutes:
and I will not forget thy woerde. O dooe well
vnto thy seruante, that I maie live and kepe
thy woerde. Open thou myne eyes, that I maie
see the wonderous thynges of thy lawe. * I am
a stranger vpon earth, O hide not thy com-
maundementes from me. My soule breaketh out
for the very feruente desire that it hath a waie
vnto thy iudgements. Thou hast rebuked the
proude, and cursed are they that dooe erre from
thy commaundementes.

O turne fro me shame & rebuke: for I haue
kept thy testimonies. Princes also did sit and
speake against me, but thy seruante is occupied
in thy statutes. For thy testimonies are my de-
lite and my counsaillers. * My soule cleueth to
the dust: O quicken thou me accordyng to thy
woerde. I haue knowlaged my wayes and thou
herdest me: O teach me thy statutes. Make me
to vnderstande the waie of thy commaundem-
tes, and so shall I talke of thy wonderous wo-
ordes. My soule melteth a waie for very deuotes
confort thou me accordyng vnto thy woerde.

Take thou me out of the waie of lying, and cause thou
me to make muche of thy lawe. I haue chosen
the waie of truth: and thy iudgements haue I
lately before me. I haue stikken vnto thy tes-
timones. O Lorde confounde me not. I will cline
the waie of thy commaundementes, when thou
hast sette my hearte at liberty. Teach me, O

¶ The. Cxix. Psalme.

Lorde

Psalm. cxix.

Lord, I wait of thy statutes: and I shall hope
it unto the ende. Give me understanding, and
I shall hope it with my whole heart. Where me
to goe in the pathes of thy commandmentes:
for therein is my desire. Encline my hearte unto
thy testimonies, and not to concupiscences. O
turne a waie myne enemies, lest they behold ba-
nitic: and quicken thou me in thy waie

Establish the worde in thy seruante, that
I maye feare the. Take a waie the rebuke that
I am afraied of, for thy iudgementes are good.
Beholde, my desire is in thy commandmentes.
O quicken me in thy righteousness. Let thy
louyng mercy come also vnto me, O Lord: and
thy saluacion accordyng vnto thy worde. So
shall I make answer vnto my blasphemers:
for my truste is in thy worde. O take not the
worde of trauers out of my mouth: for
my hope is in thy iudgementes. So shall I al-
waie kepe thy lawe: yea, for ruer and ruer. And
I will walke at libertie, for I seke thy com-
mandmentes. I will speake of thy testimo-
nies also, euen before kynge, and will not bee
ashamed. And my desire shall be in thy commaun-
dmentes which I haue loued.

My handes also will I lift vp vnto thy com-
mandmentes which I haue loued: and my
study shall be in thy statutes. O thinke vpon
thy seruante, as concerning thy worde, when
in thou haste caused me to put my truste. The
same is my comfort in my trouble, for thy word
hath quickened me. The proude haue had me ex-
ceedynly in derision: yet haue I not synched
from thy lawe. For I remembred thyne euersa-
ying iudgementes, O Lord: and receiued con-
forte. I am horribly afraid for I vngodly, that
forsake thy lawe. Thy statutes haue been my
songes, in the house of my pilgrimage. I haue
thought vpon thy name, O Lord, in the night
season: and haue kepte thy lawe.

This I had, because I kepte thy commaun-
dmentes: * Thou art my portoun, O Lord: I
haue promised to kepe thy lawe. I made myne
humble petition in thy presence with my whole
hearte, O be mercifull vnto me accordyng vnto
thy worde. I call myne owne daies to remem-
braunce, and turne my fete vnto thy testimonies.
I made haste, and prolonged not to kepe thy com-
mandmentes. The congregacions of the vngodly
haue robbed me, but I haue not forgottē
thy lawe. At midnighte will I rise, to geue than-
kes vnto the: because of thy righteous iudge-
mentes. I am a compaignon of all them, that
fear the: & hope thy commandmentes. * The
earth, O Lord, is full of thy mercy: O teache
me thy statutes. O Lord, thou hast dealt gra-
ciouly with thy seruante accordyng vnto thy
word. O learne me true vnderstanding, & know-
lage, for I haue beleued thy commandmentes.

Before I was troubled I went wryng: but
now haue I kepte thy worde. * Thou art good
and gracious: O teache me thy statutes. The
proude haue persecuted a lie against me, but
I will kepe thy commandmentes with my
whole hearte. Their hearts is as fat as hyane,

but my desire hath been in thy lawe. It is good
for me that I haue been in trouble, that I maye
learne thy statutes. The lawe of thy mouth is
dearer vnto me the thousandes of golde and sil-
uer. * Thy habdens haue made me and fashioned
me: O geue me vnderstanding, that I maye le-
arne thy commandmentes. Thei that feare
the will bee glad whē thou seest me, because I haue
put my trust in thy worde.

I know, O Lord, that thy iudgementes are
righte, and that thou of very faithfulness hast
caused me to bee troubled. O let thy mercifull-
hindenesse be my comfort, accordyng to thy word
vnto thy seruante. O let thy louyng mercies
come vnto me, that I maye liue: for thy lawe is
my desire. Let the proude bee confounded, for thei
go wickedly about to destroy me: but I will be
occupied in thy commandmentes. Let such as
feare the, & haue knowe thy testimonies be euen
vnto me. O let myne heart bee sounde in thy
statutes, & I bee not ashamed. My soule hath
longed for thy saluacion: & I haue a good hope
because of thy worde. Myne eyes long for thy
worde, sayng: O when wilt thou comforte
me? For I am become like a bottle in the smoke:
yet dooe I not forget thy statutes.

How many are the daies of thy seruante: when
wilt thou bee auenged of them that persecute me?
The proude haue digged piters for me, which
are not after thy lawe. I seke thy commandmentes
are true, thei persecute me falsly: O be thou my
help. Thei had almost made an ende of me vpon
earth: But I forsooke not thy commandmentes.
O quick me after thy louyng kynde-
nesse, and so shall I kepe the testimonies of
thy mouth. O Lord, thy worde endureth for
euer in heauen.

Thy trauers also remaineth from one gene-
ration to another: thou hast laied the founda-
cion of the earth: and it abideth. Thei continue
this daie, accordyng to thyne ordinaunces: for
all thynges serue the. If my desire had not been
in thy lawe, I should haue perished in my trou-
ble. I will neuer forget thy commandmentes,
for with them thou haste quickened me. I am
thyne, O haue me: for I haue sought thy com-
mandmentes. The vngodly laide waite for me
to destroy me: but I will confesse thy testimo-
nies. I se that all thynges come to an ende: but
thy commandmentes are exceeding biode.

What loue haue I vnto thy law
all the daie long is my study in it. Thou, & thou
thy commandmentes hast made me wiser the
myne enemies, for thei are euer to me. I haue
more vnderstanding then my teachers: for thy
testimonies are my studie. I am wiser then the
aged: because I kepte thy commandmentes.
I haue restrained my fete from euery euill waie:
that I maye kepe thy worde.

I haue not synched from thy iudgementes
for thou teachest me. O how sweete are thy wordes
vnto my throte. Yea, sweeter the honey vnto my
mouth. Thou know thy commandmentes I get vnder-
standing, therefore I hate al wicked daies.

Thy word is a lantern vnto my fete, & a light
vnto

into my pathes. I haue sworn, and am stedfastly purposed to keepe thy righteous iudgements. I am troubled about measure: quicken me O Lord according vnto thy worde. Let the free will offerings of my mouth please the O Lord, and teach me thy iudgements.

My soule is alwaies in my hand, yet do not I forget thy lawe. The ungodlye haue layde a snare for me, but yet I swaue not I from thy commaundementes. Thy testimonies haue I claymed as my heritage for euer: and why they are the very ioye of myne heart. I haue aspi-
 P ried myne heart to fulfill thy statutes alwaies euen vnto the ende. I hate them that ymagine euell thynges, but thy lawe doo I loue. Thou art my defence and hyde, & my truste is in thy worde. Swaue fro me pe wretched, I will keepe the commaundementes of my God. O stablish me according vnto thy worde, that I maye lue, and let me not be disapoynted of my hope. Hold thou me vp, and I shall be safe: yea, my de-
 P lyte shall euer be in thy statutes. Thou hast troden downe all them that departe from thy sta-
 tutes, for they ymagyne but disceyte.

Thou puttest a waue all the vngodly of the earth lyke dyssell: therefore I loue thy testimo-
 nies. My kene trembleth for feare of the: and I am affrayed of thy iudgements. I deale with the thyng that is lawfull and righte: O graunt me not ouer vnto myne oppressours. Make thy seruante to desire in that whiche is good: that the proude do me no wronge. Myne eyes are washed away with loking for thy healtie and for the worde of thy righteousnesse.

O deale with thy seruante according vnto thy louyng mercy: and teach me thy statutes.

I am thy seruant. O graunt me vnderstan-
 dyng, that I maye knowe thy testimonies. It is tyme for the Lord to laye to thyne hande for they haue destroyed thy lawe. For I loue thy commaundementes above gold and precious stone. Therefore hold I breight all thy commaun-
 dementes and al false waies I utterly abhorre.

Thy testimonies are wonderfull: there-
 fore doth my soule keepe them. When thy word goeth forth, it geueth light and vnderstan-
 dyng, euen vnto y symple. I opened my mouth and dur in my breath, for my desire was in thy
 R commaundementes. O loke thou vpon me, and be merciful vnto me as thou vlist to doo vnto those that loue thy name. Order my steeppes in thy worde: and shall no wretchednes haue do-
 minion ouer me. O deliuer me from y wronge full dealynges of men, and so shall I kepe thy
 B commaundementes. O be the light of thy con-
 tinuance vpon thy seruante, and teach me thy
 statutes. Myne eyes guide oute with water, because minne kepe not thy lawe. Righteous art thou, O Lord: and true is thy iudgement.

The testimonies that thou haue commaun-
 ded, are exceeding righteous and true. * My zeale hath bene consumed me, because myne ene-
 mies haue forgotten thy wordes. Thy word is tryed in the bittermooste: and thy seruante
 loueth it. I am smal, and of no reputacyon, yet

do not I forget thy commaundementes. Thy
 righteousnesse is an euerlastyng righteou-
 nesse: and thy lawe is the truth. Trouble and
 heauynesse haue taken holde vpon me: yet is my
 helpe in thy commaundementes. The righte-
 ousnesse of thy testimonies is euerlastyng.
 O graunt me vnderstandyng, and I shall lue.
 I call with my whole heart, heare me, O Lord,
 I will kepe thy statutes. Yea, euen vpon the
 do I call, helpe me: and I shall kepe thy testimo-
 nies. Carely in the morninge do I crye vnto
 the: for in thy worde is my truste. Myne eyes
 pascient the nyghte watches, that I maye be
 occupied in thy wordes. Heare my voyce, O
 Lord, according vnto thy louyng hyndnesse
 quicken me according as thou art wont. They
 drawe nye that of malice persecute me: and are
 farre from thy lawe. Be thou nye at hande, O
 Lord: for all thy commaundementes are true.

As concernyng thy testimonies, I haue kno-
 wen longe tyme, & thou haste grounded the for
 euer. O conspye myne aduersityte, and deli-
 uer me: for I do not forget thy lawe. I uenge
 thou my cause, and deliuer me: quicken me ac-
 cording vnto thy worde. Healtie is farre
 from the vngodly, for they regarde not thy sta-
 tutes. Create is thy mercy, O Lord: quicken
 me as thou art wont. Many there are that trou-
 ble me, and persecute me: yet doo I not swaue
 from thy testimonies. It greueth me, when
 I see the transgressours: because they kepe not
 thy lawe. Conspye, O Lord, how I loue thy
 commaundementes. O quicken me according
 to thy louyng hyndnesse. Thy worde is true fro
 euerlastyng: all the iudgements of thy righte-
 ousnesse endure for euermore.

Dyncees haue persecuted me without cause I
 but my hearte standeth in awe of thy wordes.

I am as glad of thy worde, as one that fin-
 deth grate spoyles. As for lyis, I hate and
 abhorre them: but thy lawe doo I loue. When
 tymes a daye, doo I praye the, because of thy
 righteous iudgements. Create is the peace y
 they haue whiche loue thy lawe, & they are not
 offended at it. Lord I haue looked for thy sa-
 uing healtie and done after thy commaunden-
 tes. My soule hath kepte thy testimonies, and
 loued them exceedingly. I haue kepte thy com-
 maundementes and testimonies, for all my
 wayes are before the. Let my complaynt come
 before the, O Lord, geue me vnderstandyng,
 according vnto thy worde. Oh let my suppli-
 cacyon come before the, deliuer me accordyng
 to thy worde. My lippes shall speake of thy
 prayse, when thou hast taught me thy statutes.
 Yea, my tong shall syng of thy word: for al thy
 commaundementes are righteous.

Let thyne hande helpe me, for I haue chosen
 thy commaundementes. I haue longed for thy
 sayng healtie, O Lord, and in thy law is my
 deliue. Oh let my soule lue, and it shall prayse
 the, and thy iudgements shall helpe me.

I haue gone astraye lyke a shepe that is lost
 O helpe thy seruante, for I doo not forget
 thy commaundementes.

Eccl The

Psal. cxi. cxii. cxiii. cxiiii. cxv. cxvi. cxvii.

A songe of the sheares.

AD DOMINUM GYM TRI BY.

John. r. a.

When I was in trouble, * I called vpon the Lorde: and he heard me. Deliver my soule, O Lorde, fro lynges typpes, and from a dyscepe full tongue. Althowwardes shall be gruen of done vnto the, thou shalt tange. Euen mighte and sharpe arrowes, with boote burninge coler. Woe is me, that I am contrayned to dwell wyth Wylch, and to haue myne habitacyon amonge the tentes of Cedar. My soule hath longe dwelt amonge them that be enemyes vnto peace. I labour for peace, but when I speake of this wetherof, they make chent to battayle.

The. cxii. Psalme.

LEVAVI OCYLOS.

A songe of the sheares.

John. r. a.

I will lyfte vp myne eyes vnto thy lles, from whence cometh myn stripe. My helpe cometh euen from the Lorde, whiche hath made heauen and earth. He wyl not suffer thy foote to be moued, and he that hepeyth the, wyl not slepe. Beholde, he that hepeyth Israel shall ney, ther shober nor slepe. The Lorde hym self is thy heper, the Lorde is thy defence vpon thy ryght hande. So that the sunne shall not burne the by daye, neyther the moone by nyghte. The Lorde shall preserue the frome all euill: yea, it is euen he that shall kepe thy soule. The Lorde shall preserue thy goyng out, and thy comyng in, from this tyme forth for evermore.

The. cxiii. Psalme.

LETATVS SVM.

A songe of the sheares of Dauid.

John. r. a.

I was glad, when they sayd vnto me: We wyl go into thy house of the Lorde. Our lere shall stande in thy gates, Jerusalem. Jerusalem is builded as a cytie that is at vnytie in it selfe. For whether the trybes goor by, euen the trybes of the Lorde: to testyfy vnto Israel, to geue thanks vnto the name of the Lorde: for there is the seate of iudgemente, euen the seate of the house of Dauid. I praye for the peace of Jerusalem, they shal prosper that loue the. Peace be within thy walles, and plenteousnesse within thy places. For my brethren and companyons sake: I wyl withe the prospery. Yea because of the house of the Lorde our God: I wyl seke to do the good.

The. xiiii. Psalme

AD TE LEVAVI.

A songe of the sheares.

John. r. a.

Vnto the lyfte I vnto myne eyes, * thou that dwellest in the heauens. Behold, euen as thy eyes of seruantes loke vnto the hande of their masters: as the eyes of a mayden vnto the hande of her master: euen so our eyes waite vpon the Lorde our God, vntill he haue mercy vpon vs. Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we are utterly despyled. Our soule is fylled with

the scoone full reppose of the wealth, and with the despytfulnesse of the proude.

The. cxv. Psalme.

NISI QVIA DOMINVS.

A songe of the sheares of Dauid.

Yf the Lorde hym self had not bene of our syde (as the maye Israel saye:) yf the Lorde hym self had not bene of our syde when men rose vp agaynst vs: * They had swallowed vs vp quicke, when they were so wrathfully displeased at vs. Yea, the waters had drowned vs: and the streame had gone ouer oure soule. The deepe waters of the proude had gone, euen ouer oure soule.

But prapled be the Lorde: whiche hath not gruen vs ouer for a praye vnto theyr teeth. Our soule is escaped, euen as a byde oute of the snare of the fowler: the snare is broken, and we are deliuered: * Our helpe standeth in the name of the Lorde, whiche hath made heauen and earth.

The. cxvi. Psalme.

QVI CONFIDVNT.

A songe of the sheares.

They that put their trust in the Lorde shall be euen as a mounte of syde, which maye not be remoued, but standeth fast for euer. The hilles stand about Jerusalem: euen so standeth the Lorde round about his people: fro this tyme forth for evermore. For the robe of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put theyr hande into wychednesse. Do well, O Lorde, vnto those that be good & true of herte. As for suche as turne backe vnto their owne wychednesse, the Lorde shal lead the forth to the euil doers: but peace shall be vnto Israel.

The. cxvii. Psalme.

IN CONVERTENDO.

A songe of the sheares.

When the Lorde turned agayne the captiuitie of Syon, then were they lyke vnto them that dreame. Then was oure mouthe fylled with ioye: then sayde they amonge the heathen: the Lorde hath done greates thynges for them. Yea, the Lorde hath done greates thynges for vs all reedye, whereof we reioyse. Turne oure captiuitie, O Lorde, as the ryuers in the southe. They that sowe in teares, shall reape in ioye. He that soweth in his wepe, and beareth longe the good seide: shall doublelle come agayne with ioye, and bypunge his sheaves with hym.

The. cxviii. Psalme.

NISI DOMINVS.

A songe of Salomon of the sheares.

Kepper the Lorde builde the house, * theyr labour is but losse that buildeth: Excepte the Lorde hepeyth the cytye, the watchman waketh but in vaine. * It is but losse labour that we haste to ryse vpe early, and so late take rest and

Psal. cxviii. cxix. cxx. cxxi. cxxii. cxxiii. Col. xiii.

and eate the breade of carefulnesse: for so be geth his beloued slepe. Lo, chyldren and f frute of the wombe are an heritage and gyfte, that cometh of the Lord. Like as the arrowes in f hand of the gyaunt, euen so are the ponge chyldren. happye is the man that hath his quuer ful of the, they shall not be ashamed, when they speake with their enemyes in the gate.

¶ The. cxviii. Psalme.

BEATI OMNES.

A songe of the sheares.

Blessed are al they f feare the Lord and walke in his wayes. For thou shalt eate the laboures of thine handes. O well is the, and happy shalt thou be. Thy wife shall be as f frute full vpon the walles of thyne house. Thy chyldren lyke the Olyue bryanches rounde about thy table. Lo, thus shall the man be blessed that feareth the Lord. The Lord fro out of you shall so blesse the, that f shall se Jerusalem in prosperitie al thy life longe. Yea, that thou shalt see f thy chylders chyldren, and peace vpon Israel.

¶ The. cxxi. Psalme.

SEPE EXPVGNABVNT.

A songe of the sheares.

In a tyme haue they soughte agaynst me, from my yowth vpon: maye Israel now say, Yea, many a tyme haue they vexed me from my yowth vpon, but they haue not preuailed agaynst me. The plowes plowed vpon my backe and made longe furrowes. But the ryghteous Lord hath betwene the shouers of the vngodly in peces. Let them be confounded and turned backwarde, as many as haue euill wyll at Zion. Let them be euen as the grasse growyng vpon the house toppes, whiche wythereth afore f it be plucked vpon. Alther of the mower filleth not his hande, neither he f byndeth vpon the sheaves, bys bosome. So that they whiche go by, say not so muche: as the Lord p[ro]sper pou, he wyll pou good lucke in the name of the Lord.

¶ The. cxx. Psalme.

DE PROFVNDIS.

A songe of the sheares.

Out of the depe haue I called vnto the Lord. Lord heare my voyce. Oh let thine eares conspyde well f voyce of my cōplaine. Yf thou Lord wilt be exteeme to marke what is done amysse, Oh Lord who maye abyde it? For there is mercy with the, therfore shalt thou be feared. I looke for the Lord, my soule doeth waye for hym, in his word is my trust. My soule fletth vnto the Lord, before the moynyng watche (I saye) before the moynyng watche. O Israel, truste in the Lord, for to the Lord there is mercy, a with hym is plenteous redemption. And he shall redeme Israel from all his synnes.

¶ The. cxxi. Psalme.

DOMINE NON EST EXA.

Dauid's songe of the sheares.

Iorde, I am not hye mynded, I haue f no proude lookes. I do not exercepse my selfe in great matters, which are to hye for me. But I refrayne my soule, and kepe it lowe, lyke as a chyld that is weaned from his mother, yea, my soule is euen as a weaned chyld. O Israel truste in the Lord, from this tyme forth for evermore.

¶ The. cxxii. Psalme.

MEMENTO DOMINE DAVID.

A songe of the sheares.

Lorde, remembre Dauid, f all his trouble. How he swore vnto f Lord, and vowed a vowe vnto the almyghty God of Jacob: I wyll not come within the tabernacle of my house, nor clyme vpon into my bed. I wil not suffer mine eyes to slepe nor myne eye liddes to slombye: for I sayde vnto my selfe, I wyll not take any rest.

Anty I fynde out a place for the temple of the Lord: an habitation for the myghty God of Jacob. Lo, we heard of the same at Ephrata, and founde it in the wood. We wyll go into his tabernacle: and fall lowe on our knees before f his foorstole. * Arise, O Lord into thy resting place, thou and the arche of thy strength.

Let thy prelates be clothed with ryghteousnes, and let thy sayntes syng with ioyfulness.

For thy seruaunt Dauid's sake, turne not a waye the presence of thine anoynted. * The Lord hath made a faythfull othe vnto Dauid and he shall not wrynke from it. Of the fruit of thy bowe shall I set vpon thy seate. Yf thy chyldren wyll kepe my couenaunte and my cōfessiones that I wyll learne them: thy chyldren also shall set vpon thy seate for evermore.

For the Lord hath cholen Zion, to be an habitation, for hym selfe hath he longed for her. This shall be my rest for euer, here wyll I dwell for: I haue a delyghte therein. I wyll blesse her bytailes with increase, and wyll satysfye her poore with breade. I wyll decke her prelates w belch, and her sayntes shall reioyse, a syng.

There shall I make f the hojue of Dauid to flospryde: I haue ordeyned a lanterne for myne anoynted. As for his enemyes, I shall clothe them with shame, but vpon hym selfe shall all vis crowne flospryde.

¶ The. cxxiii. Psalme.

ECCE QVAM BONVM.

A songe of the sheares of Dauid.

Be holde, howe good and ioyfull a thynge it is: brethren to dwel together in vnto f. It is lyke the precious oymente vpon the heade, that ranne downe vnto the beard: euen vnto Aaron's beard, and went downe vnto the sayntes of his clothyng. Lyke the dewe of her mon, whiche fell vpon the hyll of Zion.

For there the Lord promysed his blessing

¶ The. cxxiiii. Psalme.

ECCE NVNC BENEDICITE.

A songe of the sheares.

B. holde

Psal. cxxxiii. cxxxv. cxxxvi. cxxxvii. cxxxviii.

Behold, O my people the Lord, al
ye seruantes of the Lord, ye that by
night stande in the house of the Lord
Lift up your hands in the sanctuary, & prayse
the Lord. The Lord that made heauen and
earth, geue the blessing out of Syon.

The. cxxxv. Psalme.

LAUDATE NOMEN DOMINI

Glorie the Lord, laude ye & name
of the Lord, prayse it, O ye seruun
tes of the Lord. Ye that stand in the
house of the Lord, in the court of
the house of our God. O prayse the
Lord, for the Lord is gracious: O long pray
ses vnto his name, for it is louely. For why
the Lord hath chosn Jacob vnto hym self, and
Israel for his owne possession. For I knowe y
the Lord is great, and that our Lord is aboue
all goddes. Whatsoeuer the Lord pleased, that
byd he in heauen & in earth and in the see, & in
all depe places. He byngeth forth the cloudes
from fendes of the world, & sendeth forth high

tenynges with the rayne, byngyng & wyndes
out of his treasures. He smote the tyft boyme
of Egypte, both of ma and beast. He hath sent
tokens and wonders into the myddest of the,
o thou land of Egypt, vpon pharao and all hys
seruantes. He smote dyuylle nations, & fawe
myghtie kynges. He hon kyng of the Amoz
tes, and Og the kyng of Balan, & all the kyng
domes of Canaan: And gaue theyr land to be
an herptage, euen an herptage vnto Israel his
people. Thy name O Lord, endureth for euer,
so doth thy memoypall, O Lord, from one gene
ration to another. For the Lord wyll auenge
his people, and be gracious vnto his seruantes
As for the ymages of the beathen, they are
but yner and gold, the worke of mens handes.
They haue mouthes and speake not: eyes haue
they, but they senot. They haue eares, and yet
they heare not, neither is ther any byrth in their
mouthes. They that make them, are like vnto
them, and so are al they y put their trust in the.
Prayse the Lord ye house of Israel, prayse the
Lord ye house of Aaron. Prayse the Lord ye
house of Levi, ye that feare the Lord, prayse the
Lord. Praysed be the Lord out of this, which
dwelleth at Ierusalem. halleyluya.

The. cxxxvi. Psalme.

CONFITEMINI DOMINO.

Greue thanken vnto the Lord, for
he is gracious, and his mercy endu
reth for euer. O greue thanken vn
to the God of all goddes, for hys
mercy endureth for euer. O praise
the Lord of all lordes, for his mercy endureth
for euer. Which onely doth great widders, for
his mercy endureth for euer. Which by his ex
cellent wysdome made & beaueus, for his mer
cy endureth for euer. Which layd oue the earth
aboue the waters, for hys mercy endureth for e
uer. Which hath made greates lygdes, for
his merce endureth for euer. The sunne to rule
the daye, for hys merce endureth for euer. The

moone and the starrs to gournne the night, for
his mercy endureth for euer. Which smote
Egypt with theyr first boyme, for his merce en
dureth for euer. And brought out Israel from
amonge them, for his merce endureth for euer.
Which a myghtie hande and a stretched oute
arme, for his merce endureth for euer. Which
deuyded the red sea in two partes, for his mer
ce endureth for euer. And made Israel to
go thowoe the myddest of it, for hys merce en
dureth for euer. But as for pharao and hys
hooste, he ouerthrew them in the red sea, for his
merce endureth for euer. Which led his peo
ple thowoe the wylderneisse, for hys merce en
dureth for euer. Which smote greates kyn
ges, for his merce endureth for euer. Pea, and
fawe myghtie kynges: for his merce endureth
for euer. He hon kyng of the Amozites, for
his merce endureth for euer. And Og the kyng
Balan, for his merce endureth for euer. And
gaue awaye theyr lande for an herptage, for
his merce endureth for euer. Euen for an her
tage vnto Israel his seruante: for his merce en
dureth for euer. Which remembred vs, when we
wer in trouble: for his merce endureth for euer.
And hath deliuered vs from our enemyes, for
his merce endureth for euer. Which geueth
fode to all flicthe, for his merce endureth for e
uer. O greue thanken vnto the God of heauen,
for his merce endureth for euer. O greue thanke to
the Lord of hostes, for his merce endureth for euer.

The. cxxxvii. Psalme.

(Of Ierem.)

SUPER FLUMINA.

By the waters of Babylon we
late downe and wept, wher we
remembred the d. Syon. As
for oure harpes we hanged the
vp vpo the trees that are ther
in. For they that led vs awaye
captiue, requyzed of vs then a songe and me
lodye in oure heuynesse: syng vs one of the son
ges of Syon. Howe shall we syng the Lordes
songe in a straunge lande? If I forget the,
Jerusalem, let my ryght hande forget her con
nyng. If I do not remembre the, let my touge
cleane to the roote of my mouth. Pee, if I pre
ferre not Jerusalem in my myrth. Remembre
the chyldren of Edom, O Lord in the daye of
Jerusalem, howe they sayde: downe with it
downe with it, euen to the grounde. O daugh
ter of Babylon, wasted with mylery, pee, hap
py shall he be, that rewardeh the as thou hast
serued vs. Blessed shall he be, that taketh thy
chylde, and thoweth them agaynst the stones.

The. cxxxviii. Psalme.

A Psalme of Dauid.

CONFITEBOR TIBI.

I will greue thanken vnto the, O
Lord, with my hole heart, eue before
the goddes wyl I syng prayse vn
to the. I wyl doo thypppe toward
thy holy temple, & prayse thy name
because

because of thy loung hyndnesse and truth: for thou hast magnified thy name, and thy worde aboue all thynges. When I called vpon the, thou hearest me, and enuouest my soule with much strengthe. All the kynges of the earthe shall praise the: O Lord, for they haue hearde the wordes of thy mouth. Psa. cxxix. **I**n the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

The cxxix. Psalme.
DOMINE PROBAVI.

To the chaunter, a Psalme of Dauid.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

such as though they were myne enemyes.

* Trye me, O God, and seke the grounde of myne best: proue me, & examen my thoughtes. Loke well if there be any waye of wyckednesse in me, & leade me in the waye euerylastyng.

The cxi. Psalme.

TRIP. M.

To the chaunter, a Psalme of Dauid.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

The cxi. Psalme.

A Psalme of Dauid.

DOMINE CLAMAVI.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

In the wayes of the Lord, that great is the glory of the Lord. * For though the Lord be hye, yet hath he respect vnto the lowly: as for the proude, he beholdeth hym a farre of. Though I walke in the myddell of trouble, yet shall I refrewe me: thou shalt stretch forth thine hand vpon the furyousnes of myne enemies, and thy ryghte hande shall saue me. The Lord shall make good his loung hyndnesse towarde me: yea, thy mercye, O Lord endureth for euer, & de lyse not then thy workes of thine owne handes.

and lette me ever escape them.

¶ The. cxliij. psalme.

VOCE MEA AD DOMINUM.

The instruccyon of Dauid, a prayer
when he was in the caue.

I psal. cliv.

I Cryed vnto the Lorde wth my
voice: yee, euen vnto the Lorde
I make my supplicacyon. I pow-
ered out my complaintes before hym,
and shewed hym of my trouble.

When my spete was in heuyness, I knewest
my path: in way wherein I walked haue they
piously layde a snare for me. I looked also vpon
my ryghte hande, and se, there was no man that
wolde knowe me. I had no place to set vnto,
and no man cared for my soule. I cryed vnto
O Lorde, and sayde: thou art my hope & my por-
cyon in the land of the liuyng. Consyde my co-
playnte: for I am broughte very lowe. Obe-
liue me from my persecutours: for they are to
stronge for me. Byng my soule out of pyson,
that I may geue thakkes vnto thy name: which
thing if thou wilt graunte me, then shall I righ-
teously resorte vnto my compaignie.

¶ The. cxliij. psalme.

DOMINE EXAUDI.

I psalme of Dauid. (When he was in the caue
persecuted by hym.)

I

Care my prayer. O Lorde, and con-
syde my desyre: hearken vnto me
for thy truth & righteousnes sake.

And entre not into iudgements
with thy seruante: for in thy sight
shall no man liuyng be iustified. For the ene-
my hath persecuted my soule: he hath smitten
my lfe downe to the grounde: he hath layd me
in the darkenesse, as the men that haue bene long
decade. Therefore is my spete vexed wthyn
me: and my herte wthyn me is desolate. Per-
do I remembre the tyme passe, I muse vpon all
thy workes: yea, I exerceyse my selfe in the wor-
kes of thy handes. I strecthe forth myne han-
des vnto the: my soule gaspeth vnto the as a
thystle lande. Selah. Heare me, O Lorde,
and that soone: for my spete waxeth saynte,
hyde not thy face from me, lest I be lyke vnto
them that go downe into the pytte. O lette me
heare thy louynge hyndnesse by tymes in the
mornynge, for in the is my trust, as we thou me
the waye that I shoulde walke in, for I lyfte vp
my soule vnto the. Deliuere me, O Lorde, from
mine enemies: for I lye vnto the to hyde me.

Teache me to do the thing that please the
for thou arte my God, lette thy louynge sperte
leade me forth vnto the lande of righteousness.
Rupchen me, O Lorde, for thy names sake
and for thy righteousness sake byng my soule
out of trouble. And of thy goodness lay myne
enemies, and destroye all them that were my
soule, for I am thy seruant.

¶ The. cxliij. psalme.

BENEDICTVS DOMINVS.

Of Dauid.

Blessed be the Lorde my strengthe, I
which teacheth my handes to war
and my fingers to fyght. O hope
and my fortresse, my castell, and de-
liuerer, my defender in whom I

trust, which subdueth my people that is vnder
me. O Lorde, what is man that thou hast such
respect vnto hym? O the sonne of man, that
thou so regardest him? What is lyke a thing of
nought his tyme passeth away lyke a shadowe.

Some the heauens O Lorde, & come downe,
touche the mountaynes, and they shall smoke.

Caste forth thy ryghtenynge, and cease them
wote out thyn arrows, and consume them.

Send downe thyn hande from aboue, deli-
uer me, and take me out of the greete waters,
from the hande of straunge chyldren. Whose
mouth talketh of vanyte, & their ryghte hande is
a ryghte hande of wychednesse. I will synge a
newe songe vnto the, O God, and synge pray-
ses vnto the vpon a tenne stringed lute. Thou
that geuest victory vnto kynge, and haste de-
liuered Dauid thy seruant from the perill of
the swearde. Saue me, and deliuere me frome

the hande of straunge chyldren, whose mouth
talketh of vanyte, and their ryghte hande is a
ryghte hande of iniquitie. That our sonnes
maye growe vp as the pong planctes, and that
our daughters maye be as the polished corners
of the temple. That our garners maye be full
and plentrous with al manner of stowe: that our
shepe maye byng forth thousandes & ten thou-
sand in oure stretes. That our oxen maye be
stronge to labour, that there be no decaye, no
leadynge into captiuite, and no complainynge
in oure stretes. happye are the people that be
in such a case, yet blessed are the people whiche
haue the Lorde for theyr God.

¶ The. cxlv. psalme.

EXALTABO TE DEVS.

I thanke sayng of Dauid.

I will magnifye the, O God, my
kyng, and I will praise thy name
for ever and ever. Every daye will
I geue thakkes vnto the, and praise
thy name for ever and ever. Great

is the Lorde, & meruaylous worthy to be pray-
sed: there is no ende of his greatnesse. One
generacyon shall praise thy workes vnto ano-
ther, and declare thy power. As for me I will
be talkynge of thy wysdome, thy glorie, thy
praise, and wonderous workes. So that men
shall speake of the myght of thy meruelous ac-
tes, and I will also tell of thy greatnesse. The

memorial of thyn aboundant kyndnesse shall
be setted, and men shall sing of thy righteous-
nesse. The Lorde is gracious and merciful,
longe sufferynge, and of greete goodnesse. The
Lorde is louynge vnto every man, and his mercy
is ouer all his workes. All thy workes praise
the, O Lorde, and thy saintes geue thankes vn-
to the. They shewe the glorie of thy kyngdom,
and talke of thy power. That thy power, thy
glory and myghtnesse of thy kyngdom, might
be knowne

Cbe knowne vnto men. * Thy kyngdome is an euerlastyng kyngdome, and thy domynion endureth thowoe out al ages. The Lord vpholdeth all suche as fall, and lyfeth vp all those that be downe. * The crys of all wayte vpon the Lord, and thou geuest them theyr meate in our season. Thou openest thyne hande, and fyllest all thynges wth thynges wch plentifullesse.

The Lord is ryghteous in all his wayes, & holy in all his woyses. The Lord is nye vnto all them that call vpon him, yee all such as call vpon hym saychfully. He will fulfyll the desyre of them that feare hym, he also will heare theyr crye, and will helpe them. The Lord preseruethe all them that loue him, but scattereth abrode all the vngodly. My mouthe shall speake the prayse of the Lord, and let all fleshe geue thanke vnto his holy name for euer and euer.

CThe. cxlvi. Psalme

LAVDA ANIMA MEA,

2. Psalm of Agur and Jachary.

Halleluyah.

Raple of the Lord, O my soule: whyle I lyue will I prayse the Lord: yee as longe as I haue any berynge, I will synge prayse vnto my God.

* O put not your trust in princes, nor in any chyld of man, for there is no helpe in them. For when the breath of man goeth forth, he shall turne agayne to his earth, and then all his thoughtes perishe. Blessed is he that hath the God of Jacob for his helpe, * whose hope is in the Lord his God. Which made heauen and earth, the see, and all that therein is, whiche kepeth his promise for euer. Whiche helpeth them to ryght that suffer wronge, whiche feedeth the hongrye. The Lord loseth men out of prison, the Lord geueth synge to the blynde. The Lord helpeth them that are fallen, the Lord careth for the ryghteous. The Lord careth for the straungers, he defendeth the fatherles and widow: as for the way of the vngodly, he turneth it vpsyde downe. The Lord thy God, O Syn shall be synge for euermore, and thowoe out all generations.

Halleluyah.

CThe. cxlvii. Psalme

LAVDATE DOMINVM,

Prayse the Lord, for it is a good thyng to synge prayse vnto our God: yee a ioyfull & pleasaunt thyng is it to be thankfull. The Lord doth buyde vp Ierusalem, and gather together the outcastes of Israel. He healeth those that are broken in harte and geueth medecyne to heale theyr synchelle. * He telleth the nombze of the starres, and calleth them all by theyr names. Great is our Lord, and greates his power: yee his wysdome is infynite. The Lord setteth vp the meke, and byngeth the vngodly downe to the grounde. * O synge vnto the Lord wth thanksgynges, synge prayse vpon the harpe vnto our God. Which conuerteth the heauen wth cloudes, and prepareth rayne for the earth, & maketh the grasie to growe vpon the mountaynes, & (and herbe for the use of men.)

Which geueth foddye vnto the cattell, & se-

beth the ponge rauen that call vpon hym. He hath not pleasure in the strength of an horse, neether delieth in any mang legges. But the Lord des delieth in them that feare hym, and putte theyr trust in his mercy. Prayse the Lord, O Jerusalem: prayse the God, O Syn. For he hath made fast the barres of thy gates, and hath blessed thy chyldzen wythin the. He maketh peace in thy borders, & fylleth with the flour of wheat. He sendeth forth his commaundement vpon earth, and his woide runneth very swyftly. He geueth knowe the woll, and scattereth the hoifest lyke as shee. He casteth forth his pte lyke moztis, who is able to abyde his frost? He sendeth out his woide and melteth them, he bloweth with his wynde, & the waters flowe. He sheweth his woide vnto Jacob, his statutes and ordynances vnto Israel. He hath not dealt so with any nacion, neyther haue the syn then knowledge his lawes.

Halleluyah.

CThe. cxlviii. Psalme.

LAVDATE DOMINVM DECE

Halleluyah.

Prayse the euerlastyng.

Prayse of the Lord of beaul, prayse him in the heygth. Prayse him al ye angels of his, prayse him all his host. Prayse him Sonne & Mone, prayse hym all ye starres and synge. Prayse hym all ye heauens, and ye waters that be aboue the heauens. Let them prayse the name of the Lord for on (he spake the woide, and they were made.) * he commaunded, and they were created. He hath made them fast for euer and euer, he hath geuen them a lawe, whiche shall not be broken. Prayse the Lord vpon earth, ye dragons, and all depes. Fyze and hayle, snowe and vapors, wynde & flame, fulfyll synge his woide. Mountaynes and all hylls, fructfull trees and all Cedres.

Beastes and all catell, wormes and feathered foules, synge of the earth and all people. Princes and all iudges of the worlde. Ponge men and maydens, olde men & chyldzen: prayse the name of the Lord, for his name onely is excellent, and his prayse aboue heauen & earth.

He shall exalte the hoine of his people, al his sayntes shall prayse hym, euen the chyldzen of Israel, euen the people that seruet hym.

Halleluyah.

CThe. cxlix. Psalme.

CANTATE DOMINO.

Halleluyah.

Prayse the euerlastyng.

Synge vnto the Lord a newe songe let the congregacion of sayntes prayse hym. Let Israel reioyse in hym that made hym, and let the chyldzen of Syn be ioyfull in theyr synge. Let them prayse his name in the daunce, let them synge prayse vnto hym wth tabze and darpe. For the Lord hath pleasure in his people, and helpeth the meke herted. Let the sayntes be ioyfull wth gloipe, let them reioyse in theyr beddes.

Let the prayse of God be in theyr mouthe,

and

The Proverbes.

and *a two edged swerde in theyr handes. To be auenged of the brachten, and to rebuke people. To bynde theyr kynges in chaynes, & theyr nobles with lynkes of yron. * That they may be auenged of them, as it is wyrtten: Suche honoure haue all hys sayntes.

Halleluyah.

The .CL. Psalme.

LAVDALTE DOMINYMIN.

Halleluyah.

Praise God in hys holynesse, praise him in the firmamente of his power. Praise him in his noble actes, praise him accordyng vnto hys excellent greatnes. Praise him in the sounde of the trompet, praise him vpon the lute and harpe. Praise him inymbales and daunces, praise him vpon the stringes and pype.

Praise him vpon the welstuned cymbales, praise him vpon the loude cymbales. Let euery thyng that hath breath, praise the Lorde.

Halleluyah.

Praise the euerclastyng.

The ende of the Psalter.

The Proverbes of Salomon.

The first Chapter.

The profe of wysdome. We may not haue into the bytupreme pronouncacion and intelligence of synners. Wysdome complayneth hert to be despyced of all men, and prophesied destruction vnto hys despyces.

The Proverbes of Salomon the sonne of Dauid kyng of Israel: to learne wysdome, & to percerue the instructiō and to percerue the wordes of vnderstandyng: & thereby to receaue prudence, ryghteousnes iudgement and equyte. That the very symple myght haue wyte, and that the ydge me myght haue knowledge and true vnderstandyng. By hearyng, the wyle man shal come by moze wysdome, and he that is endued wth vnderstandyng, shal obtayne wyte to percerue a parable, and ynterpretacion therof, the wordes of the wyle, and the darke speches of the same. * The feare of the Lorde is the begynnyng of wysdome. But folles despyce wysdome and instructiō. My sonne, heare thy fathers doctryne: and forsake not the lawe of thy mother: for that shal byng geace vnto thy deade, and shalbe as a chayne aboute thy necke. My sonne, consent not vnto synners, if they entyce the, and saye: come wyth vs, we wyll laye wayte for bloude, and lurie pryncelpe for the innocent without a cause: we shal swallowe them vp lyke the hell, and deuoure them quicke and hole, as those that go downe into the pyt. So shal we finde al maner of costly riches, and fill our houses with spoyles. Cast in thy lot amonge vs: and let vs all haue one purse.

My sonne, walke not thou with the: refrayne thy fote from theyr waye. For their fete runne to euil: & are hasty to shed bloude. But in wayne is the net layd forth before the bydes eyes, &ea they them selues laye wayte one for anothers bloude & one of them wolde sleie another. These are the wayes of all such as be couetous, the one wolde rauish anothers lyfe. * My sonne cryeth without, & putteth forth her voyce in streets. She calleth before the congregacion in the optegates, and she weth her wordes chozowe the cytic, sayenge: O ye chyldren, howe longe wyll ye loue chyldrynes: howe longe wyll ye choyners delyte in choyng, and the vnywyle be enemyes vnto knowledge: O turne you vnto my correccion: so I wyll expresse my mynde vnto you, & make you vnderstande my wordes. * I haue called, and ye refused it: I haue stretched out my hande: and no man regarded it: but all my counsels haue ye despyced: and set my correccion at naught. Therefore shal I also laugh in your destruction, & moche you, when that thyng that ye feare cometh vpon you: euen when the thyng ye be afrayd of, falleth in sodenly lyke a storme, and your myserye lyke a tempeste: yea, when trouble and heuyness cometh vpon you.

Then shal they call vpon me, but I wyll not heare: they shal seke me early, but they shal not fynde me. And that because they hated knowledge: and receaued not the feare of the Lorde: but abhorred my counsell, and despyced all my correccion. Therefore shal they eat the frutes of theyr owne waye, & be fylled wth theyr owne inuencions, for the turnynge awaye of the vnywyle shal sleie them, & the prosperite of foolles shalbe theyr owne destruction. * But who so hath feared vnto me shal dwell safelye, and be sure from any feare of euill.

The .ii. Chapter.

My sonne is to be enuyced and let by. An abusuous woman is to be rebused.

My sonne, if thou wylt receaue my wordes and kepe my commaundementes by the, that thou wylt encline thyne eares vnto wysdome, apply thyne hert the to vnderstandyng. For yf thou cryeste after wysdome, and callest for knowledge: yf thou sekest after her as after money, & byggest for her as for treasure, then shalt thou vnderstande yf feare of the Lorde, & fynde the knowledge of God. * For it is the Lorde that geueth wysdome, out of hys mouth cometh knowledge and vnderstandyng: he bydeth by deith for yf ryghteous. He preferueth the wellfare of the righteous and defendeth them that walke sincerely: he kepeth them in the ryght path, and preferueth the waye of such as serue him wth godlynes. The shal thou vnderstande ryghteousnes, iudgement, & equyte: yea & euery good path. When wysdome entreceth in to thyne hert & thy soule delieth in knowledge: the shal counsell preferue the, & vnderstandyng shal kepe the. That thou mayeste be deliuered fro the euill waye, and from the man that speaketh frowarde thynges, from suche as leaue the bye

the high strete, and walke in the wayes of darkness: whiche reioyce in dooping euill, and belite in wicked thinges: whose wayes are croked and thei forwarde in their pathes.

Chat thou maist bee deliuered also * from y strange woman, & from her y is not thine owne whiche genereth swete wordes, forsaketh y husbande of her yowth, & forgetteth the couenaunt of her God. For her house is enclined vnto death, & her pathes vnto hell. All thei that goo in vnto her come not again, neither take thei hold of the waie of life. Therefore, walke thou in the waie of luche as her verueous, and hepe the pathes of the righteous. For the iust shall dwell in the lande, and thei that bee perfect shall remain in it: but the vngodly shall be roted out of y land and the wicked doores shall be roted out of it.

The. iii. Chapter.

The commandmentes of God muste be diligentl y regarded and observed.

My sonne, forget not thou my lawe but se y thine hert hepe my commandementes. For thei shall prolong the daies and peaces of thy life and bypnyng y peace. Let mercy & faith-

fulness neuer go fro the: bynde thei aboute thy necke & write thei in the tables of thine heart. So shalt thou finde fauour & good vnderstandyng in the sight of God & manne. Put thy trust in God with all thine harte: & leaue not vnto thine owne wit. In all thy wayes haue respect vnto hym: & he shall order thy goynges. * Bee not wise in thine owne conceyte: but feare the Lord, & departe fro euill: so shall thy nauell be whole, & thy bones strong. * Honour the Lord

with thy substance: & with the firstynges of all thine increase, & thou shalt be full of riches, & thy vessels shall flowe ouer with swete wyne. My sonne, despise not y chastenyng of the Lord, neither faint when thou art rebuked of hym. * For whom y

Lord loueth, hym he chasteneth, & yet deliuereth in hym, euen as a father in his owne sonne. Wel is hym that synnderth wisdom, and obtaiynerth vnderstandyng: for y gettyng of it is better the any marchaundise of siluer, & the profite of it is better then golde. * Wisdom is more worth the precious stones: & all the thynges that thou canst desire are not to bee compared vnto her.

Upon her right hand is long life, and vpon her left hande is riches and honoure. Her wayes are pleasaunt wayes, and al her pathes are peaceable. She is a * tree of life to thei that laie hold vpon her, and blessed is he that keepeth her fast. With wisdom hath the Lord laied the foundation of the earth: and thei now vnderstanding hard be stablished the heauens. Thow his wisdom the deapthes breake vp, and the cloudes droppe downe y dewe. My sonne, let not these thynges departe from thine eyes: but hepe my lawe and my counsaill, that thou maist haue y pleasure of long life and vnderstandyng: for thei shall be life vnto my soule, and grace vnto my mouth. Then shalt thou walke safely in thy way: and thy fote shall not stumbe. * If thou

sleepst, y shalt not bee afraied: but shalt take thy rest, and slepe sweetly. Thou needest not to bee afraid of any soden feare, neither for the violence rushing in of the vngodly, when it cometh. For the Lord shall stande by thy syde, & hepe thy fote, y thou bee not taken. Withdrawe no good thyng from thei y haue nede, so long as thine hand is able to dooe it. Shale not vnto thy neighbour: go thy way, and come again, to morowe will I geue y: where as thou hast now to geue hym. Intende no hurte vnto thy neighbour, sayng he dooeth dwell in rest by y. Strive not lightly with any manne without a cause, where as he hath dooen the no harme. * For

not a wicked manne, & chole none of his wayes: for the Lord abhorreth thei frowarde: but his counsaill is among the righteous. The curse of the Lord is in the house of the vngodly: but he blesteth the dwellinges of the righteous. As for y scornfull dooth not he laugh thei to scorne: but he geueth grace vnto thei lowly. The wise shall haue honoure in possession: but shame is the promotion that foolkes shall haue.

The. iiii. Chapter.

Wisdom and her frutes ought to be searched.

Care, O ye children, the fatherly exhortacion, and take good hede, that ye maie learne wisdom. For I haue geuen you a good doctryne: forsake not ye my lawe. For when I my self was my fathers deere sonne, and tenderly beloued of my mother: he taught me also, and saied vnto me. * Let thine heart receiue my wordes, hepe my commandementes, and thou shalt liue. Get the wisdom: and get the vnderstandyng: forget not the wordes of my mouth, and synke not from thei. Forsake her not & she shall preserve the: loue her & she shall hepe y.

The chiefe pointe of wisdom is, that thou be willing to obtaine wisdom: and before all thy goodes to get the vnderstandyng. * Make muche of her and she shall promote the: For, if thou embrace her, she shall bypnyng the vnto honoure. She shall make the a gracious hede, and garnishe the with a crowne of glory. Heare my sonne, and receiue my wordes: and the peeres of thy life shall be many. I haue shewed the, y waie of wisdom, and led the inco the right pathes. So that if thou goeste therein, there shall no straitnes bynder the, and when thou runnest thou shalt not fall.

Take faste holde of doctryne, and let her not go: hepe her, for she is thy life. * Come not in y pathes of the vngodly, and walke not in y wayes of the wicked. I choyse it, and go not thei: departe aside, and passe ouer by it. For thei can not slepe, except thei haue first dooen some mischief: neither take thei any rest, except thei haue first dooen some harme. For thei cate the breade of wickednes, and bypnyng the wyne of robbery. The path of the righteous shyneth as the light that is euer brighter and brighter vnto the perfecte daye. But the waie of the vngodly is as y darkenes, thei knowe not where thei fall.

* My sonne, make my wordes, and encline thyne

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The Proverbs.

thyne care vnto my saynges. Let them not be parte from thyne eyes. but kepe them in the myddeste of thyne hearte. For they are life vnto all those that finde them, and hea the vnto all their bodies. Kepe thyne heart with all diligence for thereupon hangeth life. Put a wale from the a frowarde mouth, and let the lippes of selaunder be farre from the. Let thyne eyes beholde & thyng that is right, and let thyne eie liddes loke straight before. Addye the pathe of thy feet, and let all thy wayes be ordred a right. Turne not aside, neither to the right hande, nor to the left: but withholde thy foot from euill.

Psalm. 119.
and. 119. 119.

But withholde thy foot from euill. For the Lord knoweth the wayes that are on the right hande. As for the wayes that be on the left hande, they be frumous. For he shall direct thy goynges, and thy wayes be shall guyde in peace.

The v Chapter.

The turneth to offen and the whorhouse: the forthethyngs and the whorhouse. By the whorhouse is to be of our owne laboure. Whorhouse maye have the whorhouse.

I soonne, geue hie vnto my wile-dome, and how thyne care vnto my prudence: that thou maist regarde good counsaill. and that thy lippes maie speake knowlage. For the lippes of an harlot are a dropping honny combe, & her throte is more glistering then oyle. But at the last she is as bitter as worme wood, & as sharp as a two edged swerde. Her feet go downe vnto death, and her stepes pearle thowrow vnto hell. Perchauer, thou dwelyst with her, wile poudest the pathe of lyfe to vnto deathe: are her waies that thou canst not knowe them. Heare me now therfore (O my sonne) and be parte not from the woordes of my mouth.

Psalm. 119.
and. 119. 119.

Kepe thy waie farre from her, and come not nigh the doores of her house. That thou geue not thy strenght vnto other, and thy cares to the cruell. That other mene be not filled with thy goodes, and that thy laboures come not in a straunge house. Psa. that thou mourne not at last (when thou shalt see thy body and lusty yonge youth) & then saie: Alas, why haied I nureture? why did my heart despise correctiō? Wherfore was not I obediēte vnto the voyce of my teachers, and hearkened not vnto them that enuour me? I am come almost into all mistofune in the myddest of the multitude & congregacion.

Drinke of the water, of thyne owne well, of the riuers that runne out of thyne owne springes. Let thy wile flowe out abroad, that there maie be riuers of waters in the stretes, but let them be onely thyne owne, and not straigers with the. Let thy well be blessed, and be glad with the wile of thy youth. Louyng is & kinde, and frendly is the roo: let her brestes alwaie satisfie the, and holde the euer content with her lone. O my sonne, why wilt thou haue pleasure in an harlot, and embrace & bosome of another woman? For euery mannes waies are ope in the sight of & Loyde, and he pondereth all their goynges. The wickednes of the vngodly shall catche hymself, and with & sharnes of his owne synne shall he be trapped. He shall die without

Job. 37. 11.
1. 37. 11. 11.

amendement, and for his greafe foolishnes he shall goo astray.

The vi Chapter.

The flourisheth and flourisheth in riches and sheweth to the world. The flourisheth in riches. A country ought to be correctly managed.



P soonne * if thou bee suerty for thy neighbour, and hast fastened thine hand for another manne, thou art bounde with thyne owne woordes, and take with thyne owne speche. Therfore my soonne dooe this, and thou shalt be discharged: Wile thou come into thy neighbours daunger, go thy waies then lone, humble thy self, & wile thyne frendes treat thyne creditore let not thyne eyes slepe, nor thyne eie liddes slombze. Hauke thy self as a dowe fro the hande of the hunter, and as a bird from the hand of the fowler. Soo to the rimmet (thou flouggard) con sidze her waies, & learne to bee wise. Wile hath no guyde, nor ouerscar, nor ruler: yet in the sonner she proudereth her meate, and gathereth her fode together in the beuelt. * How long wilt thou slepe thou flouggardman? Wile wilt thou arise out of thy slepe. Psa. slepe on still a litle, & bze a litle, folde thyne bades together yet a litle that thou maist slepe: so shall pouerty come vnto the as one that traualleth by the waie and needeth like a weaponed manne. * (Wile thou be not flouggard, thy hart shall come as a springing well, and pouerty shall flee from the).

And vngodly persone, a wicked man goeth with a frowarde mouth, he winketh with his eyes, he cokeneth with his feet, he poynteth with his fingers, he is euer imaginynge mischief and frowardnesse in his heart, and canseth discorde. Therfore shall his destruction come hastily vpon hym, sobrenlye shall he be all to broken, & not bee healed. * These sixe thynges dooeth the Loyde hate, & the seuenth he vterly abhoereth: A proude loke, a lying tong, handes that shed innocent bloodde, an heart that goeth aboute with wicked imaginacions, * teie & bee swift in runnyng to dooe mischief, a false witness & bysyngeth up lies, and such as soweth discorde among brethren.

O my soonne, kepe thy fathers commandement & forsake not & lawe of thy mother. Put them vntogether in thyne heart, & binde them about thy necke. That they maie lede the when thou goest, & preserve the when thou art a slepe, & that wile thou awakest, thou maist talke of them. * For & commandement is a lantern, and & lawe a light: Psa. chascenyng & nureture is the waie of life, & they maie kepe the from the cruell woman, and from the flatterynge tongue of the harlot, that thou lust not after her bewty in thyne hearte, & lest thou be taken with her faire lokes. An harlot will make a man to begge his byede, & a woman will hunte for & precious life. Wile a man take fire in his bosome, & his clothes not bee brennt?

Can one go vpon hote cooles, and his feet not bee hurt? Euen so, whosoever goeth into his neighbours wife & toucheth her, can not be vngiltye. * Wene dooe vterly dispise a thet that

that beareth, to satisfie his soule when he is in
grief: but if he maie begotten, he restoreth again
leuen tyms as muche, as he maketh recom-
pence to all the good of his house. But whoso
mitteth aduoutry with a woman, he is a foole,
and byngeth his life to destruction. He getteth
himself also shame and dishonour, such as shal
neuer bee put out. For the gelously and wra-
the of the manne will not bee intreated: no, though
thou wouldest offer hym grate gites to make
amendes, he will not receiue them.

Eccl. vii. Chapter.

God ought to be feared and honoured. His commaund-
mentes ought to be kept: mannes appetites and desir-
es ought to be humbled.

I P soone kepe my wordes: and late
up my commaundementes by the.
Kepe my commaundementes & my
lawe, euen as the apple of thyne eye
& thou shalt liue. Wynde them vp
on thy syngers, and write them in the table of
thyne heart. Daie vnto wisdome thou art my
sister: and call vnderstandyng thy kinswoman
that she maie kepe the from the harlot which
getteth swete wordes.

I For out of the window of my house I looked
thow the lannes, and behelde the symple peo-
ple: and among other symple folkes: I spied one
younge foole, goynge ouer the stretes, by the
corner in the waie toward the harlottes house
in the twyllight of the euenyng, when it began
now to bee night and darke. And beholde, there
met hym a womaⁿ with open tokens of an har-
lot, onely her heart was hidde. She was full of
loude wordes, and rebye to ballaie: whose fete
could not abide in y^e house, now is she without,
now in the stretes, and laiter she bayeth in euery
corner, she caught the young man, kissed hym &
was not ashamed sayng: I had a vow of peace
offerings to pale, & this daie I perfume it.

C Therefore came I forth to mete the, that I
might see thy face, and so haue I founde the. I
haue deckt my bed wth couerynges & clothes of
Egypt. My bed haue I made to smell of Myrr
Aloes, & Cinam^b. Come let vs lie together, and
take our pleasure till it bee daie light: & we wil
enioye the pleasures of loue. For the good man
is not at home, he is gone farre of. He hath ta-
ken the bagge of monie with hym: and will re-
turne at the appointed solempne feaste. Thus
with many swete wordes she ouercame hym, &
with her flatterynge lippes she entised hym so-
deinly to folow her: as it were an ore led to the
slaughter, and like as it were a foole & laugheth
when he goeth to the stocks to bee punished so
long till he had wounded his liuer wth her darke
like as if a birde fasted to the snare, not know-
yng that the perill of his life lieth there vpon.

Hearke me now therefore, O my children, and
marke the wordes of my mouth. Let not thine
heart wandre in her waies, and bee not thou de-
ceiued in her pathes. For many one hath she
wounded, and cast downe: yea, many a strong
maie hath been slain by the meanes of her. Her
houses are the waie vnto hell: and byng in the
downe into the chambers of death.

Eccl. viii. Chapter.

The power of the righteous God.



Do not not wisdome crye death
not vnderstandyng put forth the
voice: Standeth she not in y^e high
places in the stretes & waies: dooth
she not crye before the whole ciue &
in the gates where menne goe out and in: It is
yon, O ye menne (saith she) whom I call. Vn-
to (the children of men) dooe I lift vp my voice
Take hede vnto knowlage O ye ignorant: be
ye wise in heart O ye fooles. Seue eare, for I
will speake of greates matters, and open my lip-
pes to tell thynges y^e bee righte. For my throte
shal be talkyng of y^e trouth, & my lippes abhorre
vngodlynes. All the wordes of my mouth are
righteous there is no frowardenes no falshed
therein.

They are all plain to suche as will vnderstand
and right to them y^e finde knowlage. Receiue
my doctryne, and not siluer: and my knowlage
more then fyne golde. For wisdome is more
worth then p^{re}ciouse stones: yea, all thynges y^e
thou canst desire, maie not bee compared vnto
it. I wisdome haue my dwellyng with know-
lage, and prudent counsaill is myne owne. The
fear of the Lord abhorreth wickednes, pride,
disdaine, and the euill waie: and a mouth that
speaketh wicked thynges, I utterly abhorre. I
can geue counsaill, & I confesse thynges: I haue
vnderstandyng, I haue strenght. Thow owne
me, counsaillers make iust lawes. Thow owne me, dooe princes bare rule
and all iudges of the earthe execute iudgement.

I am louyng vnto those that loue me: & they
that seke me early shal finde me. Richesse and
honoure are with me: yea, excellens goodes and
righteousnes. My fruite is better then gold and
p^{re}ciouse stone, and myne encrease more worth
then fine siluer. I will guyde the in the waie of
righteousnes, and in the strete of iudgement.
That I may sende prosperite to those that loue
me, and to encrease their treasure.

The Lord hym selfe had me in possession in
the beginning of his waies, or euer he beganne
his woorkes afore tyme. I haue hene ordai-
ned from eternall tyme, and from the beginning
or euer the erth was made. When I was bozne
there were nether depthes noz springes of wa-
ter. Before the foundations of the mountaines
were layed: yea, before all bylles was I bozne.
The erth and all that is vpon the erth was not
yet made, no, not the ground it selfe. For when
he made the heauens, I was p^{re}sente, when he
set vp the depthes in ord^r, when he hanged the
cloudes about, when he fastened the springes of
the depe.

When he shut the sea within a certain bound
des, that the waters would not goe ouer their
markes that he commaunded.

When he laied the foundations of the earth
I was with him, ord^ring all thynges: deli-
ueryng dayly, and reioysyng al way before hym.

As for the round compasse of this worlde I
make it ioyfull: for my deylte is to be amonge
DD. II. the

The Proverbes.

the children of menne. Therefore darke vnto me
O ye children, blessed are they that hope my wordes.
O gene care vnto nourture, be wise, and refuse
it not. Blessed is the manne that heareth me: wat-
ching daily at my gates, & giving attendaunce
at the postes of my doores. For who so findeth
me, findeth life: and shall obtaine fauour of the
Lorde. But who so offendeth against me, but-
tereth his owne soule. And they that hate me are
the louers of death.

The ix. Chapter.

*In this chapter all men are to be warned by the
prophet of an hope.*

Wisdom hath buylded her self an
house, and betwene our seuen pillars
she hath killed her vitayles, poured
out her wyne, and prepared her ta-
ble. She hath sente forth her mai-
dens to crye vpon the highest place of the citee.

Who so is ignorant, let hym come heere. And
to the vnderstandyng she saith: O come on your waie,
cate my bryde, and dyncke my wyne whiche I
haue poured out for you. For I haue ignorauce,
and ye shall liue: and I that ye goo in the waie
of vnderstandyng.

Who so reproveth a scoynfull persone, get-
teth hymself dishonour: and he that rebuketh
the vngodly stainerh hymself. Reproue not a
scoyner, lest he owe the cruell will: but rebuke a
wise manne, and he will loue y. Gene a discrete
manne but an occasid and he will bee the wiser:
teache a righteous manne, and he will encrease
in knowlage.

The feare of the Lorde is the begynnyng of
wisdom, and the knowlage of holy thynges,
is vnderstandyng. For thowowe me thy daies
shalbe prolonged, & the peres of thy lyfe shalbe
many. If thou be wyse thy wysdome shal do
thy selfe good: but if thou thinkest scoyne thee-
of, it shalbe thyne owne harme. A fooly wretch
lesse woman full of woordes, and suche a one as
hath no knowlage, lyteth at the doore of her
house, & in the hye places of the citee, to cal such
as go by, and that walke stryght in theyr way-
es. Who so is ignorant (saith she) let hym come
hither, & to the vnderstandyng she saith: stolen waters
are swete: & the bread that is pyncely eatte, hath
a good taste. And he doeth not consyde, & they
are but deade whiche be there, and that her ge-
stes are in the depe of hell.

*For he that wyll be lapped vnto her, shal go downe to hell, but
he that awaryeth from her, shal be saued.*

The x. Chapter.

*In this chapter all that folowe vnto the chyrche, the best
man exhorteth by dyuers sentences, whiche he calleth parables,
so folowe vnto the chyrche, & lyfe wyse. And sheweth also what profit
cometh of wysdome, & what hynderaunce procedeth of foolyshe.*

The Proverbes of Salomon.

Wyse sonne maketh a glad father:
but an vnderstandyng sonne is an heu-
nelle vnto his mother. Treasures
that are tochedlye gotten, profyte
nothyng: but righteousnesse deli-
uereth from death. The Lorde wyll not let
the soule of the righteous suffer hunger, but he
taketh awaye the ryche of the vngodlye. A
ryche hande maketh pooze, but a quyet labou-

ryng hande maketh ryche.

*Who so is vnderstandyng, & lyf wyse, & the ryche hande maketh ryche, but
the ryche hande maketh ryche.*

Who so gardeth in somer, is wise: but
he that is sluggish in haruest, bringeth him self
to confusyon. Blessynges are vpon the head
of the righteous, and the mouth of the vngodlye
heryth myschefe in secrete. The memoypall
of the iust shal haue a good reposte: but the name
of the vngodly shal synke. A wyse man wyll
recyue warnyng, but a playnge foole shalbe
punished. He that leadeh an innocent lyfe,
walketh surely: but who so goth a wyong way,
shalbe knowen. He that winketh with his eye
wyll do some harme: but he that hath a fooly
mouth, shalbe eaten. The mouth of a ryghte-
ous man is a well of lyfe: but the mouth of the
vngodly heryth myschefe in secrete.

Euyl wyll styeth vpon the ryche: but loue coue-
reth the multiplyng of synnes. In the lypes of
hym that hath vnderstandyng a manne shal
synd wysdome, but the rod belongeth to the backe
of the foolyshe. Wyse men lape vpon knowlage,
but the mouth of the foolyshe is nye destruccyon.
The ryche mans goodes are his stronge holde,
but their owne pouertie seareth the pooze. The
righteous labourerh to do good, but the vngod-
ly vseth his encrease vnto synne. To take hede
vnto the chastenyng of nourture, is the waie
of lyfe but he that refuseth to be reformed, dis-
ceyueh hym selfe. Wyssemblyng lypes
hepe hatred secretly: and he that speaketh anpe-
sclandye, is a foole. Where muche bablyng
is, there must nedes be offence: and he that restray-
neth his lypes, is wyse. An innocent tonge is
a noble treasure: but the herte of the vngodlye
is nothyng wyse. The lypes of the ryghte-
ous fede a whole multiplyng, but foolyshe shal be
in theyr owne folye. The blessing of the Lorde
maketh ryche men: as for carefull trauayle it
doth nothyng therto. A foole doeth wychebly,
and maketh but a spoyle of it: but wysdome ru-
leth the man that hath vnderstandyng. The
thynges that the vngodlye are asfayde of, shal
come vpon them, but the ryghteous shal haue
theyr deliue. The vngodlye passeth when the
tempeste cometh: but the ryghteous remay-
neth sure for euer. As wyngre is to the teeth,
and as smoke is vnto the eyes, euil so is a slou-
gish person to them that sendeth hym forth.

The feare of the Lorde maketh a longe lyfe,
but the yeares of the vngodly shalbe shortned.
The patient abidyng of the ryghteous shal
be turned to gladnesse: but the hope of the v-
ngodly shal peryshe. The waie of the Lorde ge-
ueth courage vnto godly, but it is a feate for
wyched doers. The ryghteous shal neuer be
ouerthrowen, but the vngodly shal not remain
in the lande. The mouth of the iust wyll be
talkyng of wysdome, but the mouth of the froward
shal peryshe. The lypes of the ryghteous are
occupied in acceptable thynges: but the mouth
of the vngodlye taketh them to the woyle.

The xi. Chapter.

A false



* False balauce is an abhomin-
cid vnto þ Lord: but a true weight
pleaseth him. * Where wisedom is, there
is shame also and confusyon: but
where as is lowlinesse, there is wyl-
dome. The innocent dealing of the iust shall
leade them, but the wychednes of such as dys-
semble, shall be theiꝝ owne destruccion. * Richesse
helpe not in the daye of vengeance, but ryghte-
ousnesse deliuereth from death. The righteou-
nesse of the innocent omdreth his waye: but the
vngodly shall fall in his owne wychednesse.

The righteousnesse of the iust shall deliuer
the, but the wyched shall be taken in theiꝝ owne
vngodlynesse. * When an vngodly man dyeth,
his hope is gone: the confydence of rycheesse shall
peryshe. The ryghteous shall be deliuered out of
trouble, & the vngodly shall come in his steade.

Thowthe the mouth of the dissembler is his
neighbour destroyed: but thowthe knowlage
shall the iust be deliuered. * When it goth well
with the righteous, the cite is merry: and when
the vngodly peryshe, there is gladnesse. When
the iust are in wealth, the cite prospereth: but
when the vngodly haue the rule it decayeth. A
foole batingeth vp a sleaunder of his neighbour:
but a wyse man wyl kepe it secrete. * A dys-
sembling person wyl discouer many thynges
but he that is of a fapfull herte wyl kepe con-
faple. * Where no good counsaile is, there the
people decaye: but where as many are that can
geue counsaile, there is wealth. * He that is
mercifull for a sleaunger hurteth hym self, and he
that medleth not with suretyshyppe is sure. A
gracyous woman may teynerh honestye, as for
the wyched, they may teynerh rycheesse. * He that
is mercifull, doth hym self a benefyte: but who-
so hurteth his neyghboure, is a tryaunte. The
laboure of the vngodly prospereth not, but he þ
loweth ryghteousnesse, shall receiue a sure re-
warde. Lyke as ryghteousnesse byngeth lyfe:
euen so to cleue vnto euil byngeth death. The
Lord abhorreth them that be of a fained herte,
but he hath pleasure in them þ are of an vnde-
fyled conuersacion. The wyched amendeth not
for plage vpon plage: but the seide of the rygh-
teous shall be preferred. A fapze woman with-
out discrete maners is lyke a ryng of golde in a
stowpnes smoute. The desyre of the ryghteous is
acceptable: but the hope of the vngodly is in-
dignacyon. * Some manne geueth ouer his
goodes, and ist'e rycher: but the nycard (ba-
tyng ynough) wyl departe from nothinge, &
yet is euer in pouertye. * He that is lybterall in
geuyng, shall haue plenty: & he that watereth
shall be watered also hym selfe. * Who so hoou-
deth vp his cozne, shall be cursed among the peo-
ple: but blessing shall lyge vpon his heed that
geueth foode. He that laboureth for honestye,
fyndeth his desyre: but who so seketh after mys-
chefe, it shall happen vnto hym. He that tru-
deth in his rycheesse, shall haue a fall: but a rygh-
teous shall flooyde, as the grene leafe. Who so
maketh disquietnes in his owne house, he shall
haue wynde for his herpage, and the foole shall

be seruaunt to the wyse. The frute of the rygh-
teous is a tree of lyfe: and he that endeuoreth
hym selfe to winne mens soules, is wyse. * If þ
ryghteous be recompensed vpon earth, howe
muche moze then the vngodly and the synner?
The. xii. Chapter.



Who so longeth wysdome wyl be con-
tent to bee relesoued: but he þ ha-
teth to be relesoued is a foole. * A
good ma is acceptable vnto þ Lord
but the wyched ymagyneth wyl be
condempned. * A man can not endure in vngodly
nesse: but the roote of the ryghteous shall not be
moued. A houswifely woman is a crowne vnto
her husbande: but she that behaueth her selfe
vnhonestly, is a corrupcion in his bones. The
thoughtes of the righteous are ryghte: but the
ymagynacions of the vngodly are dysceptful.
The talkyng of the vngodly is how they may
lay wyfte for blood, but the mouth of the rygh-
teous wyl deliuer them. * God ouerturneth
the estate of the wyched, and they stande not: but
the house of the ryghteous shall stande sted-
fast. A man shall be commended for his wysdome,
but a foole shall be despyed. * A symple manne
whiche laboureth and wyketh, is better then
one that is gozgioug and lacheth byead. A rygh-
teous ma regardeth the lyfe of his cattel, but þ
vngodlye haue cruell hertes. * He that sylleth
his lande, shall haue plentyousnesse of byerd: but
he that foloweth ydelnesse, is a verpe foole.

(Who so hath pleasure in conuynce at the wyse, leaueþ dys-
myse in his owne dysmyse.)

The desyre of the vngodly huntereth after my-
schefe: but the roote of the ryghteous byngeth
fozth frute. The wyched falleth into the snare,
thowthe the malice of his owne mouth, but the
iust shall escape oute of all peryll. Euerie man
shall enioye good, accordyng to the frute of his
mouth, and after the wykes of his handes shall
he be rewarded. Looker what a foole taketh in
hande, he thynketh it well done: but he that is
wyse, wyl be counsayled. A foole vttereth dys-
wyth in all the haste: but a discrete man cou-
reth wronge. A iust man wyl tell the true the,
and shewe the thyng that is ryghte: but a false
wytnesse dyscepneth. A sleaunders person
pycketh lyke a sword, but a wyse mans tonge
is wholesome. A true mouthe is euer constan-
t: but a dissembling tonge is soone chaunged.

They that ymagyn euil in their mynd, wyl
discrue: but the counsaillers of peace shall haue
ioye solowynge them. There shall no misfoz-
tune happ vnto the iust, but the vngodly shall
be fylled with mysery. * The Lord abhorreth
lying lyppes: but they þ labour for truth please
hym. He that hath vnderstandyng, doth hymde
wisdome: but an vndiscrete hert telleth out his
foolysnesse. A dysgent hande shall haue rule:
but the yde shall be vnder trybut. * Heuynesse
discepneth þ hert of ma: but a good woide ma-
keth it glad agayne. The ryghteous excelleth
his neyghboure: but the waye of the vngodlye
wyl dyscepneth theiꝝ selues. The dysceptfull
man shall not rolle, that he tooke in huntynge,

The Proverbes.

the children of menne. Therefore darke vnto me
O ye children, blessed are they that kepe my waies.
O geue care vnto nourture, be wise, and refuse
it not. Blessed is the manne that heareth me: war-
ching daily at my gates, & geuing attendaunce
at the postes of my doores. For who so findeth
me, findeth life: and shall obtaine fauour of the
Lorde. But who so offendeth against me, hur-
teth his owne soule. And they that hate me are
the louers of death.

¶ The ix. Chapter.

*In this chapter all manner of counsel is ge-
uen to the young.*

A Pledome hath buylded her self an
house, and betweene ouer seuen pillars
she hath builded her vitallies, poured
out her wyne, and prepared her ta-
ble. She hath sente forth her mai-
dens to crye vpon the highest place of the citee.

Who so is ignorant, let hym come heere. And
to the vnwise she saith: O come on your waie,
eate my breade, and drynke my wyne whiche I
haue poured out for you. For I haue ignorance,
and ye shall liue: and is that ye goo in the waie
of vnderstandyng.

Who so reprimeth a scoynfull persone, get-
teth hymself dishonoure: and he that rebuketh
the vngodly stainerh hymself. Reproue not a
scozner, lest he owe the euill will: but rebuke a
wise manne, and he will loue y. Geue a discrete
manne but an occasiō and he will bee the wiser:
teache a righteous manne, and he will encrease
in knowlage.

*Job. xxxviii.
psal. cxlii.
ecclesi. i. 2.
ecclesi. ii. 2.*

The feare of the Lorde is the begynnyng of
wisdomme, and the knowlage of holy thynges,
is vnderstandyng. For thouzow me thy daies
shalbe prolonged, & the yeres of thy lyfe shalbe
many. If thou be wise thy wysdome shall do
thy selfe good: but if thou thinkest scoyne thee-
of, it shalbe thyne owne harme. A foolysprete
lesse woman full of wordes, and suche a one as
hath no knowlage, syteth at the dooze of her
house, & in the hye places of the citee, to cal such
as go by, and that walke stryght in theyr way-
es. Who so is ignorant, saith she, let hym come
hither, & to the vnwise she saith: stolen waters
are swete: & the bread that is pyncely eat, hath
a good taste. And he doeth not consyde, & they
are but deade whiche be there, and that her ge-
stes are in the depe of hell.

*For he that will be taught vnto her, shall go helow to hell, but
he that aspyeth from her, shall see foules.*

¶ The x. Chapter.

*In this chapter all that folow vnto the thynges, the wise
man expoundeth by diuers sentences, whiche he calleth parables,
to shewe vnto us, & lyf vnto us. And the xij. of this chapter
is of the wyse man, & how he sheweth vnto us the pynfull
end of the scoyners.*

¶ The Proverbes of Salomon.

*psal. cxlii.
ecclesi. i. 2.
ecclesi. ii. 2.*

*psal. cxlii.
ecclesi. i. 2.
ecclesi. ii. 2.*

*psal. cxlii.
ecclesi. i. 2.
ecclesi. ii. 2.*

Wysdomme maketh a glad father:
but an vndiscrete sonne is an heu-
nell vnto his mother. Treasures
that are wickedly gotten, prouoke
nothyng: but righteousnesse deli-
uereth from deathe. The Lorde will not let
the soule of the righteous suffer hunger, but he
taketh awaye the ryche of the vngodly. A
pyle hande maketh pooze, but a quicke labou-

ryng hande maketh ryche.

*For the vngodly man, which the Lorde hath cursyd, shall
be as the chaffe of the hynde, which the Lorde hath cursyd.*

Who so gathereth in summer, is wise: but
he that is sluggish in haruest, bringeth him self
to confusyon. Blessynges are vpon the head of
the righteous, and the mouth of the vngodly
hersch myschefe in secretes. The memoypall
of the iust shal haue a good report: but the name
of the vngodly shal synke. A wise man will
receyue warnyng, but a playnge foole shalbe
punyschyd. He that leadeh an innocente lyfe,
walketh surety: but who so goeth a wong way:
shalbe knowen. He that winketh with his eye
will do some harme: but he that hath a foolys
mouth, shalbe eaten. The mouth of a righte-
ous man is a well of lyfe: but the mouth of the
vngodly hersch myschefe in secretes.

Cupill will synne by synne: but loue coue-
reth the multitude of synnes. In the lypyes of
hym that hath vnderstandyng a manne shall
synd wysdomme, but the rod belongeth to the backe
of the foolyshe. Wylle men lape vpon knowlage,
but the mouth of the foolyshe is nye destruccyon.
The ryche mans goodes are his stronge holde,
but theyr owne pouertie feareth the pooze. The
righteous laboureth to do good, but the vngod-
ly vseth his encrease vnto synne. To take heed
vnto the chastenyng of nourture, is the waie
of lyfe: but he that refuseth to be reformed, dis-
ceyueh hym selfe. Wylle byngge lypyes
kepe hatred secretly: and he that speaketh anpe-
sclandye, is a foole. Where muche babylngge
is, there must nedes be offence: and he that restray-
neth his lypyes, is wise. An innocent tonge is
a noble treasoure: but the herte of the vngodly
is nothyng woerde. The lypyes of the righte-
ous fede a whole multytud, but foolys shall dye
in theyr owne folye. The blessing of the Lorde
maketh ryche men: as for carefull traunple it
doth nothyng therto. A foole doeth wyckedly,
and maketh but a spoyle of it: but wysdome ru-
leth the man that hath vnderstandyng. The
thynges that the vngodly are asfayde of, shall
come vpon them, but the righteous shall haue
theyr deliue. The vngodly passeth when the
tempeste commeth: but the righteous remain-
eth sure for euer. As wynege is to the teeth,
and as smoke is vnto the eyes, such so is a slou-
gish person to them that sendeth hym forth.

The feare of the Lorde maketh a longe lyfe,
but the yeares of the vngodly shalbe shortned.

The patient abydinge of the righteous shal
be turned to gladnesse: but the hope of the vn-
godly shal perishe. The waie of the Lorde ge-
ueth courage vnto godly, but it is a feare for
wycked doers. The righteous shal neuer be
ouerthrowen, but the vngodly shal not remain
in the lande. The mouth of the iuste will be
talking of wysdomme, but the strong of the feoward
shall perishe. The lypyes of the righteous are
occupied in acceptable thynges: but the mouth
of the vngodly taketh them to the woyle.

¶ The xi. Chapter.

A false



* False balancer is an abhominacion vnto y Lord: but a true weight pleasech him. Where pride is, there is shame also and confusyon: but where as is lowliness, there is wysdome. The innocente dealinge of the iuste shall leade them, but the wychednes of such as dyssemble, shalbe theyr owne destruccio. Richesse helpe not in the dape of vengeaunce, but ryghteousnesse deliuereth from death. The righteousnesse of the innocente ozdeth his waye: but the vngodly shall fall in his owne wychednesse.

The ryghteousnesse of the iuste shall deliuereth, but the wyched shalbe taken in theyr owne vngodlynesse. * When an vngodly man dyeth, his hope is gone: the confydence of rycheesse shal perishe. The ryghteous shalbe deliuered out of trouble, & the vngodly shal come in his steade.

Thozowe the mouth of the dissembler is his neyghbour destroyed: but thozowe knowlage shall the iust be deliuered. * When it goeth well with the righteous, the cite is merry: and when the vngodly perishe, there is gladnesse. When the iuste are in wealth, the cite prospereth: but when the vngodly haue the rule it decayeth. A foole bringeth vp a sciaunder of his neyghbour: but a wyse man wyll kepe it secrete. * A dyssembling person wyll discouer many thynges: but he that is of a saythfull herte wyll kepe counsaile. * Where no good counsaile is, there the people decaye: but where as many are that can geue counsaile, there is wealth.

* He that is thierre for a straunger hurteth hym self, and he that medleth not with surety shal be sure. A gracious woman mayteyneth honestye, as for the wyched, they maytayne rycheesse. * He that is merciful, doeth hym self a benefyte: but who so hurteth his neyghboure, is a tryaunte. The labour of the vngodly prospereth not, but he yfoweth ryghteousnesse, shall receiue a sure rewarde. Lyke as ryghteousnesse byngeth lyfe: euen so to cleue vnto euil byngeth death. The Lord abhorreth them that be of a fained herte, but he hath pleasure in them yf are of an vnde-fyled conuersacion. The wyched amendereth not for plage vpon plage: but the seide of the ryghteous shalbe plesured. A saye woman with out dyscrete maners is lyke a ryng of golde in a swynes snoute. The desyre of the ryghteous is acceptable: but the hope of the vngodly is indignacion. * Some manne geueth out his goodes, and is the ryche: but the nygard (saying ynough) wyll departe from nothinge, yf yet is euer in pouertry. * He that is lyberall in geuyng, shal haue plenty: & he that watereth shal be watered also hym self. * Who so hood-deth vp his cozne, shalbe cursed among the people: but blessing shal lyght vpon his deed that geueth fode. He that laboureth for honestye, findeth his desyre: but who so seeketh after myschance, it shal happen vnto hym. He that trusteth in his rycheesse, shal haue a fall: but yf righteous shal flopye, as the grene leafe. Who so maketh disquietnes in his owne house, he shal haue wynde for his heretage, and the foole shal

be seruante to the wyse. The frute of the righteous is a tree of lyfe: and he that endoureth hym self to winne mens soules, is wyse. * Yf ryghteous be recompensed vpon earth, howe muche moze then the vngodly and the synner.

¶ The. xii. Chapter.



Who so loneth wysdome wyll be content to bee reformed: but he yf ha- teeth to be reformed is a foole. * A good ma is acceptable vnto y Lord: but the wyched ymaginer wyll be condempned. A man can not endure in vngodly- nesse: but the roote of the ryghteous shal not be moued. A houldiue woman is a crowne vnto her husbande: but she that beaureth her selfe vnbonesly, is a corrupcion in his bones. The thoughtes of the righteous are ryght: but the ymaginacions of the vngodly are dyscrepful. The talkyng of the vngodly is how they may lay wayte for blood, but the mouth of the righteous wyll deliuer them. * God ouerturneth the estate of the wyched, and they stande not: but the house of the ryghteous shal stande sted faste. A man shalbe commended for his wysdome, but a foole shalbe despyred. * A symple manne whiche laboureth and worketh, is better then one that is gorgeous and lacketh bread. A righteous ma regardeth the lyfe of his cattel, but yf vngodlye haue cruell hertes. * He that tylecth his lande, shal haue plenty ofnesse of byerde: but he that foloweth ydelnesse, is a verie foole.

* Who so hath pleasure in contempnyng the wyse, leauech dyscomfyt in his owne dwellinge.

The desyre of the vngodly hunteth after myschance: but the roote of the ryghteous byngeth forth frute. The wyched falleth into the snare, thozowe the malice of his owne mouth, but the iust shal escape oute of all peryll. Euerie man shal enioye good, accordyng to the frute of his mouth, and after the workes of his handes shal he be rewarded. Look what a foole taketh in hande, he thynketh it well done: but he that is wyse, wyll be counsailed. A foole uttereth bys wyath in all the haste: but a dyscrete man couereth wronge. A iuste man wyll tell the truthe, and shewe the thyng that is ryght: but a false wytnesse dysceyneth. A sciaunderous person payketh lyke a sword, but a wyse mans tonge is wholsome. A true mouthe is euer constant: but a dissembling tonge is soone chaunged.

They that ymagyn euil in their mynde, wyll dyscriue: but the counsaillers of peace shal haue ioye folowyng them. There shal no misfortune happ vnto the iust, but the vngodly shal be tyled with mysery. * The Lord abhorreth lying lypes: but they yf labour for truth please hym. He that hath vnderstandyng, doeth hyde wysdome: but an vndiscrete hert telleth out his foolysnesse. A diligent hande shal brare rule: but the ydle shalbe vnder trybut. * Heuynesse discouageth yf hert of ma: but a good woide maketh it glad agayne. The ryghteous excelleth his neyghboure: but the waye of the vngodlye wyll dysceyue them selues. The dyscrepfull man shal not roste, that he tooke in huntynge,

The Proverbes.

1 Tim. vi. 8. but the rycheſſe of the ſuſt man is of great va-
lue. In the waye of righteouſneſſe there is life
and in the ſame waye there is no death.

The. xiii. Chapter.



A Wiſe ſonne wyl berken to his fa-
thers warnyng, but he is ſcoone-
full, wyl not heare when he is re-
proued. A good manne ſhal enioye
the frute of his mouthe, but he that
ha. be a frowarde mouthe, ſhal be ſpoyled. He
that heareth hys mouthe heareth hys life: but
who ſo openeth hys lippes to euell, deſtroyeth
hym ſelfe. The ſlogarde wold ſayne haue, and
can not gette his deſyre: but the ſoule of the li-
lygente ſhal haue plenty. A ryghteous man
abhorreth lyes: but the vngodly ſwameth betwix
other and hym ſelfe. Ryghteouſneſſe heareth the
innocente in the waye: but vngodlyneſſe doeth
ouerthrowe the ſpyner. * Some men are ryche
though they haue nothing: agayne ſome men
are poore, hauyng greate riches. With good-
des euery man helpeth his life, and ſ poore
wyl not be reſproued. The lychte of the ryghe-
teous maketh ioyfull, but the candle of the vn-
godly ſhal be put out. Among the proude there
is euill ſpyke: but among thoſe that do all thin-
gs with aduylment, there is wiſdome.

Claynelle gotten goodes are ſoone ſpente:
but they that bee gathered together wyl the
hande, ſhal increaſe. Long taryng for a thing
that is deſerred, greueth the heart, but when the
deſyre cometh, it is a tree of life.

Who ſo deſpyſeth any thinge ſhal be hurte
for the ſame: but he that feareth the commaun-
dement, ſhal haue the rewarde.

Job. xxi. 25. A diſcreet ſonne ſhall haue no good, but a diſcrete ſeruant
ſhall do ſull well, and his waye ſhall proſper.

C The lawe is a well of life vnto the wiſe, ſ
it may kepe hym from the ſnars of death.
Good vnderſtanding geueth fauour, but hard
is the waye of the deſpyſers. A wiſe manne
doeth all thinges with diſcrecyon: but a fool
wyl deſtroye hys ſoules. An vngodly meſſen-
ger falleth into miſchefe: but a faythful ambaf-
ſadoure is wholiſome. He that ſpyketh ſcoone
to be reſourced, cometh to pouertie and ſhame
but who ſo reſteth in correccyon, ſhall come to
honoure. When a deſyre is broughte to paſſe,
it deſtroyeth the ſoule: but fooler counte it abho-
minacyon to departe from euell. He that goeth
in the company of wiſe men, ſhal be wiſe: but
whoſo is a companion of fooler, ſhal be hurte.

Job. xxi. 25. Wiſe ſonne ſoloweth vpon ſpyners, but the
ryghteous ſhall haue a good rewarde. He that
is vertuous, leaueſt an heritage vnto his chil-
dren chyldren: * the rycheſſe of the ſpyner is
layde vp for the iuſte. There is plentyfulneſſe
of foode in ſeldes of the poore but the ſeld not
well o. dzed, is withoute frute. * He that ſpa-
reth the rod hateth his ſonne: but whoſo longeth
him chaſteth him by ſtyckes. * The righteous
eateſt, and is ſatysfied: but the belly of the vn-
godlye hath neuer ynough.

The. xiiii. Chapter.



W iſe women vpholde theyr houſe: but
a foolyſhe wyfe plucketh it doſtne.
He that walketh in the ryghte path
of the Lozde, ſereth him: but he that
turneth hym ſelfe from hys wayes, deſpyſeth
hym. In the mouthe of the foolyſhe is the rodde
of pryde: but the lippes of the wiſe wyl pre-
ſerue them. Where no oxen are, there the cryb
is emptye: but where the oxen laboure, there is
muche frute. A faythfull wyneſſe wyl not
deſemble, but a falſe reſoarde wyl make a lye.
A ſcoonefull bodie ſereth wiſdome, and ſyn-
dereth it not: but knowledge is eaſy to come by
vnto hym that wyl vnderſtande.

He that thou medle not with a fool in who
thou precepteſt to be no knowledge. The wiſe-
dome of hym that hath vnderſtandynge, is to
take heed vnto his waye: but the foolyſheſſe
of the vniſe deſerueſt. Fooler make but a
ſpoote of ſpyne, but there is a fauourable lone
amonge the ryghteous. The deſte ſeleth hys
owne lynes by tternelle, neyther ſhal the ſtraun-
ger be partaker of his iore. The houſe of the
vngodly ſhal be ouerthrowen: but the taberna-
cle of the ryghteous ſhall ſtoode. * There is a
waye whiche ſome men thynke to be right: but
the ende thereof leadeth vnto death. The deſte is
ſozowful euen in laughter, & the ende of myſth
is heynneſſe. A backſlidyng deſte ſhal be ſpilled
with his owne wayes, but a good manne ſhal
lyue of his frutes. An ignozaunte bodie bele-
ueth all thinges: but who ſo hath vnderſtan-
ding lokeſt well to his goynges.

Job. xxi. 25. A diſcreet ſonne ſhall haue no good, but a diſcrete ſeruant
ſhall do well, and his waye ſhall proſper.

A wiſe man feareth, & departeth from euell
but a ſurpous fooler goeth on preſumptuouſlye

An vnpatient man dealeth fooliſhly: but he
that is well aduylſed, is hated of the fooler. The
ignozaunt haue fooliſhneſſe in poſſeſſyon but
wiſe are crowned with knowledge. The euell
ſhal bowe them ſelues befoze the good: and the
vngodly ſhal wapte at the dozes of the righte-
ous: The poore is hated out of his owne neigh-
bours, but the ryche hath many frendes. Who
ſo deſpyſeth hys neyghboure doeth amyle, but
* bleſſed is he that hath pytie of the poore.

Job. xxi. 25. He that putteth his truſt in the Lozde ſhall be merciful.

Withoute doubte they erre that ymagyne
wycheſneſſe, but they that muſt vpon good
thinges, vnto ſuche ſhall happen merce and
faythfulneſſe. In euery labour there is ſome
proſpitye. But onelye wayne woozden, bynne
for the penneye. Rycheſſe are as a crowne vnto
the wiſe, but the ignozaunce of fooler is ve-
ry foolyſheſſe. A faythfull wyneſſe deſpy-
nereth ſoules, but a diſcreet wyneſſe byn-
nereth for the lyes. The feare of the Lozde is a
ſtrong hold, & his chyldren are vnder a ſure de-
ſence. The feare of the Lozde is a well of life, to a
wyſe ſonnes of death. The increaſe & proſpe-
ritye of the comens is the kynges honour, but ſ
decaye of the people, is the confuſyon of the
wyne. He that is patient, hath muche vnder-
ſtandynge, but he that is ſoone diſpleaſed,
proue-

promoueth foolysnesse. A merry hert is the lyfe of the body: but rancoure consumeth away the bones. * He that doth a poore man wrong blasphemer is his maker: but whoso hath pittie of a poore doeth honoure vnto God. The vngodly is cast awaye for his iniquitie, but the ryghteous hath a good hope euen in deathe. Wylsome reffecth in a hert of hym that hath vnderstandynge, and it shalbe knowne amonge them that are vnlearned. * Ryghteousnesse letteth by the people, but the sacrifice of a heathen is synfull. A discrete seruaunte is a pleasure vnto the hyng: but one that is not honest prouoketh hym vnto wrath.

Eccl. xv. Chapter.

A sweet answer putteth downe displeasure: but froward wordes prouoke vnto anger. The tung of such as be wise, vnder knowlage a right as for a foolyshe mouth it vableth oute not byrde but foolysheenesse. The eyes of the Loide looke on every place, beholding both the good and bad. A wholsom tonge is a tree of lyfe: but he that abuseth it, hath a broken mind. A foole despiseth his fathers correccion, but he that taketh hede wher he is repproued, shall haue the more vnderstandynge.

(Where righteousnesse is planted, there is very great pleasure: but the imaginations of the vngodly shall be rooted oute.)

The house of a ryghteous is full of riches: but the increase of a vngodly are nye destruccid. A wise mouth powyeth out knowlage, but a hert of a foolyshe doth not so. * The Loide abhorreth the sacrifice of a vngodly, but a praise of a ryghteous is acceptable vnto hym. The way of the vngodly is an abhominacion vnto a Loide: but whoso foloweth righteously, hym he loueth.

He that forsaketh the right way, shalbe soze punished: & whoso hateth correccion shall dye.

The hell wher payne is knowen vnto a Loide howe muche more then the hertes of men. * A scornfull body loueth not one that rebuketh him: neither wyll he come vnto the wyse. * A merie hert maketh a cheerefull countenance: but an heuy hert compelleth a man to sygde.

The hert of hym that hath vnderstanding doth seke after knowlage: but a mouth of foolles is fed wpyth foolysheenesse. All a dayes of the poore are myserable: but a quiet hert is a continual feast. * Better is a lytle with feare of the Loide, then greate treasure with ioye.

Better is a melle of pottage w loue, then a fat oxe with euell wyl. * An angry man styreth up byrfe, but he that is pacient styllteth discorde.

The way of a stoutheull man is as it were hedged with thornes: but the strete of a ryghteous is well clenched. * A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother.

A foole reioyseth in foolyshe thynges, but a wise man loketh wel vnto his owne goynges. Unadvised thoughtes shall come to naught: but where as men are that can geue good counsaile, there is stedfastnesse. A ioyfull thyng is to a man, when his counsaile is folowed: and very pleasaunt is a word spoken in due season.

The waye of life leadeth vnto heauen & a man shalbe be ware of hell deneth. The Loide wyll breake downe the house of a proude, but he shal make faste the borders of the wyddome. The Loide abhorreth the ymaginacions of the wycked, but pure wordes of innocency ar pleasaunt vnto hi. The couetous ma rotte by his owne house, but whoso hateth rewardes shall lyue.

(The more mercy and feyth are synnes pouerth, and the more the grace of the Loide both mercy and feyth shall be.)

The hert of a ryghteous studieth his answer afore, but a wycked mannes mouth sheweth out myschete. The Loide is farre from a vngodly, But he heareth the prayer of a ryghteous. Like as the clearnesse of the eyes reioyseth the hert so doeth a good name feche the bones. The care that darkeneth to the reformacion of lyfe, shal dwell amonge the wyse. He that refuseth to be reformed, despyseth his owne soule: but he that submitteyth hym selfe to correccion is wyse. The feare of the Loide is a ryght science of wisdom: and lowlynesse goeth before honoure.

Eccl. xvi. Chapter.

An maye wel purpose a thing in a hert, but the answer of a tonge cometh of the Loide. * A man thinketh all his wayes to be cleane, but it is the Loide that purgeth the myndes. * Compt the

workes vnto the Loide, and loke what a deuyse it shall prosper. The Loide doth all thynges for his owne sake: yea, and when he kepeth the vngodly for the daye of wrath. The Loide abhorreth all such as be of a proude hert, his hande is against theyr hande, and they shal not escape as innocentes.

(The beginning of a good lyfe is to be ryghteousnesse: for that is more acceptable vnto God then to offer up sacrifices.)

With louyng mercy & saythfulnesse, synnes be forgiven, and whoso feareth a Loide eschuerth euill. When a mans wayes please a Loide he maketh his very enemies to be his frendes.

Better it is to haue a lytle thyng with ryghteousnesse, then greate rentes wrongfully gotten. * A man deuyseth a waye in his hert, but it is the Loide that doth byrde his goynges.

When the prophete is in the lypes of the hyng, his mouth shal not go wronge in iudgement. * A true measure & a true balace ar a Loides iudgement, he maketh all weyghtes. It is a great abhominacion, wher kinges ar wicked, for a kinges seate shalbe be holden by a ryghteousnesse.

Ryghteous lypes are pleasaunt vnto a hyng: and he that speaketh the trouth, shalbe beloued. The hynges dyspleasure is a messenger of death, but a wise man wil pacifie him. The cheerefull countenance of a hyng is life: and his louyng fauoure, is as a euening dewe. * To haue wisdom in possesid, is better then to haue gold: & to get vnderstandynge, is rather to be cholen then to haue syluer. The path of the ryghteous is to eschue euill, & whoso loketh well to his wayes kepeth his owne soule. Presumptuousnesse goeth before destruccyon, and after a proude shal make there foloweth a fall. Better it is to be of humble mynd with a lowly, then to deuyde the

The Proverbes.

Proim. 11. a. **C**oyle with the proude. He that handleth a matter wyfely, obtayneth good: * blessed is he that putteth his trust in the Lorde. **Who** so hath a wise vnderstanding, shalbe called to counsaile: and he that can speake saye shall haue more learninge. **Vnderstandinge** is a well of lyfe vnto hym that hath it: as for the chastyng of fooles, it is but foolyshe. **A** wyfe herte omdeth his mouthe wyfely, & amendeth the doctryne in his lippes. **Raye** wordes are an honer combe, a rectifyinge of the mynde, and health of bones. * **T**here is a way that men thinke to be ryght, but the ende therof leadeth vnto deathe. **A** troublous soule disquieteth herself, for her owne mouth hath brought her thereto. **I**n vngodly persone lyeth by euell, and in his lippes he is an hete burninge fyre. **A** froward body causeth strife: and he that is a blabber of his tonge, maketh deuysion amonge prynces. **A** wyched man begyleth his neyghbour, & leadeth hym into the waye that is not good. **The** vngodly that looketh backe with his eyes, ymagineth mischefe: and when he moueth his lippes, he wyll doo some hurme. **A**ge is a crowne of wyfdom, if it be soude in a way of ryghteousnesse. **A** patient man is better the one stronge: & he that can rule hym self is more worth then he that wylneth a city. **The** lottes are cast into the lappe, but omdyng the oflander shall in the Lorde.

The xvii. Chapter.

Eccl. 1. a. **B**etter is a drye morsel with quietnes then a house full of fat oylryng with strife. * **A** discrete seruante shal haue more rule then a sonnes: & haue no wylde. **A** shall haue lyke heritage with the bethren. * **L**ike as silver is tryed in the fyre, and golde in the soynace, euen so both the Lorde proue the hertes. **A** wyched bodie getteth audience to false lippes, & a froward person getteth care to a dyscreyfull tonge. **Who** so laugheth & poots to scoone, blasphemeth his maker: and he is glad of another mans hurte shall not be unpunished. **Chylidres** chylidren are a wyfdom vnto the elders: & the fathers are the honoure of the chylidren. **S**peache of an croptie becometh not a foole, muche lesse a lyeng mouth then belongeth a pryncer. **A** rewarde is a ptecyous stone vnto hym that hath it: but vnto whome soeuer it turneth, it maketh hym vnwyfe. **Who** so couereth another mans offence seeth lone: but he that disloseth the fault, setteth the pryncer agaynst hym self. **O**ne reprove onely doth more good to hym than hath vnderstanding, then a. C. stryppes vnto a foole. **A** sedicious person seeth myschefe, and therfore is a cruell messenger sente agaynst hym. **I**t were better they came agaynst a hebeare robbed of her whelpes, then agaynst a fole in his foolyshe. * **Who** so rewardeth euell for good, the plage shal not departe from his house. **The** beginning of stryfe is, as whel a man maketh an Issue for water: therfore of a meynge be, leaue of contencis. **The** Lord hateth as wel him that iustifyeth the vngodly, as hym that con-

dempneth the innocente. **What** helpeth it to geue a foole treasure in his hande, where as he hath no mynde to hye wyfdom.

Who so buyeth his house to hye, shal be destroyed: & he that buildeth to leaue, shal come into myschefe.

He is a frende that alway loueth: and in aduersyte a man shal knowe who is his brother.

* **Who** so promyseth by the hande, and is sure: & he for his neyghbour, he is a foole. **He** that belitteth in synne, loueth stryfe: & who so setteth his doze to hye, seeth after a fal. **Who** so hath a froward herte obtayneth no good: & he that hath an ouerthwart tongue, shal fall into myschefe.

He that getteth a foole, begetteth his sorowe, and the father of a foole can haue no lpe. * **A** meyn herte make a lusty age, but a sozowfull mynde dyspeth by the bones. **The** vngodly taketh gyftes out of a bosome, to wright the wayes of iudgement.

* **Who** soeuer wylneth in the face of hym that hath vnderstanding, but the eyes of fooles wander thowowe out all landes.

* **A**n vndiscrete sone is a grete vnto his father, and an heupnesse vnto his mother. **T**o punishe the innocente, and to smite the prynces that geue true iudgement are both euill. * **A** wise man vnderstandyng, that maketh muche of his spyte.

* **P**ea a very foole (whel he holdeth his tonge) is counted wyfe: and to haue vnderstanding whel he putteth his lippes.

The xviii. Chapter.

Hec accompanyeth hym self with allsted fast & wholesome doctryne, that hath a feruent desyre to it, & is sequestrate from company. **A** foole hath no deilyte in vnderstanding, but onely in those thynges wherein his herte reioysseth. **When** a vngodly cometh, then cometh also dysdayne, and with a dysonest person cometh shame & dishonoure.

The wordes of a wise mans mouthe are like depe waters, and a well of wyfdom is lyke a full strame. * **I**t is not good to regarde a pryncer of the vngodly, as to put backe the ryghteous in iudgement. **A** foolles lippes are curte bawling, and his mouth prouoketh vnto batayle. **A** foolles mouth is his owne destruction, and his lippes are a snare for his owne soule. **The** wordes of a flanderer are depe wordes, & go thowowe vnto a innermost partes of a body.

(For as collyer holoweth hym that is slouthfull: & the soules of such as are lyke in vngodlynesse shal hang.)

Who so is slouthful and slacke in his labour, is the brother of hym that is a wasse. **The** name of the Lorde is a stronge castell, the ryghteous lyeth vnto it, & is in sauegarde. **But** the ryche mans goodes are his stronge holde: pea, he taketh them for an hye wall rounde aboute hym.

After pye cometh destruction: & honoure after lowlynes. * **He** that geueth sentence in a matter before he heare it, is a foole: and worthy to be confounded. **A** good stomack dysueth away a mans displease: but when the spyte is veyed, who maye hyde it? **A** wyfe herte labourerth for knowlage, and a prudente eare seeth vnderstandinge. **A** liberaltye byngeth a man to honoure.

nour and woſhyppye, and ſetteth hym among
great men. The righteous declared his owne
cauſe by hym ſelfe, yf his neyghbour come, he
ſhall fynde hym. The loſte pacifyeth the vary-
aunce, and parteth the mighty a ſondze. A byz-
other though he be greued with offence, yet is he
moze woꝛth then a very ſtrong caſtel: and they
that holde together are lyke the barre of a pa-
lace. A mans hely ſhal be ſatiſfied with ſ frute
of his owne mowthe and with ſ increaſe of his
lyppes ſhall he be fylled. Wealth and lyfe are in
the inſtrumente of the tonge, and they ſ loue it
ſhall enioye the frute thereof. * Who ſo ſyn-
deth a good wyfe, ſyndeth a good thyng, & re-
ceyvethe a whollſome benefyte of the Loꝛde.

The poore maketh ſupplicacyon: and prayeth
mekely, but the riche geteth a rough anſwere.
A man that loneth his frendes wyll be com-
pable with them: and ſome frende ſpyketh la-
ter to a man then his brother.

The. xix. Chapter.

Better * is the poore that lyueth godlye:
then the blaſphemour that is but ſoule.
There no dyſcrepon is, there the ſoule
is enclined vnto the thyng that is not good,
and is ſwyfte on fote, & offendeth. Fooliſhnes
maketh a man to goo out of his waye, & then is
his hert vnpacient againſt the Loꝛde. Riches
maketh many frendes: but ſ poore is forſaken
of his neyghboure. * A falſe wytnesſe ſhall not
remane vnpunyſhed: and he that ſpeaketh ly-
es ſhall not eſcape. The multitude hangeth v-
pon greute men: and every man ſauoureth him
that getteth rewarde. As for the poore, he is
hated amonge all his bytchzen: yea, his owne
frendes withdꝛaw fro hym and yf he aſke them
the cauſe, they dyſdayne to anſwere hym. He ſ
is wyſe, loueth his owne ſoule & hepech vnder-
ſtandynge, that he maye proſper. A falſe wy-
neſſe ſhall not remayne vnpunyſhed: & he that
ſpeaketh lyes ſhall perſhe. Pleaſure becom-
meth not a ſoule, muche moze vnſeuely is it, a
bonde man to haue the rule of pynces. A wyſe
man can put of dyſpleaſure: & it is his honoure
to let ſome fautes paſſe

* The bynges dyſſauoure is lyke ſ roaring
of a Lyon, * but his frendſhypp is lyke the dewe
vpon the graſſe. * An vndiſcrete ſonne is ſ be-
uines of his father, * & a byawlyng wyfe is lyke
ſ top of an houſe, where thoꝛow it is euer dyſ-
pyng. Houſe and rychelle maye a man haue by
the heritage of his eldres: but * a diſcrete wo-
man is the gyfte of ſ Loꝛd. Slouthfulnes byn-
geth ſlepe, and a ſoule accuſtomed wyth craſte
ſhall ſuffre hunger. Who ſo hepech ſ commaun-
dement, hepech his owne ſoule: but he ſ regar-
deth not this waye, ſhall dye. He that hath py-
tie vpon the poore, lendeth vnto ſ Loꝛd: & loke
what he layeth out, it ſhal be payd hym agayne.
Chaiſen thy ſonne while there is hope: but let
not thy ſoule be moued to ſaye hym.

A man of great wiaich beareth a payne: and
though ſ once deliuer hym, thou muſt agayne

do as muche for hym. O geue eare vnto good
counſel, & be content to be reſozmed, that ſ may
eſt be wyſe in ſ latter dayes. * There are many
deuyces in a mans hert: neuertheleſſe, ſ counſel
of the Loꝛde ſhall ſtande. * It is a mans
woſhypp to do good: & better it is to be a poore
man the a diſſembler. The feare of ſ Loꝛd byn-
geth a man to lyfe: & he ſhal reſt ſ hole night in
plenteouſnes, without viſitacyon of any plage.
* A ſlouthful man ſtattereth his handes vnto his
doſome, as into the pot: & wyll not take payne
to put it to his mouth. * If ſ ſmyteſt a ſcoꝛne-
full perſone, the ignorant ſhall take better
dece: & yf thou reſpouſeſt one that hath vnder-
ſtandynge: he wyll be the wyſer. He that bur-
teth his father or ſtattereth out his mother, is a
ſhamefull and an vnwoꝛthy ſonne. Wy ſonne
heare no moze the doctrine that leadech the vn-
to errours from the woꝛdes of vnderſtandynge
A falſe wytnes laugheth iudgement to ſcoꝛne:
and the mouth of the vngodly rateth wyched-
nes. Punyſhmentes are ordeyned for the ſcoꝛne
full: and ſtreyper for ſooles backed.

The. xx. Chapter.

Put maketh a man to be ſcoꝛnefull
an * Trong dyne cauſeth a mā to
be vnquiet: whoſo deliyereth therein
ſhall neuer be wyſe. * The kyng
ought to be feared as ſ roaring of
a Lyon, who ſo prouoketh hym vnto anger of
ſendeth agaynſt his owne ſoule. It is a mans
honour to kepe hym ſelf from ſtreyper: but they ſ
haue pleaſure in byawling are ſooles euery one.
A ſlouthfull body wyll not go to plowe for cold
of the wynter: therfore ſhal he go a beggyng in
ſommer, & haue noſpyng. Wyſe counſell in the
bert of man is lyke a water in the depe of ſ erth
and a man that hath vnderſtandynge byngeth
it for the. Many there be that wolde be called
good doers: but wher ſhal one find a true faith-
full man. * Who ſo leadech a godly and an in-
nocent lyfe: is ryghtcouſſ, & happy ſhal his chil-
dren be whom he leureth by hynde hym. A kyng
that ſyteth in the chione of iudgement, & lokech
well about hym byureth a way all euil. * Who
can ſaye, my hert is cleane, I am innocent from
lynne: To vſe two maner of wrightes, or two
maner of meaſures, both theſe are abhomy-
nabie vnto the Loꝛde. A chyldre is knowen by his
conuerſacion, whether his woꝛkes be pure and
ryght. The eare to heare the eye to ſe: the Loꝛd
hath made them both. Delyte thou not in ſcape
leſt thou come vnto pouertye, but ope thyne ey-
es, that thou mayeſt haue byade ynough. It is
naught it is naught (ſayeth he that bytch anye
thyng) but when he cometh to his owne houſe,
then he boaketh of his peny woꝛth.

A man that hath a mouth of vnderſtandynge
hath many precyous ſtones & coſtly Jewelles.
* Take his garmentes ſ is ſurety for a ſtrann-
ger: and take a pledge of hym for the unknow-
en mans ſake. Every man lyeth the byade ſ
is gotten wyth dyſcreat: but at the laſte his
month ſhal be fylled wyth grauil. Thoꝛowe
counſel, the thynges that men deuſe good for
Dd v warde

The Proverbes.

warde: and with discrecyon oughte warres to be taken in hande. The craftye of secretfull be-
waryeth secreete counceyl: and to hym that custo-
meth flaterynge lippes loyne not thy selfe.

Exod. 22. 1.
Leuit. 24. 16.

* Whoso curseth his father and mother: his
light shalbe put out in the myddell of darcknes.

Deu. 32. 17.
Mat. 23. 10.
Roma. 1. 31.

* The derfage that cometh hastily at the
fyrst, shal not be praised at the ende. * Say not
thou: I wyl recompence euell: but put thy trust

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

in the Loyd, & he shal defende the. * The Loyde
abhorreth two maner of wyghtes, and a false

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

balauance is an euell thyng. * The Loyde orde-
reth euery mans goynge: how may a man the

1. Re. 18. 1.
I. Re. 18. 1.

understande his owne waye. It is a snare for a
man to deuoure that which is holy: and after

1. Re. 18. 1.
I. Re. 18. 1.

þow he turne to thynke owne vyle, þeving thou
hast vowed. * A wise kyng destroyeth þe vngod-
ly, and bringeth the whole ouer them. The lan-
terne of the Loyde is þe light of man, and goeth

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

thorow alle the inward partes of the bodye.

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

* Mercye and faythfulnes prelerne the kyng:
and with loupnge kynndes þys seate is holden

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

vp. The strength of yong me is their worship,
and a grape heade is an honour vnto þe aged.

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

Woundes dygne a waye euell, and so do stripes
the inward partes of the bodye.

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

C The. xxi. Chapter.

1. Re. 18. 1.
I. Re. 18. 1.

þe kynges herte is in the hande of
the Loyde, lyke as are the ryuers of

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

water: he maye turne it whitherso-
euer he wyl. Euery man thynketh

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

his owne waye to be ryght: but the
Loyd indgeth the better. * To do righteounes

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

and iudgemente is moze acceptable to þe Loyde
then sacrifice. A presumptuous loke, a proude

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

stomache: & the plovynge of the vngodlye, is
sinne. The deuices of one that is diligent bring

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

plenteuousnesse: but he that is vnadvised com-
meth vnto pouertye. Whoso hoardeth vp ry-

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

ches with the dysceitfulnes of þys tonge, he is
vayne and a foole, and lyke vnto them þe seke

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

theþ: owne death. The robberies of the vngod-
lye shalbe theþ: owne destruction: for they wyl

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

not do the thyng that is ryght. The wayes of
the frowarde are straunge: but * the wayes of

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

þym that is cleane are ryght. * It is better to
dwel in a corner vnder the house toppe, then in

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

a bawdryng woman in a wyde house.

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

B The soule of the vngodly wytheth euell: and
hath no pryte vpon his neyghbour. * When þe

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

scornefull is punyshed, þe ignozant take þe bet-
ter hede: & when he seith the wise men prouper,

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

he wyl receyue the moze vnderstandynge.

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

The ryghteous man wyselye consydereth the
house of the wicked: & for their wickednes God

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

ouerthroweth the vngodly. * Whoso stoppeth
his eares at the cryng of the poore: he shal cepe

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

him selfe & not be hard. A pryncereward paci-
fied displeasure & a gift in þe holome, shal be fu-

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

rpounnes. The Just delecteth in doyng þe thyng
that is ryght: but ouer the wayes of wicked-

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

nes hangeth destruction. The man that wan-
dereth out of þe waye of wysdom, shal remayne

psalm. 118. 1.
and. 101. 1.
Ierem. 2. 1.

in the congregacion of the dead. * he that hath
pleasure in banquettes, shalbe a poore man.

Whoso delecteth in wyne & delectes, shal not
berych. The vngodly shalbe geuen for þe rygh-
teous and the wyched for the iuste.

Eccl. 31. 1.

* It is better to dwel in the wyldernes then
with a charynge and an angrey woman. In a

wyse mannes house, there is a grete tresur &
oyle: but a foolysch body spendeth vp all. Whoso

foloweth ryghteounes and mercy, synneth
both lyfe, ryghteounes, and honoure. A wyse

man wynneth the cytie of the mightie: & as for
þe strength þe they trust in, he bringeth it downe

* Whoso keepeth his mouth and þys tonge, the
same keepeth his soule from troubles. he that

is proude & presumptuous, is called a scozeful
man which, in wythdare wyse he maliciously.

The voluptuousnes of the slouthfull is þys
owne deathe: for his handes wyl not labour.

he coueteth and desireth all the daye long, but
the ryghteous is alwaye geuyng, and keepeth

nothyng backe.

The sacrifice of the vngodly is abhomi-
nacion, howe much moze when they offre þe thyng

that is gotten with wickednes. * A false wy-
nes shal perishe: but he that is a true man bold-
ly speaketh that he hath heard. An vngodlye

man goth forth rashly: but the iuste reformeth
his owne waye. * There is no wysdome, there

is no vnderstanding, there is no counceyl against
the Loyde. * The houle is prepared agaynst þe

day of battayl: but the Loyde geueth victo-
ry.

C The. xxii. Chapter.

* Good name is moze worth then
grete ryche, and loupnge fa-
uoure, is better then syluer and
golde. The ryche and poore are

together, the Loyde is the maker
of them all. A wyse manne seeth the plage:

and hydeth hym selfe, but the foolysch gooe on
styll, and are punyshed. The ende of lechynnes:

and the feare of God is ryches, honoure, pros-
peritie and healtie.

Thornes and snares are in the waye of þe frow-
warde: but he that doth kepe his soule, wyl fle

from such. Teache a chyld in þys yowth what
waye he shulde go: for he shal not leane it, whē

he is olde. The ryche ruleth the poore: & the bo-
rower is seruant to þe lender. he that soweth

wyche dnelles shal reape sowwe: & the robbe of
his crueltie shal perishe. * he that hath a lo-
uyng epe shalbe blessed: for he geueth of þys

hrende vnto the poore.

Whoso so geueth reuerence, shal obtayne victo-
rye and honoure: but
he shalbe alwaye the lord of such as receyue hym.)

Casse out the scozeful man, & so shal strife go
out with hym: yea, varpaunce & sclander shal

cease. Whoso delecteth to be of a cleane hert and
of gracys lippes, the kyng shalbe his frende

The eyes of the Loyde prelerne knowlage, but
as for the wayes of þe dysceitfull, he bringeth

them to naught. The slouthfull bodye sayeth
there is a Lyon without, I myght be slayne in

the strete. * The mouche of an hart is a depe
pytte, wherein he falleth that þe Loyde is angry
wythall. Foolyschenesse synneth in þe herte of
the ladde, and the rodde of correccion shal dyme
it a waye

The Proverbes.

cause it is good and sweete in thy mouth. Euen so shall thy knowledge of wysdome be vnto thy soule as thou shalt gotten it. And thou shalt haue longe dayes: yea, thy hope shall not be in vayne. Lape no meyn wythe (o wyched man) vpon the house of the ryghteous and dysquyet not his resting place. * For a iust man falleth seuen tymes, & riseth vp againe: but the vngodlye fall into wychednes. * Reioyse not thou at the fall of thine enemye, & let not thine herte be glad when he stumblith. Lest the Lord when he seeth it, be angry, and turne his wrath from hym vnto the.

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* Let not thy wrath and gelyousie moue the to folowe the wyched and vngodly. And why? the wyched shall haue no posterite, & the candle of the vngodly shall be put out. * My sonne, feare thou the Lord, and the kynge, and kepe no company with them that styde backe from hys feare: for they destruccyon shall come sodenly, and who knoweth the aduersyte? maye come from the both: & these are also saynges of the wyse. * It is not good, to haue respecte of anye personne in iudgement. he that sayth to the vngodly: thou art ryghteous, him shall the people curse: yea, the comynalte shall abhorre hym.

But they that rebuke the vngodly, in them doeth God deliuer, & a rych blessing shall come vpon them. Euerie man shall kysse his lippes that geueth a good answer.

Do not make vp thy wozhe that is withoute and loke well vnto that whiche thou hast in the felde: & then buyde thyne house. Be not a false wytnesse agaynst thy neighbour and speake no falschode with thy lippes. Saye not: I will handle hym: euen as he hath dealt w me, & I will rewarde euery man accordyng to his debtes.

ps. 125. b.

I went by the felde of the slouthful, and by the vineyard of the foolyshe man. And lo, it was al couered with nettels, and stoope full of thistles and the stone wall was broken downe. * This I sawe & consydered it well: I looked vpon it, & toke it for a warnyng. See, slepe on thyll: & thou a lytle, slumber a lytle, folde thy handes together yet a lytle: so shall pouertie come vnto the as one that traualleth by a waye, and needly: & lyke a wepyng man.

The. xxv. Chapter.

These are also parables of Salomon, whiche the men of Chetiah kyng of Iuda copped oute.

It is the honoure of God to kepe a thyng secrete, but the kynges honoure is to seache oute a thyng. The heauen is hye, the earth is breye and the kynges heit is vnsearchable. Take the drasse from the spiner, & ther shall be a cleane vessel therof. Take a way vngodlynesse from the kyng, and his seate shall be stablished with ryghteousnes. But not for thy selfe in the presence of the kyng, and prele not into the place of great men. * Better is it, that it be sayde vnto the: come vp hither, then thou to be put lower in the presence of the prynce whiche thou leest with thyne eyes. * Be not hasty to

ps. 125. b.

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ps. 125. b.

goe to the lawe, lest haply thou do some offence after the styfe be ended, whereby thy neighbour put the to shame. Handle thy master with thy neighbour hym selfe, and discouer not anothers mans secret, lest wher men heare thereof, it turne to thy dyshonoure, & leaste thyne euell name do not cease. * If thou hope for thy selfe, lest thou be reproved.

A wozde spoken in due season, is lyke the appels of golde in a graued wozhe of syluer. The correccyon of the wyse is to an obedyent care, a golde chayne & a Iuell of golde. Lyke as the wynter colde in the barrest, so is a faithful messaunger to them that sende hym: for he refresseth hys masters mynde. Who so maketh great boastes and geueth nothing, is lyke the cloudes and winde withoute rayne. With patience is a prynce pacified, and with a softt tongue is ryghteousnes broken. If thou syndest hony, care to murde as is sufficient for the: lest thou be ouerfull, & perbake it out agayne. Whichdame thy foote fele thy neygbbours house: lest he be wery of the, & so abhorre the. Who so beareth false wytnesse agaynst his neygbboure, he is a verpe clubbe & a sworde, and a sharpe arrowe. * He hope that is put in a false man in tyme of neede, is lyke a rotten toth and a slippery sote. Who so taketh awaye a mans garment in the colde wetther, is lyke vynerget vpon chalyke, & lyke hym that singeth songes to an heuy hert. * Lyke as the mouth sheweth a garment: & a tongue the covetise of the hert: so sheweth the purpouse of a man whiche the hert. * If thyne enemye hunger, fede hym: & if he thyrste, geue hym drinke: for so shalt thou braye cooles of spye vpon hys heade, and the Lord shall rewarde the. The Northwynde dryneth awaye the rayne, euen so doeth an eneneste sober countenance a backbeters tongue. * It is better to lytte in a corner vnder the rose then with a bawdyng woman in a wide house. A good reposte oute of a farre countree is lyke colde water to a thyrstye soule. A ryghteous manne fallynge downe before the vngodlye, is lyke a troubled well, and a springe that is destroyed. Lyke as it is not good to eate to much hony, & euen so be that thou searsh oute thyne eyes, it shall be to heuy for hym. he that can not rule hym selfe, is lyke a cytle whiche is broken downe, and hath no wallis.

The. xxvi. Chapter.

Whe as snow is not mete in sommer nor rayne in haruest, euen so is wozd. * Whyn vnsenely for a foole. Lyke as the wynde & the swalowe take theyr flyghte and heere and there, so the curse that is geuen in vayne, shall not lyghte vpon a man. * Vnto the doyle belongeth a whip to the Ass a byddle, and a rodde to the foolles backe. Geue not the foole an answer after his foolysnes, leaste thou become lyke vnto hym, but make the foole an answer to his folishnes: leaste he be wyse in his owne conceyte.

he is lame of his fete, yea bronchen is he in vayne, that comyteth any message to a foole. Like as in a lame man his legges are not equal euen so is a parable in a foolles mouth. he that setteth a foole in hye bygnite, that is euen as yf a man

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a manne put a stone in a sponge. A parable in a
fooles mouthe is lyke a thorne that pyncheth a
drunken man in the hande. ¹⁰ A man of experience discerneth al thyng
ges well: but he that putteth the foole to se-
lence endeth the styfe. * Lyke as the dogge tur-
neth agayn to his owne vomite, euen so a foole
begynneth his foolysheenes againe after he.

If thou seest a man that is wise in his owne
conceite, ther is more hope in a foole the in him

* The flourishfull sayeth: there is a Lyon in y
wape, and a Lyon in the myddest of the strettes.
Lyke as the doxe turneth aboute vpon the ben-
ges, euen so doth the flourishfull welter hym self
in his bed. * The flourishfull body chausteth hym
hande into his bosome, & it greued hym to put
it agayne to hym mouthe. The dogardethyn-
heth hym selfe wyse then seven men that lye &
teache. Who so goeth by and medleth w other
mens styfe: he is lyke one that taketh a dog by
the eares. Lyke as a mad man that casteth fyre
byndes, & shoteh deadly arrowes and dartes,
euen so doth a dissembler with his neighbour.

And then sayeth he: ¹⁰ (when he is taken) I dyd it
but in spoyle. Where no wodde is, there the fire
goth out: Euen so where the tale betraper is
taken awaye, there the styfe ceaseth. * Coles
kyndle heate, and wood the fyre: euen so doth a
bawling felowe strete vp vnpaunier.

A taletrapers wordes are lyke men y styfe
with hammers, but they pearse the inward par-
tes of the body. Vicious lippes and a wy-
ched herte are lyke a potte covered with spli-
uer dross. An enemy shal be knowne by his tal-
kyng, & in the meane season he ymagineth mys-
chere, but when he speaketh saye, beleue hym
not: for there are seven abhominacions in hym
herte. Who so heperth euell wyll secretly doo
hurte, his malice shal be shewed before y whole
congregation. * Who so dyggeth up a pye, shal
fall therein: and he that welceth a stone, shal
scamble vpon it hym selfe. A dissembling tong
hateh one that rebuketh hym, & a flatterynge
mouthe woorketh myschere.

The xxvii. Chapter.

Not thy bonste of to moztwe,
for thou knowest not what may
happen to daye. Let another man
praple y, & not thine owne mouthe
yea, other folkes lippes & not thine
The stone is heuy, and the sand weyghty: but
a fooler wathis heuyr then them both.

Wrath is a cruel chynge, and furyousnesse
is a very tefell: but who is able to abide enuy?
An open rebuke is better then a secrete loue.

Raythfull are the woundes of a louer, but y
hilles of an enemy are cruell. He that is full
abhoretth an hony combe, but vnto him that is
dongry, euery souer chynge is swete.

He that oftymes dyeterh, is lyke a byrde y
for laketh her nest. Salme & swete incense make
their hert merry: so is the swete coucill of a mids
frend that agreeth to his purpose. Thine owne
frende & thy fathers frende se thou forsake not:

but goo not into thy brothers house in tyme of
thy trouble. For better is a frende at hande,
then a brother farre of. Wy sonne, be wyse: and
thou shalt make me a glad herte, so that I shal
make an answer vnto my rebukers. A wyse
man seynge the plage, wyll hyde hym selfe, as
for fooler they go on styll, and suffer harme.

* Take his garment that is swerth for a strawn
get, and take a pledge of hym for the unknowe
mannes sake. He that is to hasty to praple his
nepyghbour aboue measure, shal be takn as one
that geueth hym an euell reposte.

* A bawling woman and the rooffe of the
house droppynge in a raynye daye: maye wel be
compared together. He that restryneth her, re-
frayneth the wynd, and holdeth the oyle fast in
his hande. Like as one yron whetteth another,
so doth one man comforte another. Who so he-
perth his sygge tree, shal enioye the frutes ther-
of: euen so, he that wyperth vpon his mapster,
shal come to honoure. Lyke as in one water
there appere dyuerse faces, euen so dyuers men
haue dyuerse hartes. Lyke as bell and destruc-
cyon are neuer full, euen so the eyes of men can
neuer be satisfied. Wyler is tryed in y moule

& golde in the foynace, & so is a man, when he is
openly prapled to his face. ¹⁰ (The hert of a wicked man
search after myschere, but a true hert search for knowlege.)

Though thou wyldest draye a foole wyth a
pestel in a moztwe lyke fymenty coine, yet wyl
not his foolysheenes go from hym. Se that thou
knowe the nombre of thy catel thy selfe, & looke
wel to thy flockes. For ryches abyedeth not al-
waye and the crowne endureth not for euer.

The hope groweth, the grasse cometh vp, and
herbes are gathered in the mountaynes. The
lambes shal clothe the and for the goates thou
shalt haue moneye to thy busbandye. Thou
shalt haue goates mylke ynough to fede the, to
upholde thy household, & to susteyne thy maides

The xxviii. Chapter.

He vngodly dyeth wth no man cha-
steth hym: but the ryghteous stan-
deth styfe as a Lyon. * Because of
synne the lande dothe ofte chaunge
her payner: but the good men of vn-

derstandynge and wyldome, a realme endureth
longe. One poore manne opprellynge another
by violence, is lyke a continual raine that de-
stroyeth the frute. They that forsake the lawe,
praple the vngodly: but suche as hepe the lawe
abhoire them. * Wyched men dyscerne not the
thyng that is ryghte, but they that seie after
the lawe discusse all thynges. * A poore man
leadyng a godly lyfe, is better then the ryche
that goth in frowarde wayes.

Who so heperth the lawe, is a childe of vnder
standynge: but he that is a compaignion of ryo-
tous menne, shameth his father. He that by v-
surpe and vnjuste gapers gathereth ryches, he
shal laye them in doze for a man that wyl py-
tie the poore. * He that tourneth a waye hye
eare from hearyng the lawe, his praiser shal be
abhominable. Who so leadeh the ryghteous
into an euell waye, shal fall into his owne pit,
but

The booke.

but the iust shall haue the good in possession.

The rich man thynketh hym selfe to be wise but the poore that hath vnderstanding, can perceiue hym well ynough. * When ryghteous men are in prosperite, then doeth honoure flowe vnto them, but when the vngodly come vnto the state of men chaungeth. He that lyeth his synnes, shall not prosper: but * who so knowlegeth the, and forsaketh them shall haue mercy.

Well is hym that standeth alwaie in awe, as for hym that hardeneth his hart, he shall fall into myscrye. Lyke as a roaring Lyon, and an hungry beare, euen so is an vngodly prince ouer the poore people. Where the wyse is without vnderstanding, there is great oppres- sion and wrong: but yf he be such a one as hateth couetousnesse, he shall longe ragyne. * He that by violence sheddeth any mannes bloude: shall be a renegate vnto his grane, & no man shall be able to socoure hym. * Who so leadech a godly and an innocent lyfe shall be saued, but he yf goeth froward wayes shall once haue a fall.

* He that fylleth his lande, shall haue plen- teousnes of breade: but he yf foloweth vdelnesse, shall haue pouertie ynough. A man that dealeth fapthfully, shall be fylled with blessinges, and * he that maketh to muche haste for to bee ryche, shall not be vnglype. To haue respecte of persons in iudgement is not good. And why a man wyll do wyngre: yea, euen for a peece of breade. He that wyll be ryche all to soone, hath an euell eye: and considereth not, that pouertie shall come vpon hym.

He that folowynge my preceptes rebuketh a man, shall fynde more fauoure at the last, then he that flattereth hym. * Who so robbeth his father and mother, and sayeth it is no synne, the same is lyke vnto a destroyer. He that is of a proude stomache and wythoute feare: feareth vpon stryfe: but he that putteth hym truste in the Lord shall be well fed. He that trusteth in his owne herte, is a foole: but he that dealeth wisely, shall be safe. * He that getteth vnto y poore, shall not lacke, but he that turneth away his eyes from suche as be in necessyte, shall suffer greate pouertie hym selfe. * When the vngodly are come vpon, men are sayne to hyde them sel- ues: but when they perishe, yf righteous increase

The xxx. Chapter.

He is stiffe necked, and wyl not be reformed: that sodenly be destroyed without any helpe. * When the ryghteous haue the ouer hande the people are in prosperite, but when yf vngodly beareth rule, there yf people mourne.

Who so loueth wysdome maketh his father a glad man: * But he that heareth company with baselofes, spendeth awaye that he hath. Which true iudgement the hynges setteth vpon the lande, but yf he be a man that oppreseth the people to gaderynge he turneth it vnto the downe.

Who so flattereth his neyghboure, layeth a net for his fete. The synne of the wyched is his owne snare, but the ryghteous doeth syng and

reioyse. The ryghteous considereth the cause

of the poore: but the vngodly regardeth no vnderstandynge. Wyched people byynge a cylie in decaye, but wyse men sette it by agayne. Yf a wyse man go to lade wyth a foole: (whether he deale with hym frendly or roughly) he getteth no reste. The bloudy hynges hate the righteous, but the iuste seke his soule. A foole putteth out his spere altogether, but a wyse man keepeth it in, tyll afterwarde. Yf a wyse man deliue in ly- es, all his seruantes are vngodly. The poore and the lender mete together, and the lord ligh- teneth both the eyes. * The seate of the hynges that fapthfully iudgeth the poore, shall con- tinue sure for euermore. The rodde of correccion minister wysdome, but yf a chyld be not lohed vnto, he byyngeth his mother to shame.

When yf vngodly come vpon, wickednes increa- seth: but the righteous shall see they fall. Fur- ther the some with correccion, and thou shalt be at rest: yea, he shall do the good at thine herte.

When the woordes of God is not preached, the people perishe: but well is hym that heareth the lawe. A seruante wyll not bee the better for woordes, for though he vnderstande: yet wyll he not regarde them. Yf thou seest a man that is hasty to speake vnadvised, thou maist trust a foole more then hym. He that delicately byn- geth vpon his seruant from a chyld, shall make hym his master at length.

An angry man styreth vpon strife, and he that beareth euill wyll in his mynde, doeth muche euill. After wynde cometh a falle, * but a low- ely spere byyngeth greatesse woith. Who- so heareth company with a chese, hateth his owne soule: he beareth blasphemies, and telleth it not forth. He that feareth men, shall haue a fall: but who so putteth his truste in the Lord is with- out daunger. Many there be yf seke the wynges fauoure, but euery man iudgeth cometh fro yf Lord. The righteous abhorreth yf vngodly, but as for those that be in the ryghte waye the wy- ked hate them: * (A chylde that heareth the wordes, shall with- out destruction.)

The xxx. Chapter.

The purpouse of the wordes of God, and what we ought to be of God, with certayne wonderfull thynges that are in this world.

He wordes of Agur: the sonne of Ja- key, and the prophete that the same man speake vnto Iehiel, euen vnto Iehiel, and Achab. I am more foo- ly then any man, & haue no man- nes vnderstandynge. I neuer learned wysdome nor had knowledge of hooly thynges. Who hath clymed vpon into heauen? Who hath come downe frome thence? Who hath holden the wynde faste in his hande? Who hath comprehended the waters in a garment? Who hath sette all the endes of the world? What is his name, as his sonnes name? Canst thou tell? * al the wordes of God are pure and cleane, for he is a spide vnto all them, that put they trust in hym. * Putte thou nothyng vnto his wo- des, leaste he reioyse the, and thou be founde a lyar. Two thynges haue I requyred of the, that thou wylte not denye me before I dye.

Remour

The wordes of kynge

Lamuell, and the lesson that his mother taught him.

Remoue from me vanytie and lies: geue me nei-
ther pouertie, nor riches, onely graunte me a
needefull liuing. Leaste yt I bee to full, I de-
uoye the, and saye: "Who is the Lord? And leaue
I being constrained that othe p. uertie fall vn-
to stealing, & take the name of my God in vaine
Accuse not a seruaunt vnto his maister, least
he speake euell of the, and thou be hurt. There
is a generacyon that curse the deys father, and
boorth not blesse the; mother. There is a ge-
neracyon that thynke their selues cleane, and
yet is not cleused from the; spithunelle.

There is a generacion þat haþ a proud loke
and doþ cast þeyr eye lydden. There is a
generacion whose teeth are swerdes, and with
sweþ chawebones they consume, and denounce
the temple of the earth, & the pooze fro among
men. The hoise leacheþ hard two daughters cri-
ping, hyþng bicher, hyþng hyþber.

C There be thre thynges that are neuer satisfy
ed: pea, fourt thynges sayeth neuer doore. The
graue, a womans wombe closed. & the earthe
hath neuer water ynough. In so fye it sayeth
neuer doore. * Altho so langbeth hyr father to
scopie & letteth hyr moedern comendement at
naught: the rauens pyche out his eyes in fual
lepe, and deuoured be he of the pong Aegles.

There be three thynges to be feared me: a as for þe fourth þe pꝑhetes knowe age. The way of an Asle in the wyde. the waye of a serpente ouer a stone. the waye of a wyppie in the sea: & the way of a man with a pong woman. Suche is þe way also of a wyfe that beareth w. docthe, whiche wyth her mouth like a when she hath eatte, & saith: Is for me, I haue done no harme. Tho: rowe this thynges the earth is dyquetyed, and the fouere maye it not beare: Tho: rowe a seruaunt that beareth rule. Tho: rowe a foole that hath so muche heade, that he can not see.

hath to muche vizard. rhozowe a wyfe worthy
bared when he is marryed. a rhozowe a hand
maiden that is bepye to her maysters. These be
four thynges in the earth. the whiche are very
lytle: but in wysdom they ex. cede a wyfe. The
emmers are but weake people: yet gather they
their meate together in the harvest. The con-
yes are but a leble folke. yet make they theyr cou-
ches among the rockes. The geyshoppers haue
not a gide. yet go they fast together by heapes.
The spyder labourer with her handes. a is in
hynges places. There be the thynges that go
by a p. pea. four are comely in goyng. A Lyon
which is strongest amonge beastes. and geueth
place to no man. A greyhound strange in f. in
her partes. A ramme also and a hyng agaynste
whome no man aryserh by.

If thou hast done so thyself when thou wast
in thy estate. or if thou hast taken enill counsel
then laye thyne hande vpon thy mouthe.

¶ The. xxi. Chapter.

Chances ought to hang evenly: The probability of an honest married wife,



pryncers strong drinke: for theye be no secret wher drunke-
ness is, least they being drunke, forget the
lawe, and peruerthe the iudgement of all pooze
mens chyldren. Seue strong drinke v. to such
as are condemned to deathe, & wine vnto those
that mourne, that they may dyke it, and for-
get their misery & aduersitie. ¶ Item on an adu-
cate for the dombe and stande in iudg. ment thy
selfe, to speake for all such as be foucouslie in
this transitory wylde. Open thy mouth, de-
fende the thyng that is lawfull and ryght, and
the cause of the pooze and helpe.

Who so findeth an honest faithfull woman,
 she is muche more worthe then pearles. The
 best of her husband may safely trust in her, so
 she shall fail in no powertie. She wil do him good
 and not euell al the dayes of her lyfe. She occu-
 ppyeth well and floure, & labourerth gladly with
 her handes. She is lyke a marchauntes wyf,
 that bynygeth her bytailes from a faire. She
 is vp in the nyght season: to proumpe meate for
 her household, and foode for her maidens. She
 considereth lande, and byeth it, & with the frute
 of her handes she planteth a vine parde.
 She gyrdeth her loynes with strenght, & con-
 taineth her armes. And of the pervauey her hous-
 wyfery doeth good, her candle goeth not oute
 by nyght. She layeth her fyngers to fynglye
 and her hande taketh holde of the bystake. She
 openeth her hand to fyng poor: yea, she stretcheth
 forth her handes to such as haue neede. She fea-
 reth not that the colde of wynter shall hurt her
 house, for all her household clothes are clothed wth
 flanel. She maketh her selfe fayre ornamen-
 tes, her clothyng is white syke and purple. Her
 husband is much set by in fyng gates, when he ly-
 teth amonge the rulers of the lande. She ma-
 keth clothe of syke: and selleth it, & deliuereth
 gyrdels vnto fyng marchaunt. Strenght and ho-
 noure is her clothyng, and in the latter day she
 shall reioyse. She openeth her mouth wth wylfob
 and in her tonge is the lawe of grace. She lo-
 keth well to the maies of her household: & cater-
 not her byrade wth belynes. Her children shall a-
 rise, & call her blessed for her husband shall make
 muche of her. Whany daughter is there be fyng
 gates: & tog ther. but then goest about the
 all. As for fauour, it is discensful, and beawtie
 is a vayne thyng: but a woman that feareth the
 Lorde, she is worthy to be prayled. Gue her of
 the frute of her handes, and let her owne wo-
 rke prayle her in the gates.

¶ The ende of þe proverbes of Salomon.

Ed

The booke.

The booke of the Prea-

cher order wyse called Ecclesiastes.

¶ The first Chapter.

¶ All that is in this booke is but vanity.

Ecc. i. 1.

Joh. viii. 12.

Pro. viii. 1.
Ecc. i. 1.
Joh. viii. 12.

These are the words of the
preacher the sonne of Dauid,
king of Ierusalem. ¶ All is but
vanitie & vaine chace (saith
the preacher) and all is moſte
vaine (I ſay) and but playn
vanitie. For what ſhall a
man of all the labour that he
taketh vnder ſonne? One generation paſſeth
away, another cometh: but the earth abideth
ſtill. The ſunne ariſeth, the ſunne goeth downe,
and returneth to his place, & he maketh there reſt
up againe. The wynde goeth toward the ſouth
and turneth vnto the north, ſeteth his courſe,
whirleth about, & goeth ſouth, and his circuit
returneth againe to hym ſelfe. ¶ All ſtrouds
runne into the ſea, & yet is the ſea it ſelfe not fyl-
led: for loke vnto what place the waters runne
thence they come to flowe againe. All thynges
are ſo harde to be knowne that no man can ex-
prieſe them. ¶ The eye is not ſatiſfied wth ſight,
the eare is not filled wth hearing. ¶ The thyng
that hath bene done, cometh to paſſe againe: and
the thyng that hath bene done, ſhall be done againe.
There is no newe thyng vnder the ſunne. Is
there any thyng wherof it may be ſayd lo this
is newe? For it was longe ago in ſyemes that
haue bene before vs. The thynges that is paſt is
out of remembrance: Euen ſo ſe thynges that
are for to come, ſhall no more be thought vpon
among them that come after. ¶ I my ſelfe & pre-
cher was king of Iſrael at Ierusalem, and dyd
apply my mynde to ſeche out & ſearch for know-
lage of all thynges that are done vnder heauen.
Much trauayl & labour hath God geuen vnto
the children of men, to exerciſe the ſelues therein.
¶ Thus haue I conſidered all theſe thynges & come
to paſſe vnder the ſunne: and lo, they are al but
vanitie and vexation of mynde. The crooked can
not be made ſtreight, nor the thyng that is vn-
perfect, cannot be accepted wth thynges that
are perfect. ¶ I comened wth myne owne herte,
ſaying: lo, I am come to a greater ſtate, & haue
gotten more wiſdome, then all they that haue
ben before me in Ierusalem. ¶ Pea, my herte had
greater perſeuerance of wiſdome & knowledge, for
therunto I applyed my mynde, that I myght
know what were wiſdom and vnderſtanding
what were errour & fooliſhneſſe: and I percei-
ued, that this was alſo but a vexation of mynde:
for where much wiſdome is, there is alſo great
travayl and dyſquietneſſe and the more know-
lage a man hath, the more is his care.

¶ The ii. Chapter.

¶ Abundance of labour, and paine, and of wey-
ling, and yet is but vanity.

When I ſayde I thus in my hert: ¶ Nowe go
to, I will take myne eaſe, & haue good
dayes. But lo, that is vanitie alſo: in ſo
much, that I ſayde vnto the manne geuen to

laughte: thou arte mad, and to miſtake: what
doeſt thou? ¶ So I thought in my hert, to geue
my ſelfe vnto wyne, and againe to applye my
mynde vnto wiſdom, and to comprehend ſoo-
lyſheſſe vntill the tyme that (amonge al the
thynges whiche are vnder the ſonne) I myght
ſee what were beſt for men to do, ſo long as they
lyue vnder heauen.

¶ I made gorgeous ſaire ſortes. I builded
my houſes, & planted vineyardes. I made me
orchardes & gardenes of pleaſure & planted trees
in them of all maner frutes. ¶ I made pooles of
water, to water the greene & fruitful trees wthall
I thought ſeruautes and maydens: and had a
great houſholder. ¶ I ſet catell and ſhepe, I had
more ſubſtance of them, then all they that were
before me in Ierusalem. ¶ I gathered ſyluer and
golde together euen a treaſure of kyndes & li-
den. ¶ I provided me ſyngers and women, which
could playe on inſtruments, to make me mirth
& paſſime. ¶ I gat me plaſteries & ſonges of mu-
ſicke. ¶ And I was greater, & in more wth my
then all my predeceſſors in Ierusalem. ¶ For wth
dome remained wth me: and loke what ſouere-
myne eyes deſired, I ſet them hure it: & wherin
ſo euer my hert deſyred, I had any pleaſure. ¶ I
with held it not fro it. ¶ Thus my hert reioyced
in all that I did: & this was my poize of al my
travayle. ¶ But when I conſidered all the wth-
kes that my handes had wroughte, and al ſa-
boures that I had taken therein, lo, all was but
vanitie and vexation of mynde, & nothing of
anye valewe vnder the ſonne.

¶ Then turned I me to conſider wiſdom, er-
roure & fooliſhneſſe (for what is he among me, &
might be compared to me the king in ſuche wth-
keſe) ¶ I ſaw that wiſdome excelleth fooliſh-
neſſe, as farre as lyght dothe darkeneſſe. ¶ For a
wyſe man hath his eyes in his hed, but the ſoule
goeth in the darkeneſſe. ¶ I perceined alſo & they
both had one end. ¶ The thoughte I in my mind,
¶ If it happen vnto a ſoule as it doeth vnto me,
what nebeth me then to labour any more for
wiſdom? ¶ So I confeſſed wthin my hert, that
this alſo was but vanitie. ¶ For ſo wyſe are euer
as lytle in remembrance as a fooliſhe, for the
dayes ſhall come when all ſhall be forgoth: pea,
the wyſe man dyeth as well as the ſoule.
¶ Thus beganne I to be weyry of my lyfe, in ſo-
much that I coulde away wth nothing that
is done vnder the ſonne, for all was but vany-
tie and vexation of mynde: pea I was weyry of
my labour, which I had taken vnder the ſonne
becauſe I ſhoulde beſayne to leaue them vnto
another ma that cometh after me: ¶ And who
knoweth whether he ſhall be a wyſe man or a
ſoule? ¶ And yet ſhall he be lord of al my labours
whiche I wth ſuche wiſdome haue taken vnder
the ſonne. ¶ This is alſo a vaine thyng.

¶ So I turned me to reſtayne my mynde from
all ſuche travayl, as I toke vnder the ſonne:
for ſo muche as a man ſhould weyry him ſelfe wth
wiſdom, wth vnderſtanding and oportunitie
and yet be faine to leaue his labours vnto ano-
ther, that neuer ſweete for them. ¶ This is alſo a
vaine

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10

¶ All things come in their time, and pass away
in their time.

Only 22.2
STILL LIVED

Wife, L.B.

Sept. 11.2.

¶ The millicies of the innocent. The superfluous labours of men. The cattle that is poor and lowly. &c.

Itacur. L. 8°
W. 10. 10.

10

ID
 CON. FIL.
 LEASING
 H. R. 1111
 H. R. 1111
 H. R. 1111

* Some one commeth oute of prison, and is made a kyng: & another whiche is boar in the
ee kyngdom

The Booke.

hynsome cometh vnto pouerty. And I perceyued that all men luyng vnder the sunne go with the seconde childe, that shall stande vp in the steele of the other. As for the people that haue ben before him, and I come after him they are innumerable. And they that come after him shall not reioyce of hym. This is also a wayne thyng and verayon of mynde. When thou comest into the house of God, hepe thy foote and drawe nye, that God which is at hande maye heare: that thou geue not the offerings of foolcs: for they knowe nought but to do euill.

124. 24.

The v. Chapter.

¶ An admonition to beware of vaine glory. We ought not to measure at the excellencye of the poore. The creature is not satisfied with his creature.

3

BE not hasty with the mouthe, & let not thyne herte speake any thyng rashely before God. For God is in heauen, & thou vpon earth. therefore let thy wordes be firme. For where much carefulnesse is, there are many dreames. & where many wordes are, there men may heare foies. ¶ If thou make a vowe vnto God be not slacke to performe it. As for foolish vowes be hath no pleasure in them: ¶ If thou promise any thyng, paye it: for better is it that thou make no vowe, then that I shouldest promise, and not paye. Suffer not thy mouth to cause thy helthe for to synne, neyther say thou before the angel: that it is thy ignorance. For then God wyll be angry at thy vowe, & destroy all the wordes of thine lippes. And why? wher as at many dreames & many wordes, there are also diuers vanities: but looke & thou feare God. ¶ If thou seest the poore to be oppressed, and wrongfully delt withall, so that equytye and ryghte of the lawe is wrested in the lande, maruaile not thou at suche a thyng, for our great man hepech touch with another, and the myghtye men are in an croyste ouer the poore. The increase of feareth vppholdeth all thyng: for the hyng him selfe is maynteyned by but bandye. He ploveth mony, & wyll neuer be satisfied wyth monye: and wyso deliueteth in rycheesse what haue no profyt therof. This is also a wayne thyng. Where as much richesse is, there are many also that speke the wape. And what pleasure moze hath he that possideth them, sayng that he may loke vpon them with his eyes. A labouryng man sleepeth sweetly, whether it be lytle or much that he eateth but the aboundaunce of the rich, wyll not suffer hym to slepe. ¶ It is there a soze plage, which I haue seene vnder the sunne, (namely) ryche men kept to the hurt of hym that hath them in possession. For of tyme they perrysh with his great myserye & trouble: and yet he haue a child, & getteth nothyng. ¶ Like as he came naked out of his mothers wombe, so goeth he thither agayne: & carpech nothyng a wape with hym of all his labour. This is a miserable plage that he shall go a wape cuf as he came. What helpech it him then that he hath laboured in the wynder. All the daies of his lyfe also he dyeth in the darke, in greates carefulnesse, lychness, & sozow. ¶ Ther

Distynct.
De. 11.

Encl. 11. 12.

3. 11.
1. 12. 13.

De. 11. 12.

for me thynke it a better and a farther thyng, a man to eate and dyspnde & to be refreshed of all his labour, that he taketh vnder the sunne all the daies of his lyfe which God geueth hym. For this is his poore. For vnto wylomscuer God geueth rycheesse, goodes and power, he geueth it hym to enioye it, to take it for his porcyon, & to be refreshed of his labour: this is the gyfte of God. For he thynketh not muche howe long he shall lyue, for as much as God sylleth his deit with gladnesse.

The vi. Chapter.

¶ The mystrye of the ryche and the mystrye of the poore. The mystrye of a foole and a wyse man.

There is yet a plage vnder the sunne, and it is a general thyng among men which God geueth a mid richesse, goodes & honoure, so that he wanteth nothyng of all that his herte can desire, and yet God geueth hym not leane to enioye the same, but another man spendeth them. This is a wayne thyng & a miserable plage. ¶ If a man beget a hundred children, & lye many yerres, so that his daies are many in number, & yet can not enioye his good, neyther be buried, as for hym I saye: that vntimelye bytch is better then he. For he cometh to a naught, & spedyth his tyme in darkness, and his name is forgotten. Whereouer, he seeth not the sunne, and knoweth not of it: and yet hath he moze rest then the other. ¶ Pea, though he lyued two thousand yeres yet hath he no good lyfe. Come not all to one place: All the labour that a man taketh is for hym self, and yet his desire is neuer fylled after his mynde. For what hath the wyse moze then the foole. What helpech it the poore, that he knoweth to walke with foolcs before the luyng? The clere syght of the eyes is better then the soule should walke after desires of lust. ¶ How be it, this is also a wayne thyng, & a disquietnes of mind. The thyng that hath ben is named already, and knowen that it is euen man hym selfe, neyther may he go to lyme w hym that is mightier then he. Many thynges there be that encrease vanyte: and what hath a man elles? For who knoweth what is good for man luyng, in the dayes of his payne lyfe, which is but a shadow. ¶ Who wyll tell a man what shall happen after hym vnder the sunne.

The vii. Chapter.

¶ That whiche possideth one thinges and loseth, might he not so fere after.

A Good name is moze worth, then vanyte & our ornament, & the daye of death is better then the daye of birth. It is better to go into an house of mourning, then into a banquettyng house. For there is the end of all men: and he that is luyng, taketh it to herte: grauytie is better then to laughe: for when the countenance is deuy, the deit is reformed. The deit of a wyse man is in mourning house, but the deit of the foolys is in the house of myrrour. ¶ It is better to geue eare to the challyng of a wyse man then to heare the song of foolcs. For the laughyng of foolcs is lyke the crackyng of thornes vnder a pot. And that is but a wayne thyng.

The

15 The wyle man hateth wjong dealing: & abhorreth the herte that couereth rewarde. Better is it to coside & ende of a thyng then the begynnyng. The patient of spyrte is better then the hys mynde. Be not hastily angere in thy mynde, for wjath resteth in the bosome of foolles. Waxe not thou: What is the cause, that the daies of y olde tyme were better then they that be now: for that were no wyle questyon. Wisdom with enheritaunce is good: yet better is it with them that without care maye behold the Sunne. For wisdom defendeth as well as mony and the excellent knowlages wisdom geueth lyfe vnto hym & hath it in possession. Consyde the worke of God, howe y no man can make & thyng streyght wiche he maketh croked.

C All well & tyme of prosperitie, & remembre the tyme of misfortune: for God maketh y one by the other, so y a man can fynde nothing els. All thynges haue I consyded in y tyme of my vanytie: that the iuste man perissheth for hys righteousnesse sake, & the vngodly liueth in his wickednesse. Therefore, be thou neither to righteous nor ouerwyle y thou perissh not, be nyther to vnyghteous also nor to foolissh, lest y dye before thy tyme. It is good for the to take hold of this, and not to let y go out of thy hand. For he y feareth God, chmeth forth w them al.

Wisdom geueth more courage vnto the wyle, then ten myghty men of the cytie: & for there is not one iust vpon earth y doeth good & synneth not. Take no hede vnto euery worde y is spoken, lest thou heare thy seruaunt curse the: for thyne owne herte knoweth that thou thy self also hast oft tyme spoken euell by other men. All these thynges haue I proued in wisdom: for I thoughte to be wyle: but she wente farther frome then she was before: pea, and so depe that I myght not reach vnto her. I applyed my mind also vnto knowlage, & to seke & search out secret, wisdom & vnderstanding: to know y foolisshnesse of the vngodly, & the errour of doying foolles. And I founde, that y a woman is bitterer then death, for she hath castte abjode her herte as a net that men fy the wyth: & her handes are cheynes. Whoso pleaseth God, shal escape fro her, but the synner wyll be taken with her.

Beholde (sayeth the preacher) this haue I bylgently searched out and proued. One thyng must be consyded with an order, y a man may come by knowlage: wyche as yet I seke and fynde it not. Amonge a thousand men I haue founde one, but not one woman among all. Lo this only haue I founde, y God made man iust and ryght, but they sought many inuencions.

The viii. Chapter.

1 The hynges of the world are taught to be obeyed. Whoso is y one of the chiefe thynges vnder the sunne.

Who is wyle: who hath the knowlage to mak an answer: I mans wisdom maketh his face to shyne: but vnchamefaynes putteth it out of fauour. I must hepe the hynges commandement, & the oth that I haue made vnto God. Be not hasty to go out of his sight, and fe

thou continue in no euell thyng, for whatsoeuer it pleaseth hym that doeth be. Lyke as when a hyng geueth a charge, hys commandement is myghty: Euen so, & Whoso maye save vnto hym: what doest thou? & Whoso heareth the commandement, shall seke no harme, but a wyle mans herte discerneth the tyme and iudgement. For euery thyng wyll haue oportunitie & iudgement, and this is the thyng that maketh men full of carefulnesse, and sorrow. And why? a man knoweth not what is for to come: for who wyll tell hym? Neither is there any man that hath power ouer the spyrte, to kepe syl the spyrte nor to haue any power in the tyme of death: is it not he also that can make an ende of the batayle: neyther maye vngodlynesse deliuer the that medle wythall.

All these thynges haue I consyded, and applyed my mynde vnto euerye worke y is vnder the sunne: how one man hath lordship vpon an order to his owne harme. For I haue sene of ten the vngodly brought to they graues: & yet they haue returned into the cytie agayne, and came from the place of holy men, which in y cytie were growen out of memory, as were thole also y lyued well. This is also a wayne thyng because now that euell workes are not hastily punyshed, the herte of man geueth hym self ouer vnto wickednesse. But though be an euell personne offende an hundred tymes, & God defer, geuyng hym longe lyfe: yet am I sure, that it shall go well with them y feare God, because they haue hym before their eyes. Againe, as for the vngodly, it shall not be wel with hym, neyther shall he prolonge his dayes, but euen as a shadow: so shal he be that feareth not God.

Yet is there a vanytie vpon earth: There be iustmen, vnto whome it happeneth, as though they had the workes of the vngodly.

Agayne, there be vngodlye, with whome it goeth as though they had y workes of y ryghteous. This haue I called also a wayne thyng. Therefore I commende gladnes, because a man hath no better thyng vnder the Sunne, then to eate and drinke, and to be mery: for that shal he haue of his labour all the dayes of his lyfe, which God geueth hym vnder the Sunne. And so I applyed my minde to learne wisdom, and to knowe the trauaple y is in the worke (and that of sure a fallyon, that I suffred not myne eyes to slepe, neyther daye nor nyght) I vnderstode of all the workes of God, but it not possible for a man to attayne vnto the workes y are done vnder the Sunne: and though be he bestowe his labour to seke them out, yet can he not reach vnto them: pea, though a wyle man wolde undertake to knowe them, yet shall he not fynde them.

The ix. Chapter

1 A man mortally not by the ryghteousnesse of his owne workes, but by the grace of God. A man ought to haue mercy on his wyfe, & his children, & his brethren.

Of all these thynges purposed I in my I mynde to seke out. The ryghteous and wise: pea, & they seruauntes also are in y hande of God: and there is no

EE man

The booke.

Chapter.

¶ The difference betwixte a foole and a wyse man. Fortune is happy in that realme whiche hath a wyse prince.

Job. 12.

man that knoweth eyther loue or hate, but all thinges are before the. It happened vnto one of vnto another: it goeth with the righteous as with the vngodly: with the good and cleane as with the vncleane: with hym that offereth, as with hym that offereth not, lyke as it goeth with the vertuous, so goeth it also with the synner. As it happeneth vnto the perjured, so happeneth it also, to hym that is asrayed to be false. Among all thynges that come to passe vnder the sunne: this is a misery that it happeneth vnto al alphe. This is the cause also that the hertes of men are full of wychednesse, and made foolys heresse is in theyr hertes, as long as they lyue, vntill they dye.

B And why: as longe as a man lyueth, he hath an hope: for a quyeke dogge (say they) is better then a deere Lyon: for they þe lyunge, knowe that they shal dye: but they that be deere, knowe nothyng: neyther deserue they any more. For they memo: pall is for gotten, so þe they be neyther loued, hated nor envied: neyther haue they any more parte in the world in all that is done vnder the sunne. So thou thy waye then, eate thy bread with ioye, & drynke thy wyne with a glad hert. for thy woordes please God. Let thy garments be alway whyte, & and let thy heed lacke no cyntement.

Math. 24.

Prover. 24.

* Use thy selfe to lyue ioyfully with thy wyfe whom thou louest, all þe daies of thy lyfe which is but wayne, that God geueth the vnder the sunne, all the dayes of thy vanytie: for that is thy porcion in this lyfe, of all thy labour & trouble that thou takest vnder þe sunne. What soeuer thou takest in hande to do, that do with all thy power, for in the graue that thou goest vnto, there is neyther woike, counsaile, knowledge, nor wysdome.

Job. 31.

C So I turned me vnto other thinges vnder þe sunne, & I saw, þe in running it helpeth not to be swifte: in battaile it helpeth not to be strong to fydng, it helpeth not to be wys: to rycheesse it helpeth not to be subtyl: to be had in fauour, it helpeth not to be connyng: but that all lyeth in tyme & fortune. For a ma knoweth not his tyme, but lyke as the fywe are taken with the angle, & as the byrdes are caught with þe snare: Euen so are men taken in the peryllous tyme, when it cometh sodaynly vpon them.

D This wysdome haue I seene also vnder the sunne, and me thought it a great thyng. There was a lytle cytie, and a fewe men wyth in it: so there came a greete kyng & besyged it, & made greete bulwoikes agaynst it. And in the cytie there was found a poore ma (but he was wysle) whiche with his wysdome deliuered the cytie: yet was there no body that had any respecte to such a simple man. Then sayd I: wisdom is better then strength. Herethelesse, a simple mans wysdome is delysed, and his woordes are not hearde. A wyse mans counsaile that is folowed in seyntes, farre aboute the cryng of a capytayne amonge foolys. * For wysdome is better then harnesse: but one vnto hye alone deuoteth muche good.

Amos. 1.

1. Re. 13.

1. Re. 13.



A deere lyfe doeth corrupte swete opntment, & maketh it to synke. Euen so ofte tymes he that is made for wisdom and honour, is abhorred because of a litle foolishnesse. A wyse mans hert is vpon the right hande, but a foolys hert vpon the left. A foole wyl shewe hym self when he goeth by the waye: yet thynketh he that euerye man doth as foolishly as hym selfe. ¶ A princypall synne is geuen the to beare rule, & be not negligent then in thine offyce: for he that can take cure of hym self, auoydeth great offences.

Roma. 13.

In other place is there, whiche I haue seene vnder the sunne: namely, the ignorance that is commonly among prynges: in that a foole speeth in great dignitie, & the ryed are set downe beneth: I haue seene seruantes ride vpon horses and prynges goyng vpon their fete as it wer seruantes. * But he that byggeth by a pyte shal fall therein hym selfe: & who so breaketh downe the hedge, a serpent shal bite hym. Who so remoueth the stones, shal haue trouble withal: and he þe dweth wood, shal be hurte therewith.

1. Re. 13.

1. Re. 13.

When an yron is blunt, & the poynt not sharpened, it must be whet agayne, & that wmpght. Euen so doth wisdom folow diligence. A babler of his tounge is no better then a serpente þe syngeth withoute bysnyng. The woordes out of a wyse mans mouth, are gracious: but the lippes of a foole wyl destroy himself. The beginning of his talking is foolishnes, & the last worde of his mouth is darke madnesse. A foole is full of woordes, & a man can not tel what shal come to passe, who wyl then warne hym of it that shal folowe after hym. The labour of a foolyshe is greuous vnto them, while they knowe not how to go into petye. Woe be vnto þe (o þe lande) whose kyng is but a chyde, & whose prynges are early at theyr banckettes. But well is þe (o þe land) whose kyng is come of nobles, & whose prynges eate in due seale, for necessitie & not for luste. Thozowe stout fulnesse the balles falle downe, & thozowe yble handes it raineth in at þe house. Wheat maketh men to laugh, & wine maketh them mery: but vnto money are all thynges obedyent. Wyse the kyng no tuell in thy thought, & speake no hurt of þe rich in thy pryue chambze: for a byrde of the ayre shal betray thy voper, and wyth her fetters shal she be wyaye thy woordes.

1. Re. 13.

Chapter.

¶ The ought to be bysnyng vnto the wyse.



If thy heed vpon wete faces, and so wait thou synde after many dayes. Euen parte seuen dayes, and also vpon þe. vntill. for þe knowest not what misery shal come vpon earth. When the cloudes are ful, they poure out raine vpon earth. And whil þe tree falleth (whether it be toward the South or North) in what place soeuer it fall, there it lyeth. He that regardeth the wynde,

wynde, shall not sow and he þ hath no respecte vnto the cloudes, shall not reape. Now: lyke as thou knowest not the waie of the spyrte howe it entereþ into þ lytle body, being yet in þ mothers wombe: Euen so þ knowest not the woikies of God, which is the woikemaster of all.

C Ceasse not thou therfore with thy handes to some thy seide; whether it be in the moynynge or in the euenynge: for thou knowest not whether thys or that shall prosper, & yf they both take it is þ better. The lyght is swete, & a pleasaunt thing is it for the eyes to loke vpon the sunne. If a man lyue many yeres, and be glad in them all, let hym remembre the dayes of darkenesse, whiche shall be many, and that foloweth al thinges shall be but vanytie. Be glad then O thou yong man, in thy youth, & let thy heart be merry in thy yonge dayes: folowe the wayes of thyne owne herte, and the luste of thyne eyes but be þ sure, that God shall bring the into iudgemente for all these thynges.

Eccl. xii. Chapter.

¶ From our youth ought we to consider, and requyte the goodnes of God.

Remembre a waye of pleasure oute of thyne hert, and remoue euil from thy body: for childhode & youth is but vanytie. Remembre thy maker the sooner in thy youth, or euer þ dayes of aduersitie come, & of the yeres draw nye, when þ shalt saye: I haue not pleasure in this, before the sunne, flight, the mone & starres be darkened, and of the cloudes turne agayne after the rayne wher the hepers of the houle shall tremble, & when the strong men shall bowe them selues, when þ milners stande still, because they be so fewe, and when þ sight of the windowes shall waxe dymme, when the doores in the stretes shall be shut, & when þ voyce of þ mylner shall be layd downe: when men shall crye vp at the voyce of the byrde, & when all the daughters of musike shall be brought lowe: when men shall feare in hye places, and be afrayed in the stretes, when the almond tree shall flourish, and be laden with the greshopper, and when all lust shall passe (because man goth to þys longe home, and the mourners go aboute the stretes) O: euer the spiner lace be taken away, & of the golden wel be broken: O: the pot be broken at the well, & the whele vpon the chesterne. Then shall the duste bee turned agayne vnto earth, from whence it came: & the spiete shall retourne vnto God, whiche gaue it. * All is but vanytie (sayth the preacher) al is but plaine vanytie.

The preacher was yet moze wyse, & taught þ people knowlage: he gaue good hede, soughte out the grounde, and set forth many parables: his diligence was to fynd out acceptable woikies, ryght scripiture, and the wordes of truth. For the wordes of the wyse are lyke pychers and maples, that go thowowe, where with the stubbe gathered is holden vp: for they are geuen of one shepheard onelye. Therfore he wote (my sonne) of that doctryne that is besyde thys: for to make many bookes, it is an endlesse woike: and to loude cryynge wyereth the bodye.

Let vs heare the conclusyon of all thynges: **F**earre God, and kepe þys commaundement: For that toucheth all men. For God shall iudge all woikies and secret thynges, whether they be good or euill.

¶ The ende of the booke of the preacher, other wyse called Ecclesiastes.

The Ballet of Ballet.

tes of Salomon: called in Latin, Canticum Canticorum.

¶ The fyrste Chapter.

¶ A mystical songe of the spiritual and godly loue betwene Christ the spouse, and the church or congregation his spouse.



Chat he wold kysse me with the hysses of his mouth: for thy loue is moze pleasaunte then wine: & that because of þ good and pleasaunt sauoure of thy moste pcyous balmes. Thy name is: a swete smellynge

opment when it is shed forth, therfore do the maidens loue the, drawe thou me vnto the: we wyll runne after the. The kynge hath brought me into his pryue chambres. We wyll be glad & reioyse in the: we thinke moze of thy loue then of wyne. They that be ryghteous loue the. I am blacke: O ye daughters of Ierusalem lyke as the tentes of the Cedarenes, & as the hangynge of Salomon, but yet am I saye & wel fauoured withal: O Daniel not at me that I am so blacke: for why the sunne hath wynded vpon me. My mothers chyldren haue euil wyl at me they made me the keper of the vineyardes, but myne owne vyneyarde haue I not kepte.

Tell me of hym whom my soule loueth wher thou feedest the shepe, where thou makest them rest at þ none daye: for why shall I be lyke hym that goeth wylonge about the flockes of thy companions: If thou knowe not thy selfe: O þ say rest amonge women: then go thy way forth after the footstepes of the shepe, & fede thy goates besyde the shepherdes sties. Vnto þ þ hofte of Pharaos charrettes haue I compared the. O my loue. Thy chekes & thy necke is beautifull as the turtles, and hanged with spanges and goodly Jewels, a neckebande of golde wyll we make the with syluer buttong. When þ hyngge syteth at the table, he shall smel my Rardus: a bundel of myrrer is my loue vnto me: he wil lye betwixt my breastes: a clustre of Camphire in þ vineyardes: of Engaddi is my loue vnto me. O howe saye art þ (my loue) O howe faire art þ thou hast doues eyes. O howe saye arte þ (my beloued), howe wel fauoured art þ: Our bed is deckt wth flowers, the selynge of our house are of Cedre tree, & our crosse toltes of Cipresse.

¶ The ii. Chapter.

In the lylye of the felde, and rose of the valleyes: as the rose amonge the thornes, so is my loue amonge the daughters. Lyke as the apple tree

¶ Eui amonge

The Ballettes.

among the trees of the wood, so is my beloved
amonge the sonnes. My delecte is to lye vnder
his shadowe, for his fruite is sweete vnto my
throte. He byngeth me into his wyne seller,
his banner spied ouer me his loue. Met aboute
me cuppes of wyne, choyse me with appels: for
I am lycke of loue. * His left hande lyeth vnder
my head, and his right hande shal embrace
me. * I charge you (O ye daughters of Ierusa-
lem) by the roes and hyndes of the felde, that ye
wake not vpon my loue, nor touche her: till she
be content her selfe. We thinke, I heare a voice
of my beloved: lo, there cometh he hoppinge
vpon the mountaynes, & leapinge ouer the hyle
hylls. My beloved is like a roo or a pong hart
Behold, he standeth behind our wall, he looketh
in at the wyndow, & peepeth throughte the grate.
My beloved answered, and saied vnto me.

I stand vpon my loue, my bewtiful, and go to
thyne owne, for lo, the wynter is now past &
rayn is away & gone. The floures are come vpon
the felde, the tyme of the vyden syngynge is
come, and the voyce of the turtle doue is heard
in our lande. The figgetree bynged forth her
fygges, & the vyndes beare blossomes, and haue
a good smel. I stande vpon then & come my loue
my bewtiful, & come I say (O my bone) out of
the caues of rocks out of the holes of a wal:
O let me se thy countenance, & heare thy voice,
for I wote in thy voyce, & saye is thy face. Set
vnto the fores, yea the lytle fores, that hurt & vi-
nes for oure vyndes beare blossomes. * My loue
is myne, & I am his: whiche sedeth among the
roies, vntill the daye bryake: and till the wa-
dowes be gone. Come agayne (O my beloved)
and be lyke as a Roo, or a pong hart vpon the
wynde mountaynes.

The.iii. Chapter.

Bynged in my bed I soughte hym,
whom my soule loueth: yea diligently
soughte I hym, but I founde hym not
I will get vp (thought I) and go a-
boute the cite, in the wayes, in all the streates
will I seeke hym whome my soule loueth: but
where I soughte hym I founde him not. The watch
men also that go about the cite founde me.

Say me not hym whome my soule loueth:
for when I was a lytle past the, I founde hym
whom my soule loueth. I haue gotten hold vpon
hym, and will not let hym go, vntill I byng
hym into my mothers house, & into her chāber
that bare me. * I charge you, O ye daughters
of Ierusalem, by the roes and hyndes of the
felde, that ye wake not vpon my loue, nor touche
her till she be contente her selfe. Who is this,
that cometh vpon out of the wilderness lyke va-
pours of smoke, as it were a smel of myrr, fran-
cincense, and all maner spycies of the Spotea-
rye. Beholde, about Salomons bedste he ther
stande thie scole valiant men of a most myghty
eye in Israel. They holde swerdes euery one, &
are expert in warre. Euery man also hath his
swerde vpon his thigh, because of feare in the
myght: kynge Salomon had made hym selfe a
palace of the wood of Libanus, & pillars are of

spyer the conyng of golde, the seate of pur-
ple, the grounde is pleasant lyke pained w loue,
for the daughters of Ierusalem. Go forth, (O
ye daughters of Ierusalem) and beholde: kynge Sa-
lomon in a crowne, wherewith his mother crow-
ned hym in a day of his maryage, and in a daye
of the gladnesse of his hert.

The.iiii. Chapter.

O how saye art thou my loue, howe I
saye art thou (thou haste doun eyes, Cant. 1.1)
belide that whiche lyeth byd wthyn.
* Thy berpe lockes are lyke the woll
of a flocke of goates that be shorne vpon mount
Sleat: Thy teeth are lyke the shepe of a same big-
nesse, which went vpon the walpyng place:
where euery one beareth two twinnes, and not
one vnfrutefull amonge them. Thy lippes are
lyke a rose coloured ryband, thy woordes are lo-
uely, thy chekes are lyke a pear of a pomegranat
within thine heeres. Thy necke is lyke a towre
of Dauid buyled with costly stones, lying out
on the sydes wherupon there hange a. 11. whel-
des: yea, all the weapons of the giantes. * Thy
two breasts are lyke two twinnes of younge
Roes, whiche fede amonge roses. * O that I
myght go to the mountayne of myrr, & to the
hill of frankincense: till the daye bryake, & till
shadowes be past awaye. Thou arte all saye
(O my loue) & no spot is there in the. Come to
me fro Libanus (O my spouse) come to me fro
Libanus, loke fro the top of Amanah, from the
top of Danir, and hermd, from a syng dēnes,
and fro the mountaynes of the leopardes. Thou
hast with loue bewitched my hert. O my syster
my spouse: I hast bewitched my hert with one
of thyne eyes & with one cheyne of thy necke.

O how saye are thy breasts, my syster, my
spouse: Thy breasts are more pleasant then
wyne, & the smel of thyne ornementes passeth
all spycies. Thy lippes, O my spouse, dyop as
the hony combe: yea mylke and honye is vnder
thy tūge, and a smel of thy garmentes, is lyke
the smel of Libanus. A garden well locked is
my syster, my spouse: a garden well locked, and a
sealed well. The frutes that are planted in the
are lyke a very paradys of pomegranates, with
sweete frutes: as Camphire, Rardus, and Sal-
tron, Calamus, Synam, with all sweete smel-
lynge trees: Myrr, Aloes, and all the best spy-
ces: a well of gardens, a well of luyng waters
whiche ranne downe from Libanus. Up thou
vpon my garden, that the smel thereof maye be
caryed on euery syde: yea, that my beloved may
come into his garden, and eate of the sweete fru-
tes that growe therein.

The.v. Chapter.

In come into my garde. O my sy-
ster, my spouse: I haue gathered mi-
myrr with my spycies. I haue eat
hony with my hony combe, I haue
dronke my wine w my milke. Eat,
O ye frendes, drinke & be merry, O ye beloved
As I am a shepe, and my hert is wakynge I
beare a voyce of my beloved, wher he knocketh
Open

Oppe to me, O my sister, my loue, my done, my derlyng, for my heade is full of dewe, & the lockes of my heare are full of the nyght droppe. I haue put of my coote, howe can I doo it on a garter? I haue washed my fete, howe shal I file them agayne? My loue put in his hande at the hole, & my herte was moued within me. I rode vp to open vnto my beloued, & my handes dyopped with wyte, & the wyte rane downe my fyngers vpon the locke. I opened vnto my beloued, but he was departed and gone his way. Howe when he spake, my herte was gone: I sought hym, but I coulde not fynde hym: I cryed vnto hym, neuertheles, he gaue me no answer. So the watchmen y went about the cite: found me: smote me, & wounded me: Yea, they y kepte the walles, toke a way my hearechafe fro me.

I charge you therefore, O ye daughters of Ierusalem, yf ye fynde my beloued, yf ye tell hym howe that I am speke for loue. What maner of man is thy loue aboute other louers? O fairest among women! O what can thy loue do more the other louers that y chargest vs so straitly? As for my loue, he is whiter & redde coloured, a goodly person among ten thousand, his heed is as the moste fyne golde, & lockes of his heare are bulbed, and blache as a crow. His eyes are as the eyes of dones by the water brookes, as though they were washed with mylke, & are set lyke perles in golde. His chekes are lyke a garden bed, wherein the Apothecaries plant all manner of sweete thynges.

His lippes are lyke roses that dyoppe sweete smellynge wyte. His handes are lyke golde rynges, haung inclosed the pyncious stone of Charis. His bodye is as the pure puerp, deckt ouer with Sappires: his legges are as pylers of Warbell, sette vpon sochettes of golde. His face is as Libanus: and as the betwix of y Cedre trees. The woordes of his mouthe are sweete: yee, he is al together louelye. Suche one is my loue. O ye daughters of Ierusalem, such a one is my loue.

The. vi. Chapter.

Whyder is thy loue gone then? (O thou sayest among women) whyder is thy loue departed? We wil seke him with y. My loue is gone downe into his garden, vnto the sweete smellynge beddest that he maye refrethe hym self in the garden, & gather roses. My loue is myne and I am his, whiche sedeth amonge the roses. Thou arte bewyfull, o my loue: as is the place Chirza, thou arte saye as Ierusalem fearfull as an armie of menne, with theyr dancers. Turne away thine eyes fro me, for they haue set me on fyre. * Thy deary lockes ar like a floche of goates, whome vpon the mounte of Silead. Thy teeth are lyke a floche of thorne shepe, which go out of the washyng place: wher every one beareth thynas, & not one vnfruteful amonge them. Thy chekes are lyke a pere of a pomgranate. Within thy volupers. There are x. Quenes. lxx. wyues, and damaskelles withoute numbre. One is my done, one is my

derlyng. She is the onely beloued of her mother: and here vnto her that bare her.

When the daughters sawe her, they sayd she was blessed. Yea: the Quenes and wyues prayd her. What is the thyng that loketh forthe as the mornyng? saye as the moone, cleere as the sunne, and fearfull as an armie of men w theyr banners. I went downe into the nut garden to see what grew by the brookes, and to loke yf y vyneparde floystred, or yf the pomgranates were not forst. I knewe not that my soule had made me the charyot of y people that be vnder tribute. Turne agayne tuene agayne. O thou perfect one tuene agayne, turne agayne & we wil loke vpon y. What wyll ye se in y Sulamite? She is lyke men of warre singing in a company.

The. vii. Chapter.

Howe pleasant ar thy tredynges wth thy shoes, thou Dynces daughter. Thy thynges are lyke a faster irwell, whiche is wroughte by a connyng woikemaster. Thy navel is lyke a round goblet, which is neuer without drynke. Thy wombe is lyke a heape of wheate that is set about with roses.

* Thy two breastes are lyke two ewines of ponge roes. Thy necke is as it were a Towre of puerp: thine eyes also are lyke the water poles that are in Ierusalem beside the porte of Balthabbim, thy nose is lyke the towre of Libanus, whiche loketh towarde Damascus.

That heade that standeth vpon the, is lyke Carmell: and the heare of thy heade is lyke purple, and lyke a king going forth with his gard about hym. O howe saye and louely art thou my derlyng in pleasures: Thy stature is lyke a palme tree, and thy brestes lyke y grapes. I sayde I wyl clyme vp into the palme tree, and take holde of his hye bzaunches.

Thy brestes also shalbe as y wyne clusters: the smel of thy nostrilles lyke as the smel of apfels, & thy lippes lyke the best wyne.

Which goeth straight vnto my beloued, & byn steech forth by the lippes of the auncient elders. There wyll I turne me vnto my loue, & he shal tuene him vnto me. O come on my loue, we wil go forth into the felde, and take oure lodgyng in the byllages. In the mornyng wyll we go se the vyneyard: we wyll se yf y vine bespyong forth, yf the grapes be growne, and yf the pomgranates be hot oute. There wyll I geue the my brestes: the Wandjagoas geue their sweete smel, and beside our dozes are all manner of pleasant frutes, both new and olde: whiche I haue kepte for the, o my beloued.

The. viii. Chapter.

That I myght fynde the wylthout, I kysse the, whom I loue as my bro- ther whiche suckt my mothers brestes: & that y shal not be despyed. I wyll leade y & bring y into my mothers house: that y mightest teache me, & I myght geue y drynke of spiced wyne, & of the sweete sappe of my pomgranates. * My left hande shalbe vnder my heade, and his ryght hande shall embrace me.

The. iiii. Ichar.

The Prophecye.

I charge you, O ye daughters of Jerusalem that ye wahe not up my loue, nor touch her, till she be content her selfe. What is the thing that cometh vpon from the wilderness: and leaue it vpon her loue: I make the vpon among the appell trees, where thy mother conceyued thee, where thy mother: I say: brought thee into the world. O let me as a scale vpon thine harte, and as a scale vpon thine arme: for loue is myghtie as the death, and gelously as the bell. Her coles are of fyre, and a very flame of the Lorde: so many waters are not able to quench her loue, neither maye the flames burne it.

Per, yf a man wolde geue all the good of his house for loue, he shulde coune it nothing. Our syster is but ponge, and hath no breestes, what shal we do for our syster, when she shal be spoken for: Yf she be a wal, we shal bulde a silver bulwark the vpon: yf she be an open doore, we shal fasten her with boordes of Cedre tree. I am a wall, and my breestes lyke towres, then was I as one that hath founde fauour in his syght. Salomon hath a vineyard at Baal Hamon, & this vineyard he deliuered he vnto the keepers: & euerie one for the frute thereof shulde geue him a thousand pices of syluer.

My vineyard is in my syght: thou O Salomon must haue a thousand, and the keepers two hundred with the frute. Thou that dwellest in the gardenys. O let me heare thy voyce that my companions may hearken to the same. O get thee awaye, my loue, and be as a Roos: as a ponge herte vpon the swete smelling mountaynes.

The ende of the Ballet of Ballettes of Salomon called in latyn Canticum Canticorum.

The booke of the Prophecie.

where Esaye.

The fyrste Chapter.

Esay prophesyeth that the anger of God shall come vpon Jerusalem, because of theyr synnes.

The visyon of Esay the sonne of Amos, which he sawe vpon Iuda and Jerusalem: in the dayes of Ezzia, & Ioathan, & Ahaz & Ieheschiah kynges of Iuda. heare: O heauen, and hearken o earth. For the Lorde hath spoken: I haue noyshed & brought vpon chylde, but they haue done wickedly agaynst me. The ore hath knowen his owner, and the asse his masters cry: but Israell hath receyued no knowledge, my people hath no vnderstandyng. Alas for this synfull nacid, a people of great iniquite: a frowarde generacyon vnnaturall chyliden. They haue forsaken the Lorde, they haue prouoked the holpe one of Israel vnto anger, & are gone back ward. Whereby shulde ye be plagued anye more: For ye are euer sayyng a waie. The whole head is sick, and the herte is beny. From the sole of the foote vnto the head, there

is no whole parte in all your bodie, but all are woundes, botches, sores, & stripes which can neither be helped, bounde vpon, mollified, nor called with anye ioyntment.

Your land is left waste, your cities are bent vpon, your enemies denoure your land, & ye must beaine to stand, & loke vpon it: & it is desolate as it were with enemies in a battayle. Moreover, the daughter of Sion is left alone lyke a cotage in a vineyard, lyke a lodge in a garden of cucumbers, lyke a beleged cite. And except the Lorde of hostes had left vs a fewe almes: we shulde haue bene as Sodom, & lyke vnto Gomorra. heare the woide of the Lorde: ye Lordes of Sodom: and hearken vnto the lawe of our God, thou people of Gomorra. Why offer ye so many sacrifices vnto me: I am full of the burnt offrynges of wetters, and of the fatnesse of fed beastes. I haue no pleasure in the bloud of bullockes, lambes: & goates. When ye appeare before me, who requyrezth you to treade within my porches: Offer me no mo oblacions, for it is but lost labour. Incense is an abominable thyng vnto me. I maye not a waie with you newe moones, your Saboths and solymne dayes. Your fastynges are also in vayne. I hate your newe holpe dayes and fastynges, euen fro my very herre. They make me wery, I can not abyde them. Wylde you hold out your handes, I wyl turne myne eyes from you. And though ye make many prayes, yet wyl I heare nothing at all, seeing your handes are full of bloud.

Wash you, make you cleane, put awaye your euell thoughtes out of my syght, cease from doynge of euell. Learne to do ryght, applye youre selues to equite, deliuer the oppressed, helpe the fatherlesse to his ryght: let the wydowes complaint come before you. Howe go ye: saith the Lorde: let vs talke together. Though yowr synnes be as red as scarlette, they shalbe as white as snowe. And though they were lyke purple, they shalbe as white as wol. Yf ye be lowyng & obediēt ye shal enioye the best thyng & groweth in the lande. But yf ye be obstinate & rebellious, ye shalbe deuoured wth the sword: for thus the Lorde hath promysed wth his owne mouth.

Howe happeneth it then & the ryghteous cite (which was full of equite) is become vnsaythfull as an whoze. Ryghteousnesse dwelt in it, but nowe murderers. Thy siluer is turned to dross, and thy wyne mixt with water. Thy pynces are wyched and companions of theues. They loue gyftes altogether, and gaze for rewardes. As for the fatherlesse, they helpe hym not to his right, neyther wyl they let the widowes causes come before them. Therefore saith the Lorde God of hostes, I mightie one of Israel: Ah, I must ease me of mine enemies, and auenge me of mine aduersaries. I shall lay my hand vpon the, & burne out thy dross from the finest and purest, & put out all thy fyne, and let thy iudges againe as they were sometime & thy denatoures as they were from the beginning. Then shalte thou be called the righteous cite, the saythfull cite. Sion shalbe redeemed with

with equitye, and they shal turne agayne vnto her in righteousnes. For the transgressours & vngodly, and such as are become vnsaythfull vnto the Lorde must al together be utterly destroyed. And excepte ye be ashamed of the oke trees wherein ye haue so belited, & of the gardenes that ye haue chosen, ye shalbe as an oke whose leaues are fallen awaye: & as a garden & parthe no more. And as for the glory of these thinges it shalbe turned to hye strawe, & he y made the to a sparke. And they shal both burne together, so y no man shalbe able to queneche them.

¶ The .ii. Chapter.

Of the commynge and taryng of Chyryl, and of the calyng of the Synagoge.

In this is the worde y was opened vnto Clave the sonne of Amoz vpon Juda & Jerusalem. It wylbe also in the laste daye, that the hyl where the house of the Lorde is buyled, shalbe the cheefe amonge hylles, and exalted aboue all litle hylles. And all nacions shal preache vnto hym, and the multitude of people shal go, speaking thus one to another: by, & let vs go to the hill of the Lord and to the house of the God of Jacob: that he maye shewe vs his waye, and that we maye walke in his pathes. For y lawe shal come out of Syon, & the worde of y Lorde from Jerusalem, and shal geue sentence amonge the heathen, & shal resourne the multitude of people: they shal breake their swordes also in to mattoches, & their speares to make sythes. And one people shal not lyfte vp a weapon agaynst another, neyther shal they learne to fyght from thence forth.

Come ye (house of Jacob) let vs walke in the light of the Lorde. But thou hast forsaken the people the house of Jacob, because they goo farre beyonde they fathers in Mozeres (whiche they haue as the Phylistines had) & in straunge children they thinke the selues to haue ynough. They lande is full of synner and golde, neyther is there any ende of they treasure: Their land is also full of hylles, and no ende is ther of their charettes. Their land also is ful of wayne goddes, & before the worde of they owne handes haue they bowed them selues, yea even before y thyng that they owne syngers haue made. There knelthe the man, there fallerh the man downe before them, so y thou canst not bypunge hym awaye from thence.

C And therfore get the into some rocke, & hyde the in the ground for feare of the Lorde, and for the glory of his maiesty: Which casteth downe the hygher lokes of presumptuous perlonnen, & bypunge lowe the pyde of man, and the Lorde only shalbe exalted in that day. For the day of the Lorde of hostes shal go ouer all pyde & presumption vpon all them y exalte them selues, and shal bring them all downe: vpon all hygher and stout Cedre trees of Libanus, and vpon all the okes of Basan: vpon all hygher hylles, and vpon all stoute Mountaynes, vpon all costly towres, & vpon all stronge walles, vpon all shippes of the sea, and vpon euery thyng that is

glorious and pleasant to looke vpon.

And it shal bypunge do wne the pyde of man, and lape mans presumptuousnesse full lowe: & the Lorde shal onely haue the victorie in that daye. But the ydols shal utterly be rote out. Then shal crepe into holes of stone, & into caues of the earth, for feare of y Lorde, & for the glory of his maiesty: what tyme as he shal wake him vp to condempne y earth. Then shal man cast awaye his goddes of synner, and his goddes of golde (whiche he neuer thelesse had made to honour them) vnto Holes & Batters. And they shal crepe into the caues and rockes & into the clyftes of hard stones, for feare of God, and for the glory of his maiesty, when he yrlseth to condempne the earth. Feare not ye then anyr man whose byethe is in his nostrilles. For what is he of reputation?

¶ The .iii. Chapter.

Of the prophesie that in the commynge of Chyryl all strength and power shalbe put forth of Iury.

In so, y Lorde God of hostes doth take away from Jerusalem and Juda all possessions and power, all meat and bypunge, the captayne & the sou-dyar, the iudge & the prophete, the wyse and the aged man, the pynce of fifty yere olde, and the honorable: the Senatours & men of vnderstandyng the maysters of craftes and orators. And y shal geue them children to be their pynces, & babes shal haue the rule of you. The people also shalbe pyllid & poiled, and one shal euer be doinge violence & wyonge to another. The boye shal presume agaynst the eldier and the vyle personne agaynst the honorable. Per, one shal take a frende of his owne kynred by the bolome, & say: thou hast clothinge: thou shalt be our heade, for thou mayest kepe vs fro this fall and perill.

Then shal he sweare & saye: I can not helpe you. Moreover, there is neyther meate nor clothynge in my house, make me no ruler of the people. For Jerusalem and Juda must decaye because that bothe their wordes and counsels are agaynst the Lorde, to prouoke the presence of his maiesty vnto anger. The chaunging of they countenance be wyaped the, yea they declare their owne synnes them selues, as the Sodomiters, and hide them not. Alas be vnto they sonles, for they haue rewarded euell vnto them selues. Wyl the ryghteous do well, for they shal enioye the frutes of they studies. But woe be to the vngodly & vnyghteous, for they shalbe rewarded after they workes. Children are ex-toyponers of my people: and women haue rule of them. O my people, the leaders deceaue the, and depraue the waye of thy fote steppes. The Lorde is here to comen of the matter, and standeth to geue iudgement of y people: The Lorde shal come forth to reason with the Senatours and pynces of his people. It is ye y haue burnt vpon my vnygarde, the poore is in your houses. Wherfore do ye oppresse my people, & marre y faces of the poore, sayeth the Lorde of hostes.

Moreover, thus sayeth the Lorde: Weying the

EEV daugh.

The Prophecy.

daughters of Sion as become so proud, & come in with stretched out neckes, & with vain wanton eyes: saying they come in tripping so merrily with theyr feete: Therefore shall the Lord take away the heades of the daughters of Sion, and shall discover theyr shame. In that day shall the Lord take away the gorgeousness of theyr apparel and spanges chymers, parriclers, & colars, byace lattes, & boones, the goodly shoured, wyde and byordyed rayment, byooches, and brabbandes, ruyges and gaclandes, holy daye clothes & vales, hercheles and pyrmes, glasses & cypresses, bonnets, and raches.

And in stead of good smel, there shall be stinke amonge them. And for theyr girdles there shall be loose bandes. And for wel set heare ther shall be baldnesse. In stead of a stomacher, a sake clothe, and for theyr bewtye wytherdnesse, and sunne burning. Pour busbandes and myghtie men shall perishe with the swearde in battayle. At that tyme shall theyr gates moune and complayne, and they shall crye as desolate folke vpon the earth.

Chapter. iiii.

¶ Of the want of meate, from whome theyr to haue man.

When shall seven wyues take holde of one man: and saye, we wyll laye all oure meate and clothyng together in common: only that we may be called thy wyues, and that thyr shamefull leppose maye be taken from vs. After that tyme shall the byaunche of the Lord be bewtyful and myghty, & the frute of the earth shall be faire and pleasant for those Israelites that shall sprynge thereof. Then shall the remnaunte in Syon, and the remnaunt at Ierusalem be called holy: Namely al suche as are dwyten amonge the liuing at Ierusalem: what tyme as the Lord shall waite away the fylchynesse of the daughters of Sion, & purge the bloud out from Ierusalem with the wynde of his iudgement, and with fyre. Whereouer, vpon all the dwellynges of the hylle of Syon & vpon theyr whole congregacyon, shall the Lord prouide a clode & smoke by daye, & the shynynge of a flaminge fyre by nyghte for all theyr glorye shall be preserved. And Ierusalem shall be a tabernacle for a shadowe, because of heate in the daye tyme: a place & refuge where a man maye hepe hym from weither and rayne.

Chapter. v.

¶ Of the synners and the bypocrytes, with an exhortacion of righteousness and goodnesse.

Owe wyll I sing my beloued frend a songe of my frendes, because of his vyneyard. My beloued frende hath a vyneyard in a verye frutesfull plenteous grounde.

Thys he bridged, thys he walled rounde aboute, and plantid it with goodlye grapes. In the myddel of it buylded he a tower, and made a wyne press therin: And afterwarde when he looked that it shoulde byynge hym grapes: it broughte forth thornes. Nowe therefore O ye Ciergens of Ierusalem & whole Iuda: Judge

I praye you betwixt me, and my vyneyard. What moze could haue ben done, for if I haue not done: Wherefore then hath it giuen thornes: where I looked to haue had grapes of it?

Well, nowe I shall tell you howe I shall do with my vyneyard. I wyll take the hedge from it, that it maye perishe, and breake downe the wal that it maye be troden vnder fote. I wyll laye it waste, that it shall neyther be dygged nor cut but beare thornes and byeares. I wyll also forbyd the clouedes that they shall not raine vpon it. As for the vyneyard of the Lord of hostes: it is the house of Israel, and whole Iuda is saye plantynge. Of these be looked for equitye, but se there is wyngone: for ryghteousnes, lo it is but myscrepe.

Woe vnto them that saye one house to another, and byynge one lande so nyghe vnto another, that the poore can get no more grounde: that ye maye dwel vpon the earth alone. These thynges are in the eares of the Lord of hostes: shall not many greater & moze gorgeous houses be so waste, that no man shall dwel in them? And ten acres of vynes shall geue but a quart, & thirty bushels of sede shall geue but an Epha.

Woe be vnto them, that tyme by earlye to folowe dyonhemmes, and to them that continue so vntyll nyghte, and tyme they be sette on fyre to wyne. In those companies are harpers & lutes, tabrettes and pypes, and wyne. But they regard not the worke of the Lord & consydre not the operacion of his handes. Therefore cometh my folke also into captiuitie, because they haue no vnderstandynge. Their glorie is famished with hunger, and their myde is marred for thirst. Therefore gapeth hell, and openeth her mouth maruelous wyde: that thei pynde, boosynge, and welthe, with suche as reioyse therein, maye descende into it.

Thus hath a man a fal, and is brought lowe and the high loke of the proud shall be laid downe.

But the Lord of hostes shall be exalted in iudgemente, and God that is holie, is magnified in ryghteousnesse. Then shall the shepe eate, in order, & the ryche mens landes shall be laied wast, shall straungers deuoure. Woe be vnto them, that be wychednes vnto the with cozden of vanitie & synne, as it was with a carts rope.

Which vnto speake on this maner: let hym make haste now, and go forth with his wythe, that we maye se it. Let the counsell of the holy one of Israel come, & by the nye, that we maye knowe it. Woe be vnto them that call euell good: and good euell, whiche made darkenesse lyght, & lyght darkenesse, & make sowe sweete, & sowe sowre. Woe be vnto them that are wyse in theyr owne lyghte, and thynke thei selues to haue vnderstanding. Woe be vnto them that are stronge to suppe out wyne, & expect men to set vp dyonhemmes. These geue sentence with the vngodly for rewardes, but condemne the iuste cause of the ryghteous. Therefore lyke an fyre lyketh vnto the strawe and as the flame consumeth the stubble: Euen so theyr rote shall be as corrupcion and theyr blossom shall vanishe awaye lyke dust.

dust: for they haue caste awaye the lawe of the
Lorde of holtes, and blasphemed the worde of
the holye maker of Israel.

Therfore is the wrath of the Lorde kindled
also agaynst his people, & he shaketh his hande
at them: yea, he hath impetted, so that the hills
byd tremble. And their harcaises byd lye in the
open stretes, lyke mier. And in all this f wrath
of God hath not ceased, but his hande is stret-
ched oute still. And he shall geue a token vnto
a straunge people: and cal vnto them in a farre
countrie: and beholde, they shall come hastily
vnto speede. There shall not bee one saynte no: feble
amonge them, no not a sluggish no: slepey per-
sonne. There shall not one of them put of f
ble from his loynes, no: loose the latcher of his
shoo. His arrowes are sharpe, and all his bowes
hent. His horse hooves are lyke flint, & his cart
wheles lyke a storme wynde. His crye is as it
were of a Lyon, & he roareth lyke a Lyon whel-
per. They shall coare, and hantche vpon the pray
and no man shall recouer it, or get it from them.
In that daye they shall be so feare vpon them,
as the sea. And if we loke vnto f lande, behold
it shall be all darknesse: & sozow. If we looke to-
ward heauen, behold, it shall be darke.

The. vi. Chapter.

*Howe folow the glory of the Lorde, and howe sent to prophete the
destruction of Ierusalem.*

In the same yere that kynge Oziah
died, I sawe the Lorde setyng v-
pon an hyghe and gloriouse seate, &
his traine fyllyng the temple: And a-
bout hym stode Seraphims, wherof
euery one had sixe winges. With twaine eache
couered his face, with twayne his fete, & with
twayne did he flye. They cried also echone to a-
nother on this maner: holy, holy, holy is f Lorde
of hostes. The whole world is full of his glorie
yea, the grasses and doze chekes moued at hys
cryng and the house was full of smoke. Then
I said, O woe is me: for I am lost: in as much
as I am a man of vncleane lippes, and dwell
amonge people that hath vncleane lippes also:
for mine eyes haue seene f king & Lorde of hostes.

Then stode one of the Seraphims vnto me
haupng a hote cole in his hande, whiche he had
taken from the auter with the tonges and cou-
ched my mouth: and saide, lo: this hath touched
thy lippes, and thyne vncyrcleousnesse is ta-
ken away, & thy synne forgiven. Also, I heard
Whom shall I sende, and who wyl be our mes-
saunger: Then I sayde: here am I: sende me.

And he sayde: go, and tell this people: "ye shall
deare in dede, but ye shall not vnderstande: yee
shall plainly see and not perceyue. Harden the
deft of this people, stoppe they eares, and close
they eyes: f they se not with they eyes, heare
not with they eares, and vnderstand not with
they hertes, and conuerste: and be dealed.

Then spake I: Lorde, howe long? he an-
swered: vntyll f cities be utterly wasted without
inhabitours, & the houses without men, til the
lande be also desolate, and lye vnbuylded. For

the Lorde shall take the men saure awaye, so f
the lande shall lye wast a longe season, yet in it
shall succede ten kynnes, and the lande shall re-
tourne and be layde waste. And as f Terribint
tree and oke in wynter calke they leaues, & yet
haue they sappe in them: so shall the holy seide
continue in they substance.

The. vii. Chapter.

*Howe Sarias moue taltayle agaynst Ierusalem.
A byrgyne shall beare a chyld.*

It happened in the tyme of Ahaz: f
sonne of Iotham, which was f sone
of Oziah kynge of Iuda: that a Ra-
zin the kynge of Siria, and Bechab
the sone of Romeliah, kynge of Isra-
el, went vnto ward Ierusalem to besage it, but
Razin was not able to winne it. And when f
house of dauid (that is Ahaz) heard woide ther
of, that Siria & Ephraim were confederate to
gether his hert quaked (yea & the hertes also of
his people) lyke as when a tree in the felde is
moued with the wynde.

Then sayde God vnto Elap: go mete Ahaz
(thou and thy sonne Beas Iasub) at f head of
the ouerpole, in f fote path by f fullers ground
and sape vnto hym. take hede to thy self: and be
fyll, but feare not, neyther be saynte harted, for
these two sayles: that is for these two smoking
fychzandes the wrath and furepousnes of Ra-
zin the Sirian, and Romelies sonne: because
that the kynge of Siria Ephraim, & Romelies
sonne haue wyckedly conspyred agaynst the
saynge: We wyl go vnto agaynst Iuda, bere
them, and byng them vnder vs, and set a kynge
there, euen the sonne of Tabeel.

For thus saith the Lorde God therto: It shall
not so go forth: neither so come to passe, for the
head cytie of the Sirians is Damascus, but f
heade of Damascus is Razin. And after tyme
and the scoze yere, shall Ephraim be nomoze a
people. And the cytie of Ephraim is Samaria
but the heade of Samaria is Romelies sonne.
If ye beleue not, it cometh of this: that ye are
vnsaithful to God. Whereouer, God spake once
agayne vnto Ahaz sayng, requyre a token of
the Lorde thy God, wherher it be towarde the
deyth beneth or towarde the heighe aboue. The
sayde Ahaz: I wyl requyre none, neyther wyl
I tempte the Lorde.

The Lorde answered: Then here to, ye of the
house of Dauid: is it not ynoughe for you that
ye be greuous vnto men, but ye must greue my
God also? And therfore the Lorde shall geue you
a token: Beholde a byrgyne shall conceyue and
beare a sonne, and (thou his mother) shalt call
his name Emanuel. Butter and honye shall he
eate, that he maye knowe to refuse the euell, and
chose the good. For oz euer the chyld come to
knowlage: to eschue the euell, & chose the good,
the lande (that thou so abhorrest) shall be deso-
late of bothe her kynnes. The Lorde also shall
sende a tyme vpon the, vpon thy people, & vpon
thy fathers house (such as neuer came sence the
tyme that Ephraim departed from Iuda) tho-
sowe the kynge of the Assyrians. For at f same
tyme

*2 Sam. vii. 14.
1 Sam. xiii. 14.
2 Sam. xvi. 14.
2 Sam. xvi. 14.
2 Sam. xvi. 14.*

The Prophecye.

syne shall the Lorde by the foye the eyes that are about the water of Egypt, & for the West in the Assyrians lande. There shall come a hal lyght all in the desolate wateres, in the holes of bones: vpon all thorny and bushy places.

D And the same tyme: that the Lorde shall the beate of the dead & the fete and the beache cleane of, with the radure that he shall byre beyond the water: namely, with the hyng of the Assyrians. At the same tyme shall a man lyue with a cow, and two shepe. Then because of the abundaunce of mylke, he shall make butter and eate it. So that euery one whiche remaineth in the lande, shall eate butter and honey. At the same tyme all vyneyardes (though there be a thousande vy- nes in one and were saide for a thousand syluer lynes) shall be turned to beares and thornes. Lyke as they shall come into the lande with a- rowes and bowes, so shall all the lande become beares and thornes. And as for all bylles that are betwen doone, there shall not come vpon the any feare of beares & thornes. But the castel shall be bynen together, & the shepe shall fide there.

The viii. Chapter.

The testimonye of the land by Emanuel. The fete of offspr at the tyme many shall flourish.

A Doreuer, the Lorde saide vnto me Take the a great lease, & wyte in it, as men doo with a penne, make hasty spede to robbe, & haste to the spolie. And I called vnto me faith full wytnesse to recorde. Asah the prest, & zachariah the sonne of Barachiah. After that I went I vnto the prophetisse, that had conceaued and borne a sonne. Then sayde the Lorde to me: geue hym this name: a spede robber: an hasty spolyer. For why, o euer the childe shall haue know- lage to crie father, and mother: shall the ryches of Damascus and the substance of Samaria be taken awaye by the spolyer, before the kyng of the Assyrians.

B The Lorde spake also vnto me, saynge: for so much as this people refused the floure of the water of Silo, and put their delyte in Razin & Romelies sonne: Beholde, the Lorde shall bypnyng myghty and great floudes of water vpon them: namely, the kyng of the Assyrians with all his power: which shall clyme vpon all his howes, and renne ouer all theyr bankes. And shall breake in vpon Iuda, flowing and encreasynge in power: tyll he get hym by the necke. He shall fyl also the wydnesse of chy land with his brode wynges, O Emanuel. Breake downe (o ye peo- ple of Assur) & ye shall be broken downe, perthen to all ye of farre countreys.

C Muster you, & ye shall be broken downe, pre- pare you to battell & you shall be tozned in peccat: take your counsel together, yet must your coun- sell come to naught, go in hand withal: yet shall it not prosper: for God is with vs. For the Lorde spake thus to me in the potyre of his hande and warned me, sayng vnto me: that I shulde not walke in the waye of this people.

He sayde moze ouer, round with none of the wysofuer saye, ponder people are bounde to-

gether: feare the not, neyther be afrased of them but sanctify the Lorde of hostes, let hym be your feare and dread. For he shall be a holy place to fye to, and none to stumbe at, the rocke to fall vpon, a snare and net to both houses of Isra- ell, and the inhabitours of Ierusalem. And ma- ny shall stumbe, fall: and be broken vpon hym: they shall be snared and taken.

D Now laye the wytnesses together and seale the lawe with my disciples. Thus wyll I wait vpon the Lorde that hath turned his face from the house of Jacob, and I wyll loke for hym. But lo, as for me: and the chyldren whiche the Lorde hath geuen me: we are a token and a wonder in Israel, for the Lorde of hostes saith, which dwelleth vpon the hyll of Syon.

And yf they saye vnto you: aske counsel at the doctayners, wytyches, charmers, and consu- rers, then make them this answeere. Is there a people any where, that asketh not counsell at his God? Shulde men runne vnto the beate for the luyng? If any man wante lyghte, let hym loke vpon the lawe, and the testimonye, whether they speake not after this meynynge. If he doo not this, he shall stumbe & suffer hun- ger. And yf he suffer hunger, he is oute of pacy- ence, and blasphemeth his kyng and his God. Then loke he vwarde, and downe warde to the earth, & beholde, there is trouble & darknes vnto rayson is rounde about hym, and the cloude of erroure. And out of suche aduersyte shall he not escape. Euen lyke as in tyme past it hath bene well sene, that the lande of zabalon and the lande of Neftalim (where thozome the see way goeth ouer Iordane into the lande of Galilee) was at the tyme in lytle trouble: but after- warde soze decayed.

The ix. Chapter.

The prophete of Chyrlis anathema and banysoun.

The people that walke in darkenesse haue seue a great lyghte. As for the that dwell in the lande of shadow of death, vpon them hath the lyght shyned. Thou haste multiplied the people and not increased theyr loye. They ce- loye before the, enen as men make mery in har- uest, and as men that haue gotten the victorie, when they deale the spolie. For thou hast bro- ken the yoke of the peoples burthen: & staffe of his shoulder and the rodde of his opprelloure, as in the dayes of Madian.

B And cruelly euery battayle & the warriours accomplissheth, is doone with confused noyse, and depylunge the garments with bloodde. But this battayle shall be with burning & con- sumpyng of fyre. For vnto vs a childe is borne and vnto vs a sonne is geuen. vpon his shul- der doth the kyngdom lye, and he is called with his owne name wonderful. The geues of coun- sell: the myghtie God, the euertlastyng father, & prince of peace, he shall make no end to encrease the kyngdom and peace, and shall lye vpon the seate of Dauid and in his kyngdom, to set vp the same, and to stablish it with equyte and righ- teousnes, from henceforth for euermore. Thus shall

shall the gelousy of the Lorde of hostes byng to passe. The Lorde sente a woide into Jacob, the same is come into Israel. And al the people of Ephraim shall knowe, and they that dwell in Samaria, that sape wyth pryde and hys stomakes on this maner: The tyle woide is fallen downe, but we wyll buyde it with squared stones. The molbery tymber is broken, but we shall set it up agayne with Cedre. Neuertheles the Lorde shall prepare Razyn & enemy against them, and so ordre theyr aduersaries, that the Syrians shall laye holde vpon them before, & the Philistines behynde, and so deuoure Israel wpyth open mowthe.

After all thys is not the wraoth of the Lorde ceased, but yet is his hande stretched out still. For the people turneth not vnto hym that chastyseth them, neyther do they feare the Lorde of hostes. Therfore hath the Lorde rote out of Israel both dead and tyle, byaunch and ewyg in one day. By the dead is vnderstande the Sena tour & honourable man, and by the tyle the prophete that preached lyes. For all they which enfourme the people: that they bee in a right case, suche be discepuers. Such as men thynke also to be perfect among these, are but castewaies.

Therfore shall the Lorde haue no pleasure in theyr yonge men, neyther sauour theyr fatherlesse and widdowes. For they are all together ypocrites and wyched, and all theyr mouthes spake follye. After all this, is not the Lordes wraoth ceased: but yet his hande is stretched out still. For vngodlynes burneth, as a fyre in the bypers and thoznes. And as it were oute of a fyre in a wood: or a rede bushe, so ascendeth the smoke of theyr pryde. For because of the wraoth of the Lorde of hostes, is the land full of darkness, & the people be consumed, as it were with fyre no man doeth spare his brother, but he robbeth on the ryght hande: and doeth samylke, he eateth on the left hand, & he shall not haue mough. Euerie man shall eate the fleshe of his owne arime. Manasses shall eate Ephraim, & Ephraim Manasses, and they both shall eate Juda. After all this, is not the Lordes wraoth ceased, but yet is his hande stretched out still.

Chapter.

¶ The thirteenth the oppressours of the poore, and propheseth agaynst Sennacherib.

Woe be vnto them that make vnyghteous lawes, and deuyse thynge: whiche be to hard for to kepe, wherthow the poore are opprelled on euerye syde, & the innocentes of my people robbed of iudgement: that widdowes maye be theyr praye, and that they may robbe the fatherlesse. What wyll ye do in tyme of the visitacion, & when destruction shall come fro farther? To whom wil ye runne for helpe: and to whom wyll ye geue your honoure, that he may kepe it: that when I widdowe my hande, ye come not amonge the prisoners, or lye among the dead? After al this doth not the wraoth of the Lorde cease, but yet is his hand stretched out still.

Woe be also vnto Assur, which is a staffe of

my wraoth, in whose hande is the rod of my punishment. I shall sende hym amonge thole ypocrytysh people, amonge the people that haue deserued my dysfauoure. I shall sende hym, that he may vterly robbe the, spoyle them, & tread them downe, lyke the myse in the strete. Howebeit his meynynge is not so, neyther thynketh his hert on thys fallow. But he ymagineth on lye, howe he maye rote out and destroye muche people, for he sayeth: are not my princes all kinges? Is not Calno as easie to wyne as Char chamis? Is it harder to conquer Hamath then Arphad? Is it lyghter to overcome Damas cus, then Samaria? As who say: I were hable to wyne the kyngdome of the Idolaters and theyr goddes: but not Jerusalem, and Samaria. Shall I not do vnto Jerusalem and theyr ymages, as I did vnto Samaria & their ydols.

Wherfore the Lorde sayeth: Asone as I haue persourmed my hole woide vpon the hyl of Syon & Jerusalem, then wyll I vylset the noble & stout bert of the kyng of Assyria with his proude lohes. For he standeth thus in his owne conceit. Thys doo I thowowe the power of myne owne hande, and thowowe my wysdome. For I am wysse: I am the premyoueth the landes of people, I robbe theyr treasures: and lyke one of the worthies I daine them from theyr hye seates. My hande hath founde out the strengthe of the people, as it were a nest. And lyke as egges that were layed here & there, are gathered together. So do I gather all countreys. And there is no man that dare be so bolde, as to touche a feather that dare open his mouth, or ones whysper.

Shall the are boost it selfe agaynst him that he weth therwith: or both the same make anye bragginge agaynst hym that ruleth it? That were euen lyke, as if the roddid exalte it self agaynst hym that beareth it: or as though the staffe shuld magnifie it self, as who say: it were no wood. Therfore shall the Lorde of hostes sende hym amonge his falsynge, leanelesse, and burne vpon his glozy, as it were w a fyre. But the lyght of Israel shall be that fyre, and his Sanctuary shall be the flame, and it shall kyndle and burne vpon his thoznes and bycers in one daye: yea, all the glozy of hys woodes and felde shall be consumed with body and soule. And they shall be as an hoste of men whose standerd beareth sayleth. The trees also of the felde which remaine, shall be of such a nombre, that a chyld may tell them.

After that daye shall the remnant of Israel and such as are escaped out of the house of Jacob seke no more comforte at hym that smote them but with saythfulnesse & trueth shall they trust vnto the Lorde, the holy one of Israel. The remnant, euen the yocrytie of Jacob shall conuerte vnto God the myghtie one. For though the people of Israel be as the sande of the see, yet shall the remnant of them conuert in hym. Perfect is the iudgement of hym that sheweth in righte outnesse, and therfore the Lorde of hostes shall perfectly fulfill the thynge that he hath determined in the myddest of the hole worlde. Therfore thus sayeth the Lorde God of Israel: Thou my

the Prophecye.

¶ my people, that dwellest in Syon, be not afraid, for the kynge of the Assyrians: he shall smite the wyth a rod, and shall wagge his staffe as if he were the Egyptians byd some tyme: But shortly after shall my wrath and myne indignacion be fulfilled in the destruction of them.

¶ Moreover, the Lord of hostes shall prepare a scourge for hym, lyke as was the slaughter of Adian upon the rocke of Oreb. And he shall lyft up his rod over the sea, and he byd somtyme over the Egyptians. Then shall his burthen be taken from the shoulders, & his yoke from the necke: yea, the same yoke shall be corrupte for very farnesse. He shall come to Iah, and goo thorougher toward Wygrou: at Wygrou shall he lay up his harnesse, and go over the foorde.

Sibea shall be their resting place: Ramath shall be afrayd: Sibea shall flye away. The voyce of the noyse of thy horses (O daughter Sallin) shall be heard vnto Laps and to Inorboth, which also shall be in trouble. Wadimna shall tremble for feare, but scyptezins of Gabin are many, yet shall he remayne at Nob & dape. After that shall he lyfte up his hande agaynst the mount of the daughter syon, the hill of Ierusalem. But se, the Lord God of hostes shall take a waye the proude from thence with feare: he shall be we downe the proude, and sell & hys mynede. The vnder also of the wode shall be roote oute wyth syon, and Libanus shall haue a myghtie fall.

¶ The .xi. Chapter.

¶ The prophecye of the natyuite of Christe, and of his people of the covenant of Ihsa, and of the fygth of the dwelers of Iherusalem.

¶ **A**d there shall come a rod forth of Iherusalem, and a blossom shall grow out of his roote. The spiryte of the Lord shall lyght vpon hym: the spiryte of wysdom and vnderstanding, the spiryte of counsaile and strenght, the spiryte of knowlage, and of the feare of the Lord, & shall make him seruent in the feare of god. For he shall not geue sentence, after & chynge that shall be brought before his eyes, neither reprove a matter at the first hearing, but w righteously shall he iudge the poore, and with holynesse shall he reforme the simple of the world.

¶ He shall smyte the world with the rodde of his mouth, and wyth the breath of his mouth shall he slaye the vngodly. Ryghteousnesse shall be the gyfte of his loynes: truth and fapfulness, the gyfing up of his rapnes. The wolfe shall dwell with the lambe: and the Leopard shall ly downe by the goate. Bulloches, Lyons and cattel shall kepe company together, so that a lytle chyld shall rule them.

¶ The howe & the beare shall fede together, & their yong ones shall lie together. The Leo shall cate strawe lyke the ore of a howe. The chyld while he sucketh shall haue a desyre to the serpentes nest, and when he is weaned, he shall put his hande into the cockatrice denne. No man shall do enel vnto another, no man shall destroy another, in all the daye of my holynesse. For the earth shall be full of the knowlage of the Lord.

even as the sea floweth ouer with water.

¶ And in that day shall the Gentyles enquire after the roote of Jesse which shall be set up for a token vnto the people, and his dwelling shall be glorious. At the same tyme shall the Lord take in hande agayne, to conquire & remnant of his people (which shall be lefte alue) from the Assyrians, Egyptians, Arabians, Moyses, Clamptes, Calbers, Antiochyans: and from the Ilandes of the sea. And he shall set up a token among the Gentyles, and gather together the disperced of Iherusalem: yea, and the outcastes of Iuda from the four corners of the world. The hatred of Ephraim also & enemies of Iuda shall be cleane roted out. Ephraim shall beare none enel wyll to Iuda, & Iuda shall not hate Ephraim: but they both together shall lye vpon the shoulders of the Philistines toward the west, and spyle them together that dwell toward the East. The Ioumpres and the Moabites shall be obedient vnto them.

¶ The Lord also shall cleane the tonges of the Egyptians sea, and with a mighty wynd shall he lyfte by his hande ouer Assur, & shall smite his fenen streames, and make men go ouer drie shod. And thus shall there be a way for his people that remaineth from the Assyrians, lyke as it happed to the Israelites whate tyme they departed out of the lande of Egypt.

¶ The .xii. Chapter.

¶ The songs of the church for the obsequys of the victorie and ouercomynge of the world.

¶ **S**o that then I shall saye: O Lord I will thanke the, for thou wast displeased at me: but retrayne thou from thy wrath, and comforte me. Beholde, God is my saluacion in whome I wyl truste, & not be afrayed. For I Lord God is my strenght and my songe, he also is become my saluacion.

¶ Therefore with ioye shall ye drinke water out of the welles of the sauour, and then shall ye saye: geue thanks vnto the Lord, cal vpon his name, declare his countenances amonge the people, kepe them in remembrance, for his name is excellent. O syng praises vnto the Lord, for he hath done great thynges, as it is knowen in all the world. Crye out, and syng thou & dwellest in Syon: for great is the holy one of Iherusalem in the myddest of the.

¶ The .xiii. Chapter.

¶ The prophecye of the destruction of Babylon, the captiuitie & the charyng agayne of the people.

¶ **B**abylon is the heuy burden of Babylon, which lay & sonne of Iherusalem byd se. Lyfte up the baner vpon the hye hill, call vnto them, holde up your hands, that the payntes maye go in at the doze. I haue sent for my deputies & my grauntes (sayth the Lord) which shall execute wrath: I will call for such as cryumphe in my glozpe. There is a noyse of a multitude in the mountaynes, lyke as of a great people, & rushing as though the kyngdomes of the nacionys came together. (And the Lord of hostes mustered)

multeth bys armye to battayle. They come out of a farre country, from the ende of heauen: Euen the Lozde hym selfe wyth the mynystrs of bys warre, to destruy whole lande. Wourne ye, for the day of the Lozde is at hande and hal come as a destroyer from the almighty. Therefore hal all handes be letten downe & all mens hertes hal melt a way, they hal stand in feare carefullnesse and sorowe hal come vpon them and they hal haue payne, as a woman yrenaylet with chylde. One halbe abashed of an other, & they faces hal burne lyke the flame of fyre. Beholde, the daye of the Lozde hal come terryble, and full of indignacion, furoure, and wrath to make the lande waste, & to roote out the synners therof. For the starres and planetes of heauen hal not geue they lyght, & sunne halbe darkened in the clyng, and the moone hal not shyne wyth his lyght. And I wyl punyssh the wychednesse of the world, and synners of the vngodly, sayth the Lozde.

C The byr stomaches of the proude wyl I take away, and wyl laye downe the boasting of tyrantes. I wyl make a man dearer then syne golde, and a man to be more worth then a golden wedde of Ophyr. Therefore I wyl make the heauen, and the earth hal remoue out of her place: in the wrath of the Lozde of hostes, and in the day of his fearfull indignacion. And Babylon halbe as an hunted or chased doo, and as a shepe that no man taketh vp. Every man hal turne to his owne people, and eache one into bys owne lande. Whoso is found alone, halbe shot thowowe. And whoso gather together hal be destroyed with the swerde.

Item. * They chyliden halbe slayne before their eyes, they houses spoyled, and they wyues raptured. For lo, I hal byng up the Medes agaynst them, which hal not regard spylle, nor be destruyd of gold. Which bowes hal they destruye the yonge chyliden, & haue no pity vpon women with chylde, & they faces hal not spare the chyliden. And Babylon that glorie of hyngdomes and beaute of the Calders honoure halbe destroyed euen as God destroyed Sod & Gomor. It hal not endure for ever, neyther hal there be any more dwelling there, from generacion to generacion.

The Arabians hal ppyche no tentes there neyther hal the shepherds make they foldes there any more: but fearfull wylde beastes hal lye ther, & the houses halbe full of great owles. Scryches hal dwel there, & apes hal daunce there, wylde cattes hal crye in the palaces, and dragons halbe in pleasaunte houses. And as for Babylons tyme it is hande, & her dayes hal not be prolonged.

The xliii. Chapter.

¶ The returne of the people from captiuitie. The prophete of the people of God, and affliction of theys enemies. The people of Babylon.

But the Lozde wyl be mercyfull vnto Jacob, and wyl yet chose Israel agayne, and set them in theys owne lande. For aungers hal cleane vnto them, & get them to the house of Ja-

cob. The people hal take the & cary the dome to theyr owne lande. And make them to inherite the house of Israel in the lande of the Lozde, that they may be seruauntes & handmaydens of the Lozde. They hal take those pylones whose captiues they had ben afore and rule those that had opprelled them. When the Lozde noteth hal byng the to rest fro the trouble, feare, & hard bondage, that I wyl laden wythal, then wyl thou vlc thy mockage vpon the kyng of Babylon, & saye: how happeneth it that I opprel-
B four leaueth of? In the golden trybute come to an end. The Lozde hath broken the scepter of the vngodly, and the rod of the lordly. Which wyl he is wyl synners the people wyth confynall strokes, & tyranously raygneth ouer thea- then whom he persecuted without compassyon. And therefore the whole world is now at rest and quyetnesse: and men syng for ioye.

¶ Pea, euen the fyer trees & Cedres of Libanus, reioyce at thy fall, sayng: Now that thou art layde downe, there come no more vnto be downe vs. Hell also beneth trembleth to mee: the at thy commynge, and for thy sake hath ray- sed his deed, & all myghtye men and princes of the earth. All kynges of the earth stand vnto their seates, & they may al answer, and speake vnto the Arre thou hecome weake also as we: art thou become like vnto vs? Thy pompe and thy pryde is layd downe into the pyt, and so is the melody of thy instrumentes. Woymes be layd vnder the, & woymes be thy coneyng.

¶ How art thou fallen from heauen? Lucifer thou saye moynynge chylde: howe haste thou gotten a fall euen to the grounde, & art become weaker then the people? For thou saydest in thyne hert: I wyl clyme vnto heauen, & exalt my thorne aboue, besyde the starres of God. I wyl lyt also vpon the holy mount toward the North. I wyl clyme vnto the clowds, and wyde lyke the hyghest of all. Yet thou wylt be brought downe to the depe of hell. Thy that seke the hal narrowly loke vpon the & thinke in the seines, sayng: Is this the man that brought all landes in feare, and made the hyngdomes a- frayed? Is this he that made the world in a maner waste, and layd the cyties to the grounde, whiche let not his pylones go out?

¶ The kynges of the nacous lye euerye one in bys owne house wyth wylshyppe, and thou art caste out of the graue lyke a flythy abhominable byaunche: lyke as deade mens raymente that are shot thowowe with the swerde and go downe to the stoness of the depe: as a deed coule that is troden vnder fete: and art not buried wth the. Euen because that thou haste wasted thy lande, & destroyed thy people. The generacion of the wyched halbe without honour for ever. Let there a way be long vt to destruy their chyl- den, that be in theys fathers wychednesse: that they come not vp agayne to possesse the land, & fyll the world full of enemies.

I wyl stande vnto agaynst them (sayeth the Lozde of hostes) & roote out the name and rem- naunte, sonne, and sonnes sonne of Babylon, (sayth)

The Prophecie.

(saith the Lorde) and will geue it to the De-
sters, & will make water puddles of it. And I
will sweepe them out with the besome of destru-
ction, sayeth the Lorde of hostes. The Lorde of
hostes hath sworne an oath saying: It shall come
to passe as I haue determined, & shall be fulfilled
as I haue decreed. So that Babilonia shall I
destroye in my lande, & vpon my mountaynes
will I treade hym vnder foot. Wherefore I will
hys poke that come from them and his burthen
shall be taken from their shulders. This deuple hath
God taken for his people the whole world, & this is
hys hande stretched out ouer all people. For yf
the Lorde of hostes determine a thyng: who is
able to bysnull it? And yf he stretcheth forth
hys hande, who maye holde it agayne?

C The same yere that kynge Ihas dyed, God
threatened on this maner: Kyrple not (thou
whole Palestina) because the rod of hym that
beareth the is broken: for oute of the serpentis
roote there shall come an adder, & the frute shall
be a fyre synging worme. But the fyrst boine of
the pooze shall be fed, & the symple shall dwell in
safety. Thy roote also shall I destroye wth hunger,
and it shall slay the remnant: Wourne & wepe,
wepe thou cyrie, for (O whole lande of Palesti-
na) thou arte laped wthte, for there shall come
from the north a smoke & not one alone maye
abide in hys place. Who shall then answer the
messenger of the Gentyles? For the Lorde hath
stablished Syon, and the pooze of his people
be therein, do put theyr truste in hym.

The .xv. Chapter.

A prophete against Moab.

This is a drepy burthen vpon Moab
As of Moab was destroyed & ouer-
throwen in y night season. Kyr also
in Moab was destroyed, & perished
in the nyght. They went vnto the p-
dolabounde to Dibon to the places to wepe
for Abo, & Moab did mourne for Medba: Al
their hedes were balde, & all their herdes wauld.

In theyr streets are they girded about wth
sackloth. In all the toppes of theyr houses and
streets shall be nothyng but mourning and we-
pyng. Helbon and Eleale shall crye, that their
voyce shall be herde vnto Iahaz. The worthies
allo of Moab shall bleate oute, and crye for ver-
ry sorrowe of theyr myndes: Woe shall my bett-
er be for Moabs sake. They shall lye vnto the cy-
tie of Iahaz which is lyke a faire yonge bulloche
of theyr yere olde, for they shall al go vnto Luth
wepyng. Euen so by the waye towarde Bozoi-
naim they shall make lamentacyon for their vt-
ter destruction. For the waters of Nimrim shall
be dried vp, by reason wherof the grasse is with-
ered, the herbes destroyed, & the grene thynges
gone. For the resydue that he hath done, they
are loyze. As for theyr substance, the enemyes
haue caried them to the hooke of the wyllo-
wes. For the crye went ouer the whole lande of
Moab: vnto Eglatim vnto Ber Elvim was
there nothing but mourning, because the waters
of Dim were ful of blood: For the Lorde shall send
more blood vnto Dim, & Lihab vnto the remnant

of the land, & on them shall be escaped from Moab.

The .xvi. Chapter.

A prophete against Moab.

Ende the Lorde of the waydes a lambe
from the roche that lyeth toward the
deserte, vnto the hill of the daughter
Syon. For as for the daughters of
Moab, they shall be as a trembling by the that
is put out of harness, for they shall carpe them
vnto Arnon: Gather your countail, come toge-
ther in iudgement, come wth your shadow
in the myddaye, as the myghte doth by the cha-
ced, and be wate not them that are fled, let my
persecuted people dwell amonge you: Moab be
thou theyr refuge against the destroyer: for the
aduersarye is brought to naught, the robber is
vndone, the tyraunt is watted out of the lande
And in mercy shall the seate be prepared, & he
shall syt vpon it in the trueness in the tabernacle
of Dauid, iudgyng and sekynge iudgemente,
and makynge iuste vnto ryghteousnesse. We
haue herd of the pride of Moab, he is very proud
presumptuous, arrogant, and full of indignacy-
on and wayne are his eyes. Therefore shall Mo-
ab make lamentacyon because of the Moabites,
(that shall be slayne) yea, they shall waille all to-
gether. Because of the foundations of the cyrie
is made of hyche, shall ye complaine: euen ye
lame people that are left onely beynbe.

For the vines of Helbon are cut downe: As
for the vyne of Sybna, the lordes of the beathen
haue broken downe her principall bjaunches:
they are come euen vnto Iazer, the y wente on
wandrynge vnto the wilderness. Her goodlye
bjaunches were thowen downe as they went
ouer the sea. Therefore shall I mourne for Iazer
and for the vyne of Sibna. I will pouse my te-
ares vpon the, O Helbon and Eleale, for the crye
of thyne enemies is fallen vpon thy former fru-
tes, and vpon thy harvest. The mirth and chere
is taken a waye out of the plente full felde, and in
the vynerardes, there shall be no ioye nor glad-
nesse. The reader shall treade oute no wyne in
the presses, the songe of theyr merre chere haue
I laid downe. Wherefore, my bowels shall com-
ble lyke an harpe for Moabs sake, and mine in-
warde partes, for the cyries sake that is made
of hyche. And it shall come to passe, that when
it is sene that Moab shall be made wepye of his
hyl chapels, he shall come to his temple to pray
but he shall not be able. Wthen, this is the
saying that the Lorde hath spoken concerning
Moab, syns that tyme. But now the Lorde
hath spoken, saying: In the yeres, whiche shall
be as the yeres of an hyed seruante, shall the
glory of Moab be turned into confusyon, tho-
rowe oute all hys myltytude, whiche is verre
great. And that whiche remaineth, shall be ver-
ry small and feeble.

The .xvii. Chapter.

A prophete against Damascus.

This is the drepy burthen vpon Dama-
scus: behold, Damascus is taken a-
way, to be no more a cyrie, but shall be
a heape of broken bones. The walle
cityes

cyties of Troer shalbe solden for cattell, which shal lye there, and there shalbe none to fraie the awaye. Ephraim also shal nomore be strong, and Damascus shal no more be a kyngdome, and the remnant of Siria shalbe as the gloze of the chyldren of Israel. sayeth the Lord of hostes. And in that daye it shal come to passe, that Jacob shalbe made very poore, and the facelle of his flesch shalbe leane. And he shalbe as one that gathereth up coine in haruest, even lyke hym whose arme reapeth the eares of coine. He shalbe also lyke him that gathereth eares of coine in the valley of Rephaim. Some gather- yng in dede shal there be lefte in it, euen as in the wykynge of an Oleue tree, there remaine two or thre berpes in the top of the uttermost bowe, and foure or fyue in the bryde frutefull bryanches therof: sayeth the Lord God of Israel.

Then shal man turne agayne to his maker and his eyes shal haue respect to the holy one of Israel. As for the aulthers whiche are his owne handeworke, he shal not regard them, and the thynges that hys syngers haue made (as gro- ues and ymages) those shal be not cast his eye vnto. In that daye shal they strong cryes be as the fowlschen Thrubbes & bjaunches, whiche they left: because of the chyldren of Israel: and the land shalbe desolate. Because thou hast for- gotten God thy saluacion, & hast not ben mind- ful of thy strong rock: therefore shalt thou let plea- sant plantes, and shalt graffe the bjaunche of an other mannes vine. In that daye shalt thou make thy plant to growe & early in the morning shalt thou make thy seede to sprout. The har- nest shalbe gone in the day of embestance and there shalbe sorow without hope of comfort.

Woe shalbe to the multitude of muche people, whiche shal make a sounde lyke the noyse of the sea. And the violence of the nations, whiche shal rage lyke the rushing in of many waters: Eue- lyke many waters shal the people rage. God shal rebuke hym, and he shal flye farre of. He shalbe chased awaye lyke as drye strawe vpon the mountaynes before the wynde: and lyke a thyng that turneth before the Royme. As euen behold, there is trouble: & of euer it be morning lo he is gone. This is the porcyon of them that oppresse vs, and the lot of them that proboke vs.

The xlii. Chapter.

That lande that trusteth vnder the shadowe of winges, & lande whiche is beyonde the waters of Ethiopia: sendynge messengers by the sea, euen in vessels of reben ouer the water. Gette you hence (ye speedy messengers) to a nacyon that is scattered abroad, and robbed of that they had, a fearfull people from theyr begynnyng hitherto: a nacyon troden downe by yteles lyte, whose land & floudes haue spoy- led. All ye inhabitoures of the world and in dwellers of the earth, looke vp when he setteth a token in the mountaynes, and hearken when he bloweth with the trompe. For so the Lord sayde vnto me: as for me, I will take my rest, & loke

vpon the matter in my habitation, lyke a faire beate after the rayne: and like a cloude of dewe in the beate of haruest.

For afore the haruest when the bjaunche is growen, there shal come rype frute oute of the floure: and he shal cut downe the increase with sythes, and the bjaunches shal be take awaye with hookes: Thus shal they be lefte together vnto the fowles of the mountaynes & to the bea- stes of the earth: for in winter the brydes shal remaine vpon it, and euery beast of the land shal be vpon it in the winter. In that tyme shal ther a present be brought vnto the Lord of hostes euen a people that is scattered abroad, and rob- bed of that they had, that same people whiche haue bene fearfull from theyr begynnyng hitherto, a nation troden downe by litle and litle whose lande the floudes haue spoyled: to the place of the name of the Lord of hostes, euen to the mounte Syon.

The xlii. Chapter.

Behold the upburch of Egypt: Scholde the Lord rideth vpon a swift cloude & shal come into Egypt, & the ydols of Egypt shal tremble at the presence of hym, and the best of Egypt shal quake in the myddel of her. And I will set the Egyptians one agaynst another, so that one bjo- ther shal fyght agaynst another, and one neigh- bour agaynst another, cite agaynst cite: and realme agaynst realme. The mynde also of E- gypt shalbe cleane about counsaill within it self, and the deuyce that they take will I destruy, so that they shal seke counsaill at ydols, & at lecherers at wothers with spyttes and at sothsayers. And the Egyptians will I geue ouer into the hande of a maruylous cruel lord, & a myghty kyng, shal haue dominyon ouer the, sayeth the Lord God of hostes. the waters of the sea shal faile, and the ryuer shal decrease, and be dreyed by. The waters shalbe drowne out: the ryuers of Egypt shalbe emptyed and dreyed by, the reed- des and flagges shalbe cut downe.

The graile in the riuer & by the riuers banke and all that groweth by the riuer shal wither awaye, and be brought to nought. The fyshers also shal mourne, & all they that cast angle in to the water, shal make lamentacion, & they that laye forth theyr net beside the waters shalbe too- ted out. Woe couer, they that woe in flar and make fyne wokes, shalbe confounded: and so shal they that were open wokes. For they open wokes shalbe euen destroyed, and all they that make pondes and stues for fysh shal come to nought.

But ye foolyshe princes of ioan, ye wylle col- lapters of Pharao, whose wit is turned to fool- yshnesse, how say ye vnto Pharao, I am come of wyse men, and of ancient kynges: Where are now the wyse men? Let the reche (if they can) what the Lord of hostes hath deuyced vpon Egypt.

The princes of ioan are become foolyshe, & prin- ces of Boph are discreued, they haue discreued

The Prophecye.

Egypt, even they that were taken for the cheefe hyndes therof. In the myddes of it hath f Lozbe poured f spiryte of wickednesse: and they haue disceyued Egypt in euery woꝛke therof, eue as a dyabolical man flattered in his vomite. Neither shall the herd of caple, the byrds of the ayre be able to do any woꝛke in Egypt. In that day shall Egypt be lyke vnto women: It shall be afrayed and stande in feare at the motion of the hand of the Lozbe of hostes, whiche he shall heere ouer it. And Egypt shall be afrayed of the land of Iuda so that euery one whiche maketh mencyon of it, shall be afrayed therat because of the counsaile of the Lozbe of hostes whiche he deuysed for it.

In that daye shall syue cities in the lande of Egypt speake f language of Canaan, f sweare by the Lozbe of hostes: the cite of desolacyon shall be called one of them. In f daye shall f aultare of f Lozbe be in the myddes of the lande of Egypt, and this tytle besyde it: VNTO THE LORD. And it shall be a token and a wytnesse vnto the Lozbe of hostes in the lande of Egypt. For they shall crye vnto the Lozbe, because of such as trouble them, and he shall sende them a sauoure, and a great man to deliuer them.

D And the Lozbe shall be knowne in Egypt, f the Egyptians shall knowe the Lozbe in f daye, and doo sacrifice and oblation: yea, they shall vowe a vowe vnto the Lozbe, and performe it. The Lozbe also shall smite Egypt soze, f heale them againe, and they shall be converted vnto f Lozbe, and he shall be intreated of them, f shall heale them. In that daye shall there be a chym wape out of Egypt into Assyria, f Assyria shall come into Egypt: and Egypt into Assyria: so f the Egyptians and the Assyrians shall serue f Lozbe together. In that daye shall the nacyon of Israell be the thyrde with Egypt and Assyria and they shall be blessed in the myddes of f land whiche lande the Lozbe of hostes hath blessed, sayng: blessed is my people of Egypt: Assur al so is the woꝛke of myne handes: and Israell is myne enerytaunce.

The .xx. Chapter.

Agaynst Egypt and Ethiopia.

In the yere that Thartan came vnto Ahab (when Sarg on the kyng of Assyria had sente hym) and had sought agaynst Ahab, and taken it. At the same tyme spake f Lozbe by the hande of Elape the sonne of Amos, sayng: Go, and take of the sacke clothe from thy loynes, and put of thy shoe fro thy fote. And he dyd so, walkyng naked and barefote.

And the Lozbe sayd: like as my seruante Elape hath walked naked f barefote for a signe and wondre thir yeres vpon Egypt: and Ethiopia: Euen so shall the kyng of Assyria take away out of Egypt f out of Ethiopia, chyldren and olde men, naked and barefote, w their loynes vncouered, to the great shame of Egypt.

B They shall be broughte in feare also, and named one of another: Ethioppe of Egypte f Egypt of Ethiopia, consyderyng what glorie they were in afore. And they that dwell in the

same Ile, shall saye in that day: Behold, thus are we regarded. Whither shall we fle for helpe that we maye be deliuered from f kyng of Assyria? And howe shall we escape.

The .xxi. Chapter.

Agaynst Babylon, Ierusalem, and Arabia.

The burthen of the waste sea: Euen as the storme wetter that passeth thoz ower at the none daye, so come from f wyldernesse, from that horrible lande. A greuous dysp was shewed vnto me: Let one disceyfull offender come agaynst another, f one destroyer agaynst another. Up Elam, laye siege f Media, all they: grompyng haue I layde downe. Therefore are my loynes fylled w sorowe: heuynesse hath taken holde vpon me as the panges of a woma that is traunspynge: It made me stoupe when I herde it, and it vexed me when I sawe it. My heart panted, fearfulness came vpon me. The nyght of the voluptuousnesse hath be turned agaynst me into feare. Whyle they garnished f table, the watchman looked: And while he was eatyng and dnykng: it was sayde by f cap taynes take you to your wynde. For thus hath f Lozbe sayd vnto me: Go, f set a watchman, to tel what he seeth. And he sawe a charret which it. hoysmen sat vpon, w the carpage of an asse and the carpage of a camel. So he looked f toke very diligent orde. And the lyon cried, Lozbe, I stande waiting all the hole day, f am appoynted to hepe my watch euery nyght. And behold here cometh a charret of men, with two hoysmen. And he answered, and sayd, Babylon is fallen it is fallen: f all the ymages of her goddes hath he smitten downe vnto the grounde. Thou art he whom I must thyse, and thou belongest to my cozne hoore. Thys that I hearde of the Lozbe of hostes, the God of Israell haue I shewed vnto you.

The burthen of Duma: he calleth vnto me out of Seir: Watchma what hast thou elypped by nyght? Watchman what hast thou elypped by nyght? The watchman sayde: The moynnge cometh, and so doeth the nyght. Vt ye wll aske anye questyon, then aske it: retorne, and come agayne.

The burthen concerning Arabia: In f plea saunt ground of Arabia shall ye tary all nyght euen in the stretes of Dedanim. The inhabytours of the lande of Thema broughte for the water to him that was thyrst, they presented hym with they: beade that was sct a daye. For because of swarthes are they become fugityue, euen for the byawen swerde, f for the bent bowe, and because of the greuousnesse of warre. For thus hath the Lozbe sayde vnto me. There is yet a yere accosynge to the yeres of an hyed seruante and all the glorie of Cedar shall fayle. And the nombre of them that shall escape from the bowes, shall be mynyshed by the myghty chyldren of Cedar: for so f Lozbe God of Israell hath spoken.

The .xxii. Chapter.

Agaynst Ierusalem.

In the burthen of the valley of vison.
What hast thou to do here, & thou
 climest vnto y^e house toppes: Thou
 art full of occupynge, thou sedyc-
 ous and proude cytie: thy daye menne are ney-
 ther put to deathe wyth swerde: no3 deade in
 battayle. All thy captaynes are sagittes toge-
 ther, the archers haue taken theim y^e conneres.
 All they that are founde in the, are in captiui-
 tie together, because they fledde farre of. Ther-
 fore sayde I let me alone, and I wyl make la-
 mentacion. Pe shal not be hable to comfort me
 because of the destruccyon of y^e daughter of my
 people. For this is a daye of trouble, of rui-
 ne, of destruccyon that the Lord wyl bring to passe
 in the valley of vison, breaking downe y^e cy-
 tie, and cryng vnto the mountaynes.

Behold, I claime beate y^e quier with a charret of foete
 and of hoysen, the cite of ier: the wed y^e child
 open. Thy chere valley also was full of charret-
 tes, & the hoysen set they: faced by rectyve to-
 warde the gate. And in that day byd the enemy
 take a waye the betwye of iuda: and then byd-
 dest thou loke toward the armour of the house
 of the fozeit. Pe haue sene also y^e broken places
 of the cytie of dauid, howe that they are many
 & ye gathered together the waters of y^e lower
 poole. As for y^e houses of ierusalem, ye haue no-
 byed theim, & the houses haue ye broken downe
 to make the wall stronge. A yette also haue ye
 made betwene y^e two walles, for y^e waters of y^e
 olde poole & haue not regarded y^e maker therof
 neither had respect vnto hym y^e toke it in hande.

C And in that day byd the Lord God of hostes
 call men vnto weping and mournyng, to bald-
 nesse and gyrdyng about with sackcloth. And
 beholde, they haue soye and gladnesse, slayng
 oxen & kylling shepe, eatyng fleische, and dryn-
 kyng wyne. * Let vs cate & drynke, for to mo-
 rowe we shal dye. And it came to the eares of y^e
 Lord of hostes: This iniquity shal not be pour-
 ged from you tyll ye dye, sayeth the Lord God
 of hostes. Thus sayeth the Lord God of ho-
 stes: Go, get the into ponde treasurers, euen vn-
 to sebna, whiche is y^e ruler of y^e house. What
 hast thou to do here, and whom hast thou here?
 that thou shuldest here betwe y^e out a sepulchre
 as it wer one that bereth hym out a sepulchre
 on hye, or that graueth an habitacyon for hym
 selfe in an hard rocke.

Behold, O thou man, the Lord shal cary
 the a waye into captiui-tye, and shal surely co-
 uer the with confusyon. The Lord shal turne
 the ouer lyke a bal to his handes: & cast the into
 into a farre countrie. There shalt thou die, and
 there (in steade of the charrettes of thy pompe)
 shal y^e house of thy Lord haue confusyon: I wil
 dnyne the from thy place, & out of thy dwellyng
 shal be ouerthrowe the. And in that daye shal
 I call my seruant eliakim the sonne of hel-
 kias. And with thy garmentes wyl I clothe him
 and with thy gyrdle wyl I strengthe hym: thy
 powder also wyl I comye into his hande, and be-
 shalbe a father of such as dwel in ierusalem, &
 in the house of iuda.

In the kepe of the house of dauid wyl I
 late vpon his shoulde, so that he shal open and
 no man shal shut: he shal shut, and no ma shal
 open. And I wyl faste hym as a nayle in a sure
 place, and he shalbe the gloriouse seate of his fa-
 thers house. Moreover, all generacions and
 posterities shal hang vpon hym all the glory
 of they: fathers house, all vessels both greates &
 small, & all instrumentes of measure & musyke.
 In that daye (sayeth the Lord of hostes) shal
 the nayle that is fastened in the sure place, de-
 parte, be broken, and fall: and the burthen that
 was vpon it, shalbe plucked away, for so y^e Lord
 hath spoken.

The xliij Chapter.

¶ It sheweth agaynst Tyre, and a prophete that is shalbe
 destroyed agayne.

In the burthen of Tyre: Mourn ye
 shippes of charlis, for ther cometh
 such destruccyon, y^e shal not haue
 an house to lye into: Out of y^e land
 of cith haue they knowlage of this
 plage. We shyl ye y^e dwel in the yle, y^e marchan-
 tes of zidon, and such as passe ouer the see, haue
 made y^e plenteous. The coyne y^e groweth by the
 great waters of silus, and the cruises of the ri-
 uer were her vitayles, so that it became a com-
 men mart of the nacions. We ashamed thou zi-
 don, for the see (euen y^e strengthe of the see) hath
 spoken, sayinge: I haue not trauayled no3
 brought forth chyldren, no3 noyshed vpon yonge
 men or brought vpon virgyns.

When tidynges cometh to the Egyptians
 they shalbe so3 for the rumoure that goeth of
 Tyre. Set you to charlis, mourn ye y^e dwell
 in the yle. Is not this that gloriouse cite of
 yours, which hath bene of old antiquyte: her
 owne sette shal carpe her forth to be a sojournet
 into a farre country. Who hath deuised this a-
 gaynst Tyre (y^e strength garlandes vnto other
 cityes) whose marchantes are princes: & whose
 captaynes are honourable in the world. Euen
 the Lord of hostes hath deuyled this, to put
 downe the proude of all such as be gloriouse, and
 to minishe all them y^e be proude vpon carthe.
 Get the ouer of the lande vnto the daughter of
 charlis: seyng thou hast no more strengthe.

Whe that smote the kingdomes together, hol-
 deth out his hand ouer the see: euen y^e Lord hym
 self hath geuen a commandement agaynst the
 same chimen place of marchandyse, that they
 shal utterly destroye the myghte therof. And
 he sayde: Make nomore thy bolle (O virgyn y^e
 daughter zidon) thou shalt be brought downe:
 Up, get the ouer vnto cith, where neuer the-
 lesse, thou shalt haue no rest. Beholde, this peo-
 ple come not of y^e caldees: but Assur made the
 strong & great shippes. They set vpon y^e stronge
 holdes therof, and destroyed his places: and he
 brought it in decaye. Mourn, ye shippes of
 charlis for your strengthe is brought doome.

And in that day shal Tyre be forgotten se-
 uenty yeres (according to y^e yeres of our kyng)
 and after y^e ende of the seueny yeres shal Tyre
 synge as doeth an harlot. Take an harpe, and
 A li go a-

The Prophecie.

go about the cite (thou harlot that hast ben so gotten) make sweete melodye, synge mo songes that thou mayst be had in remembrance. And after the ende of the seventy yeres that I loyd vylte Tyre and she shall conuerse vnto her reward, and shall comynge fornicacyon with all the kingdomes of the earth that are in the world.

Their occupyng also and their reward shall be holy vnto the Lorde. Their gaires shall not be layed vp nor kepte in trooze, but it shall be reiers that dwell before the lord, that they may eate ynough, and haue clothynge sufficient.

The xxviii. Chapter.

¶ The prophecies of iherusalem to come upon the moche because of synne.

Behold, the Lorde maketh the earth wast and empye: he turneth it vpsyde downe, & scattereth abroade the inhabitours there of. And the preestes shall be as the people: and the master as the seruante: the maistresse like the mayde: the seller like the bier: he that lendeth vpon vsurye, like him that borroweth vpon vsurye: the creditor as the debtor. The world shall be cleane wasted & vterly spoyled, for sothe the Lord hath spoken. The earth is soyy, & consumerth away: the world is feble & perissheth, the proud people of the earth are come to naught. The earth also is become vnprofitable vnder the inhabitours therof, which haue trasgressed the lawes, channged the ordinaunce, broken the euerlastynge couenaunte.

Therfore hath the curse consumed the earth, & they that dwell therein, are falle into trespass. Therfore the inhabitours of the earth are perisshed with drought, & few men are left behynde. The wine faileth: the vine hath no myght, al they that haue bene merie of herte are come to mournyng. The mirth of tabyettes is layed downe, the noyse of such as haue made merie, is ceased: the ioye at the harpe is at an ende. They shall drincke no moze wine w mirth, stronge dryncke shall be bitter to them that drincke it. The cite of vauitie is broken downe, euery house is shut vp, that no man may come in. In the stretes is there a cryng because of wyne, all there is banished away, the mirth of the world is gone: in the cite is left desolacion, and the gate is smitten with destruction.

For in the middes of the world, euen among the people, it shall come to passe, as at the shalynge of olives: and as the grappes are when the vineharuest is done. They shall lyft vp their voice, & make a mery noyse: and in magnifyng of the Lorde, shall they crye out of the wele. Therfore shall ye the Lord in the valleys, euen the name of the Lorde God of Israel, in the fles of the se. And the vitermost parte of the earth haue we herde wailles & mirth, because of the righteous. And I haide: I knowe a thyng in secret: woe is me, the transgressours haue offended: the transgressours haue greuously offended. Fearfulnesse, the pit, and the snare are vpon the, & thou shalt dwell on the crache. It will come to passe, & the psonnes escapeth the fearful noyse,

shall fall into the pit. And he that cometh by out of the pit, shall be taken with the snare. For the windows from on hygh are open, & the foundations of the earth are moued.

The earth is vterly broken downe, the earth hath a soye ruine, the earth quaketh exceedingly. The earth shall crie to and fro, like a droncherde: & shall be remoued lyke a tent of one myght, and the iniquite therof shall be deny vpon it. It shall fall, and not ryse vp againe. And in that daye shall the Lord visite the booke about that is on hye, & the hynges of the world are vpon the earth. And they shall be gathered together, as they that be in prison: and they shall be shut vp in warde, & after many dayes shall they be visited. * The moone shall be abashed, & the sunne shall be named when the Lord of hostes shall raygne in mount Zion & in Ierusalem w wyshippe, and in the syght of such as shall be of his counsell.

The xxv. Chapter.

¶ The prophecies of the Lord to his people.

Thou art the Lord my God, I will magnifie the, I will geue thankes vnto thy name. For I haue brought wonderfull thynges to passe, accordyng to thine olde counsels truely & faithfully. * Thou hast made of a cite a heap of stones and brought a strong towne into decaye. The habitation of strangers hast thou made to be no cite, neither shall it be builded any moze. Therfore shall the mighty people geue glorye vnto the, the cite of valeaunt heartes shall fear the. For thou hast bene a strength vnto the poore, & a succour for the needy in his trouble. A refuge against euell wether, a shadowe against the heate. For the blaste of ragynge men is lyke a storme that casteth downe the wall.

Like as I bringest heat downe oute of a drye place: so shalt thou suppress the noyse of altars. The heat is in the shadowe of the cloude: the brasthe of the mighty shall be brought lowe. And in this mountaine shall the Lord of hostes make vnto al people a feast of plenteous & delicate thynges, eue of moost pleasur & deintie dishes. And in this mountaine shall the Lord destroye the courting, & all people are wrapped in, & the bagynge that is layed vpon al nacions. * As for death he hath destroyed it for ever. * And the Lord God shall wipe away teares from all faces, and the rebuke of his people shall he take awaye out of all the earth. For to the Lord hath sayde.

And in the day it shall be said: Lo this is our god, we haue waped for him, & he shall saue vs. This is the Lord in whom we haue hoped, we will be merie & reioyse in the saluacion & cometh of him. For in this mountaine shall I haue of the Lord cralle & woe shall be trespas vnder him, eue as strawe is trespas vpon the ground. And he shall stretch out his hande in the myddes of the (as he swimmeth) casteth out his handes to swimme) & w the strength of his handes shall he bring downe their pyrde. The strong holde also & defence of the walles hath he ouerthrowe & cast downe & brought them to the grounde, euen vnto duste.

The xxvi. Chapter.

A songe

In that daye that this long besonge in the land of Iuda. * We haue a strong cite. Saluation that God appoint in strede of walles and butwarke.

* Open ye the gates that the righteous people which kepe the truth maye entre in. Their mind is set vpon p because p pferueth them * in peace: pee, euen in peace: because they put their trust in the. But ye pour trust alway in the Lord: for in the Lord God ther is strength for euermore. * For he hath brought downe p hys mynded ctyens. As for the proud ctye he hath brought it low, euen vnto the grounde that he cast it downe & byng it vnto dust. The force euen the forte of the pooze, and the steps of such as be in necessitye shall treade it downe.

B The path of equyte wyll p graunte vnto the iust, o thou moost righteous. * thou shalt order the path of him p is righteous. Pee, in the waye of thy iudgements, O Lord. haue we put our trust in the. Thy name also & the remembrance of the is the thyng that our soule longeth for.

* My soule hath longed for the all the night, & with my spere (which is within me) wil I seeke the early in the morning. For when thy iudgements are in the earth, p inhabitants of p woulde shall learne ryghteousnes. What the vngodlye man be fauoured, which hath not learned ryghteousnes but doth wyckedly in the earth, where nothyng ought to be done, but that wyche is righteous: he shall not se the glory of the lord. For when thy hande is lyft vpo to strike, they se it not: but they shall se it, and be confounded with the yle of the people, & the yer that consueth thynne enemyes shall deuoure them.

C Lord vnto vs thou shalt prouide peace: * for thou also hast wrought all our woiches in vs, O Lord our God, other lordes beside the haue subdued vs, but we wyl be myndful only of the and thy name: The dead wyl not lyue: and they that be out of lyfe wil not ryse agayn, therfore hast thou visited & rote the out: & destroyed al y memozy of the. Thou hast increased the people, O Lord: thou hast increased the people, & thou art praised: thou hast sent the faire of, vnto all the coastes of the earth. * Lord in trouble haue they bysited the: they powred ouer they prayer when thy chastenynge was vpon them.

D * Lyke as a woman w childe that dwaweth npe towarde her trauyll, is soye & cryeth in her paynes, euen so haue we bene in thy spght. O Lord. * We haue bene w childe & suffered paine, as though we had broughte forth the winde. For there is no saluation in the earth neither do the inhabitants of the woulde submit them selues. * Thy dead men shall lyue, en w my bodye shall they ryse agayne. Awake and syng pe p dwell in dust. For the drewe is euen as the dew of herbes, & the earth shall cast out the that be vnder her. Come my people, * entre thou into thy chabers, and quatte thy dozes about the: * hyde thy selfe for a litle while, vntill the indignacion be ouer past. * For lo the Lord is commynge out of his place, to visite the wyckednesse of such

as dwell vpon earth. The earth also shall dysclose her olde bloude, and shall nomoze hyde them that are slayne in her.

Chapter xxvii.

A prophete of the commynge of Christ, and destruction of yherusalem.

In that daye, the Lord is his foze great & a mighty swearde shall visite, * Let. l. c. xliij. Apoc. xliij. Iurathan that croked serpente, and he shall slay the wyg p is in the ser. In that daye, se that ye syng of the congregacion wyche is the vynerarde, p byngeth forth the best wyne. Euen J Lord do kepe it. In due seasons shall I water it, & least the eneyne do it any harme, I wyl both nyght and daye pserue it. There is no dyspleasure in me els, when the vineyarde byngeth me forth the byers & thornes: I woulde gothoioe it by warre, & burne it vp together. Let it take hold of my strength, and it shall be as one with me, euen as one shall it be with me.

B The dayes are comynge that Jacob shall take rote. Iurath shall be grene and flozpe, and the woulde shall be fylled with frute. hath he smitten hym as soze as he dyd the other that smote him: O is he slaine with so soze a slaughter as they had slewe him: In measure dothe he smite him, while he sendeth vnto him such thynges, whereby he cometh to his mynde agayn. For in the daye that the east winde bloweth soze, it taketh awaye the frutes. Thus therfore shall y iniquyte of Jacob be reconcyled, and here is all the knyght of the takynge awaye of hys synne, yf he make all the stones of the altare of Iools, as chalke stones that are beaten in sader, that their groues and ymages rpe not vp agayne.

C Els, shall the strong ctye be desolate, & the habitacion forsaken and left like a wyldernes. There shall the calfe fede, and there shall be lye, & eate vp the grasses therof. When the brauiches of it are drye, they are broken of, & the women come, and set the on fyer. * For it is a people of no vnderstandynge, & therfore he p made the, shall not fauour them, & he that created the shall geue them no grace. And in that daye shall the Lord make a treschyng from the middes of the ryuer Eufrates vnto the ryuer of Egypte, & ye chyldre of Israel shall be gathered together one to another. In p daye shall the great trompe be blowne, so that they which were losse in the lande of Assiria: and they p were banished into the lande of Egypt, shall come and worshippe the Lord in the holy mounte at Ierusalem.

Chapter xxviii.

A prophete the vyde of Ephraim, and agaynste false prestes and prophetes.

We be vnto f crowne of pryde en to the dyshel people of Ephraim whose great pope is as a floure p fader ha- waye vpon p head of the valleye of such as be in welch, & are ouerlade with wyne. Beholde, * there cometh a vchment and soze day from the Lord like an vnnieurable hayle and peryllous tempest, euen like the foze of myghte and doxyble waters, **It iii** that

The Prophetic.

go about the cite: thou hast not that hast ben for gotten) make swete melodye, synge mo songes that thou mayst be had in remembraunce. And after the ende of the seventy yeres that I loyd vylte Tyze and he shall conuerthe vnto her e-ward, and shall conuertye fornicacyon with all the kingdomes of the earth y are in the world.

Their occupyng also and their e-ward shall be holy vnto the Loyde. Their gaires shall not be layed vp nor kepte in stooze, but it shall be theirs that dwell before the loyd, that they may eate ynough, and haue clothynge sufficient.

The .xxiii. Chapter.

It prophesie of tribulation to come vpon the worlde because of synne.

Behold, the Loyde maketh y earth wast and emptye: he turneth it vnto synne downe, & scattereth abroade y inhabitours there of: And y prestes shall be as the people: and the master as the seruant: the maistrasse like the mayde: y seller like the bier: he that lendeth vnto vsurye, like him y borroweth vnto vsurye: y creditour as the better. The world shall be cleane wasted & utterly spoiled, for sothe the Loyd hath spoken. The earth is soze, & consumeth away: y world is feble & perissheth, the proud people of y earth are come to naught. The earth also is become vnprofitable vnder the inhabitours thereof, which haue transgressed the lawes, channged the ordinaunce, broken the everlasting covenante.

Therfore hath the curse consumed the earth, & they that dwell therein, are falle into trespass. Therfore y inhabitours of the earth are perished with drought, & few men are left behynde. The wine faileth: y vine hath no might, al they that haue bene merry of herte are come to mournyng. The mirth of tabrettes is layed downe, the noise of such as haue made mery, is ceased: the ioye at the harpe is at an ende. They shall drynke no moze wine w mirth, stronge drynke shall be bitter to them that drynke it. The cite of vanitie is broken downe, every house is wnt vp, that no man may come in. In the stretes is there a crying because of wyne, all there is vanished away, the mirth of the world is gone: in the cite is left desolacion, and the gate is smitten with destruction.

For in the middes of the world, euen among the people, it shall come to passe, as at the shakynge of Olives: and as the grapes are when y vineharuest is done. They shall lyft vp their voice, & make a mery noise: and in magnifyng of the Loyde, shall they crye out of y world. Therfore passe ye the Loyd in the valleyes, euen the name of the Loyde God of Israel, in y Iles of y see. And the uttermost parte of the earth haue we herbe wassles & mirth, because of the righteous. And I saide: I knowe a chynge in secret: woe is me, the transgressours haue offended: y transgressours haue greuously offended. Feare fulnesse, the pit, and the snare are vpon the, O thou y dwellest on the crathe. It will come to passe, y wposomer escapeth the fearful noise,

shall fall into the pit. And he that commeth vpon out of the pit, shall be taken with the snare. For the windowes from on hygh are open, & the foundations of the earth are moued.

The earth is utterly broken downe, the earth hath a soze ruine, the earth quaketh exceedingly. The earth shall reile to and fro, like a dronckarde: & shall be remoued lyke a tent of om myght, and the iniquite thereof shall be deuy vpon it. It shall fall, and not ryse vp againe. And in that daye shall the Loyd visite the booke aboue that is on hye, & the kynges of y world y are vpon y earth. And they shall be gathered together, as they that be in prison: and they shall be shut vp in warde, & after many dayes shall they be visited. * The moone shall be adashed, & the sunne ashamed when the Loyd of hostes shall ragne in mount Zion & in Ierusalem w drispyng, and in the syght of such as shall be of his counsell.

The .xxv. Chapter.

It sheweth howe God will be worshipped.

Thou art the Loyde my God, I will magnifie the, I will geue thanks vnto thy name. For y hast brought wonderfull thynges to passe, accordyng to thine olde counsels truelye & faithfully. * Thou hast made of a cite a heap of stones and brought a strong towne into decaye. The habitation of strangers hast y made to be no cite, neither shall it be builded any moze. Therfore shall the mighty people geue glorye vnto y, the cite of y valeaunt heath shall fear the. For thou hast bene a strength vnto y pooze, & a succour for the needy in his trouble. A refuge against euell wether, & a shadowe against the heate. For the blast of ragynge men is lyke a storme that casteth downe the wall.

Like as y bringest heat downe out of a drye place: so shalt thou suppress y noise of altaites. The heat is in y shadowe of the cloude: y shadowe of the mighty shall be brought lowe. And in this mountaine shall y Loyde of hostes make vnto al people a feast of plerous & delicate thynges, euf of moost pleasur & deintie dishes. And in this mountaine shall y Loyd destroye the courting, y all people are wrapped in, & the bagynge that is spred vnto al nacions. * As for death he hath destroyed it for euer. And the Loyde God shall wipe away teares from all faces, and the rebuke of his people shall he take awaye out of all the earth. For sothe the Loyde hath sayde. And in y day it shall be said: Lo this is our god, we haue waited for him, * and he shall saue vs. This is y Loyd in whō we haue doped, we will be mery & reioyse in the saluacion y cometh of him. For in this mountaine shall y haue of y loyd cralle & woe shall be treshed vnder him, euf as strawe is treshed vnto the grosse. And he shall stretch out his haue in y myddes of the (as he y swimmeth, casteth out his haues to swimme) & w the strength of his haues shall he byrnyng downe their pyrde. The strong holde also & defence of thy walles shall be ouertrowe & cast downe & brought them to the grounde, euen vnto dust.

The .xxvi. Chapter.

A songe

In the case of *St. John's*, the first of the two

* Thy dead men shall liue, and wth my bodye shal
they eate agayne. Awake and syng pe f^{or} dwell
in dust. For the dewe is such as the dew of her-
bes, & the earth shal cast out the that be vnder
hee. Come my people, * entree thou into thy cha-
ber, and shutte thy doore about the: * hyde thy
selfe for a litle whyle, vntill the indignacion be
ouer past. * For to the Lorde is commyng out
of his place, to visite the wyckednesse of suche

We be unto f crowne of pride en^e to
the double people of Ephraim whose
gerat pope is as a flower p fader ha-
wape vpon p head of the valleye of
suche as be in welth, & are overlade
with wyne. Beholde, * there commeth a veda-
ment and soze day from the Lord like an vnume-
surable hayle and perpyllous trespeth, euen like
the foze of mygheys and horryble waters,
¶¶¶ that

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that violently beareth downe al thynges. The crowne of the wyde of the dyonchen. The crowne of his saynes and bewtye, whiche is in the brade of the valley of sarnes, shall seade a way, and both an outmyclepe rype syg aforesharucte. Whiche whil a man lyeth, he lotheth vpon it, & whyle it is set in his hande, he eateth it up.

B In that daye shall the Lord of hostes be the crowne of glory, & a dyamonde of bewtye vnto the residue of his people. He wyll be also a spyer of perfur knowledge to him & lyteth in iudgement, & strengthe vnto the that turne away the battel to the gate of the enemies. But they are out of the way by reason of wyne: yee, sate out of the waye are they thowow strong dyuche.

*** The** pycke also and the ppyete are gone astray by the meanes of strong dyuche. they are thowow to wyne they go amulle thowow strong dyuche, they faile in ppyetynge & stumbe in iudgemente. For tables are so full of wynter & sytchynnes that no place is cleane. Whom then shall such one reach knowlege? And whil shall he make to vnderstande the thynges & he beareth? For they are as ignorant as yong children, & are taken from the mylke, and are weyned.

C For they that be suche must haue after one lesson, another lesson: after one commaundment, another commaundment, after one rule another rule, after one instruction, another instruction: there a litle & there a litle. For he that spaketh vnto this people is euen as one that vseth rude nesse of spech, and a straunge language. If any man saye vnto them: lo, this is the rest where with ye maye ease him that is werpe, this is & refering, they wyll not hearken. Therefore, the woide of the Lord (lesson vpon lesson, commaundment vpon commaundment, rule vpon rule, instruction vpon instruction, there a litle and there a litle) shall vnto them an occasion of stumbyng that they may go on, & fall backward, be byused, tangled and snared.

D Therefore, heare the woide of the Lord ye mockers, ye that haue rule of this people, which is at Ierusalem. Because ye haue sayde, we haue made a couenaunt with death, and with hell are we at agrement. And though there go forth a fyre plage, it shall not come vnto vs: For we haue made falshode our refuge, & vnder vanite are we byd: Therefore sayeth the Lord God: Behold, I lay in Iolion for a foundacion a stone euf a tryed stone, a ppyous corner stone, a sure foundation. Whoso beleueth, let him not be to hastye. Iudgement also wyll I laye to the rule and ryghteousnes to the balaunce: so that the people shall take awaye your wayne confidence as a byrome, & the ppye place of your refuge shall the waters come ouer.

E And thus the couenaunt that ye made with death, shall be dysannulled: and your agremente that ye made with hell, shall not stande. Yee, whil the fyre plage goth forth, ye shall be troden downe vnder it. From the time & it goth forth, it shall take you awaye. For earlye in the morninge curteye daye: yee, bothe daye and nyghte

shall it go thowow: & when the noyse thereof is petreared, it shall geue hezacion. For the bed is narrowe, and not large: and the couerynge so small that a man cannot wynde him selfe vnder it. For the Lord shall stande as in mounte Baran, and shall be wyshlype as in the valley: & Iheron, that he maye do his wysh, his straunge wysh, and bypunge to passe his acte, his straunge acte.

And therefore is that ye be no mockers, lest your ppyetynge increaseth: for I haue heard of the Lord of hostes, that there shall come a woide vnto the whole earth. Heare ye then, & heren vnto my voyce, consyde and vnderstande my speche. Woe not the husbandman plowe all the daye, & openeth and byketh the clottes of his grounde, & he may sowe: when he hath made it playne, wyll he not speche abode the sytches, and sowe comin, and cast in wyete by measure, and the appointed barley and rye in their place? God wyll instruct him to haue discrecion, euen his God wyll teach him. For sytches shall not be thysed with an harowe, neither shall a carte whele be byoughte thowow the comyn: but the sytches are beaten out with a staffe, and comin with a rod. But the sode that bread is made of, is thysed, though it be not alway a thysling. And the carte whele must be byoughte ouer it, lest he grinde it w his teth. This also cometh of the Lord of hostes, which woiketh w wonderfull wysdom, & byingeth excellent woyses to passe.

Chapter.

A prophete agaynst Ierusalem, and agaynst the wyne drabyns of men.

Unto the, O Ariel thou Citie of David dwelt in. So on frome year to year, & lette the labye be slaine. I wyll lay sege vnto Ariel, so that there shall be byuines & sozow in it, and it shall be vnto me euen an altier of slaughter. I wyll besige the round about, & syght agaynst the thowowe a bulwarcke, & wyll reare vpon byches agaynst the. Thou shalt be byoughte downe, & shalt speake out of the grounde, & thy speach shall go lowe out of the dust. Thy voyce also shall come out of the grounde like the voyce of a witch: and thy talkyng shall whysper out of the dust. Moreover, the noyse of the strange enemies shall be like thynne dust, & the multitude of tyrantes shall be as byle straws & cannot stand: euen sodenly & in hast shall their blasphemie go.

Thou shalt be bysited of the Lord of hostes w thowowe earthquake, & w a great noyse w storme & tempest & with the flabe of a consuming fyre. And the multitude of al nacyons that syght agaynst Ariel, shall be as a dreame sene by nyght: & euf so that al they be, & inache warre agaynst it, & a strdge holdes so ouercome it, & that laye anye sege vnto it, In conclusio, it shall be euf as whil an hongry man dreameth that he is eatyng, & when he awa keth, his soule is emptye. Or as when a thysly man dreameth that he is bypnyng: and when he awa keth, he is yet saynte: & his soule hath a petyte. Euen so shall the multitude of al nacyons that syght agaynst Iolion

Wondje

C Wondre these thynges once in your myndes, and wondre. * Wondred are they them selues, & the blynde gydes of order. They are dyonhen: but not to wyne, they are vnkable but not thoro- rowe stronge dyynke. For the Lozde hath coue- red you wth a stomberyng spete, and hath closed your eyes. Pourre prophetes also & rulers & Quylse, them hath he couered. * And the visid of all the prophetes is become vnto you, as the woyses of a boke that is sealed vp, wherpe men deliuer to one that is learned, sayng: Reade & in it. And he sayeth: I ca not, for it is sealed. And the boke is geuen vnto hym that is not learned, sayng: Reade thou in it, and he sayth: I am not learned. Therfore thus harde the Lozde sayde: * For so muche as thys people, when they be in trouble, do honour me wth theyr mouth and wth theyr lippes: but theyr herte is far fro me, & the feare wherby they haue vnto me, pzoceadeth of a commandement & is taught of men. Therfore wyll I do maruayls amonge thys people, euen maruclous thynges (I saye) and a wonder. * For the wylsoms of theyr wylme shal perysh, & the vnderstanding of their wylly me shal hie it selfe.

Wlo vnto them & hepeyth secret theyr thoughtes, to hyde theyr counel from the Lozde and do theyr woyses in darknesse, sayng: * who seyth vs? & who knoweth vs? Doubtes, your destruc- cyon is (in my handes) in reputation as the pot- ters claye. And both the woyses say of hym that made it, he made not me. In both an earthe ves- sel saye of him that fashioned it, he had no vnder- standyng: Is it not harde at hande, that Ly- bannus shalbe turned into a lowe felde, and that the lowe felde shalbe taken as the wood? And in that daye shal deasse men heare the woyses of & boke, and the eyes of the blynde shal se euen out of the cloude & out of darknes.

E The meke spete also shalbe mety in & Lozde, and the poore amonge them that be lowly, shal- crye in & holpe one of Israel. For he that byd- dyolence, is brought to naught, and & scornful man is consumed: and they roted oute that were hasty so lone to vneyghteousnes, making a ma- to synne in the woys, & that toke hym in a snare wherby reppoued them in the ope place: and they that haue turned the cause of sperrygterous to naught. Therfore thus sayth the Lozde vnto & house of Jacob, eue thus sayeth he that redemed Abraham: * Jacob shal not now be confounded no; his face pale. But when he seeth bys chyldre the woyshe of my handes in the myddes of hym, they shal sanctify my name, and prayse the holy Lozde of Jacob, & feare the God of Israel. They also that haue bene of an erronous spete shal come to vnderstandyng, & they that haue bene scornfull, shal learne doctryne.

¶ The xxx. Chapter.

¶ Wherbye them that forsake the counsell of God & cleue to the counsell of men. The prophet also thynketh the reu- nant of the people, that after the destruction of Ierusalem turne into Egypte.

I Las, for those dyfobedyente chyldren, (sayth the Lozde) * that they wil take cou- sel wythoute me. I las, & they wyll take a secret aduysor, and not oute of my spete, and

therfore adde they synne vnto synne. Euen they that walke to go downe into Egypte, and haue asked no questiō at my mouth but like strength in the myght of Pharaō, & truste in the shadowe of Egypte. Therfore shal the strength of Pha- raō be your confusyon, & the truste in the shadowe of Egypte your shame. For his captaynes were at soan, & his ambassadours came vnto hancs * They were all ashamed of the people & coude do them no good, and that myght not helpe the, no; shewe them any profyte, but were theyr co- fusyon and rebuke.

B The heuy burthen of the beastes of the south in a lande of trouble and anguythe, from wher shal come the ponge and olde Lyon, the vpper & frys serpent that speth agaynst them that vpo- coltes beare theyr ryches, & vpon Camels theyr treasures, to a people that can do them no good. For bayne & nothyng woys shal the helpe of the Egyptians be. Therfore haue I cryed vnto Ierusalem. They shal haue strenght ynough, yf they wyl lette theyr myndes in quietnes. * Now therfore, go thy waye, & wyte this before them in a table, & note it in a boke that it may fynally remayne and be kepte styl for euer.

For thys is an obdurate people: * and dys- sembling chyldren, chyldren that refuse to heare the lawe of the Lozde.

C For they sape vnto the seers: We not, and to them & be cleare of iudgement: loke not out right thynges for vs: but speake saye woyses vnto vs: loke out errorres, get you out of thys waye, departe oute of thys path, & turne the holpe one of Israel from vs. Wherfore thus sayth the holpe one of Israel: Because poure hertes rye agaynst thys woys, & because ye trust in wrong dealyng & peruerse iudgement, & put your con- fydence therein. Therfore shal ye haue thys mys- chepe for poure destruccyon and fall, lyke as an hye wall & falleth, because of some rye: or blas- t whose breakyng cometh sodenly. * And & hurt therof is lyke an earthen vessel, wherbye brea- keth wthout helpe: so that in the burstyng of it, ther is not founde one sheuer to fetche fyre in, or to take water wythal out of the ppe.

D For thus sayth the Lozde God, euen thy holy one of Israel: In repentance & in * rest shal ye be safe: in quyetnes and sure confydence shalbe poure strenght. But ye haue had no lust thereto, for ye haue sayde: No, but we wyll escape thro- rowe hoyses. (Therfore shal ye slype) and we wyll get vs vp vpon swyfte beastes. And ther- fore shal poure persecutours be swyfter. * I thousande shal slype at the rebuke of one, and at the rebuke of fyue shal ye all slype, tyll ye be leste as a hyppemall vpon the top of a mountayne, and as a beaken vpon an hylle. * Therfore doth the Lozde cause you to wayte that he maye haue mercy vpon you: to thynkent, that he maye haue the pzemynce, when he is gracious vnto you. For the Lozde is the God of iudgemente. Bles- sed are all they that hope in hym.

E Psthe people remayne in Sion, and at Jeru- salem, thou shalte not be in dreynes: but at the voyer of thy cōplapnt shal he haue mercy vpo & **XX** **iii** And

The Prophecye

And when he heareth it he shall geue the an-
swere. And though the Lord geue you the bread
of trouble, & the water of aduersyte, they sayne
shalbe: nomore so thane but theye eyes shall se
thy sayne. Per. & theye eare shall heare the tal-
lynge of hym that doth speake behynde the.

Deut. 31. 1

* This is the waye, walke ye in it. Turne not
asyde, neyther to the ryght hande nor to the left.
Ye shall destroye also the coneynges of your syl-
uer ymages, and the deckynge of your golden
ydoles. Euen as fylthynges shal ye put the away.
And thou shalt sape vnto it. Get the hence. The
shall God geue rayne vnto thy seed, that shall
sowe the grounde wythal, and breade of the in-
crease of the earth, whych shal be sat & very plen-
teous. In that daye also, shall thy catell be fed in
large pastures. The oxen shal wepe and the yd-
gasses, that eate the grounde shall eate cleane
prouender, whiche is poured wyth the wynde
and the fanne.

II. Pet. 1. 1

* Finally, vpon euerye hye mountayne & hyl
shall there be ryuers & streames of waters, * in
the daye of the great slaughter, whē the towres
fall. Moreover, the lycht of the moone shalbe as
the lycht of the sunne, and the sunne lycht shal
be seuen fold, and haue as muche shyne as in se-
nen dayes helpe, when the Lord byndeth vp
the foze of his people, and healeth the stroke of theyr
wounde. Beholde, the fame of the Lord cometh
from farre, & his presence is to hote, that no man
is able to abyde. His lychtes are full of indigna-
cyon, and his tonge is as a consuming fyre.
His byeth is as a vehement flood of water that
reacheth vp to the necke. That he may lyte a way
the heart in the syue of vanity. And his byeth
is as a byrd of erreure in the chawes of people.

II. Pet. 1. 1

And ye shall synge, lyke as in the nyght, whē
the hoipe solemnitye beynneth. And ye shall
haue gladnes of herte, lyke as when one cometh
wyth a wyfe vnto the hyl of the Lord, and to
the most myghty one of Israel. And the Lord
shall cause his glorious voyce to be herde, and
shall declare his stretched out arme wyth a ter-
rible countenance & wyth the flame of a consu-
mynge fyre, with noysome lychtenynge, with a
shower, & wyth hayle stones. For the howle the
voyce of the Lord, shall * All be destroyed,
whych smote other men wyth the rodde. And it
shall come to passe, that whycher soeuer he goeth
the rodde shall cleane vnto hym, whych the Lord
shall laye vpon hym wyth tabyettes and harpes
& wyth great warre shall he fynde agaynst his
doost. * For the fyre of payne is ordeyned from
the beynnyng: yee, euen for kynge is it pre-
pared. This hath the Lord set in the depe: and
made it wyde: the burnynge wherof is fyre and
much wood. The byeth of the Lord, whiche is
a ryuer of byrmstone doeth kyndle it.

II. Pet. 1. 1

II. Pet. 1. 1

Chapter.

He suffereth them that forsake God, and take
for the hope of man.

3

Woe vnto the that go downe into E-
gypt for helpe, & trust in hoyses, and put
their confydence in charettes, because they
be many, and in horsemen, because they be lusty

and stronge. But they regarde not the holy one of
Israel, and they aske no question at the Lord.
Where as he neuerthelesse (being wyfist of all)
plageth the wyched, and yet goeth not from his
wyche, when he steppeth forth, and taketh the op-
trogy agaynst the howsholde of the frowarde, &
agaynst the helpe of euill doers. Nowe the Egi-
ptians are men, & not God, & they: hoyses fleshe
and not spyt. And allone as the Lord stretcheth
out his hand, then shall the helper fall, & he that
sholde haue bene helped, and they shall altoget-
her be destroyed. For thus hath the Lord spo-
ken vnto me: * Lyke as the Lyon of the
deserte roareth vpon the praye that he hath got-
ten, and is not afrayde though the multitude of
sheperdes crye out vpon hym neyther abashed
for all the heape of them. So shall the Lord of
hostes come downe to fight for mounte Syon
and defend his hyl. Lyke as byrdes floure about
theyr nestes, so shall the Lord of hostes kepe, &
saue, defende, and deliuer Jerusalem.

Isa. 31. 1

Isa. 31. 1

Isa. 31. 1

Therefore, O ye chyldren of Israel, turne a-
gayne, from that infidelitie, wherein you dyo-
wed your selues. * For in that daye euerye man
shall cast out his ydoles of syluer & his ydoles of
golde, whych he haue made with your owne ha-
des vnto your synne. * Allur also shalbe slayne
wyth the swerde, not wyth a mans swerde, ne-
ther shal the swerde of any man deuoure hym:
And he shall sle the slaughterer, & his seruati-
tes shalbe dyscomfyted in theyr hertes. He shall
go for feare to his stronge holdes, & his pynerd
shall flee from his badger. This hath the Lord
spoken, whose lycht burneth in Syon, and bys
fyre in Jerusalem.

Isa. 31. 1

Isa. 31. 1

Isa. 31. 1

Chapter.

The conpylions of good rulers and officers.

Beholde, a kynge shall gouerne after
the rule of ryghteousnes, and the prin-
ces shal rule, accordynge to the balace
of equyte. And that man shalbe vnto
men as a defence for the wynde, and as a refuge
for the tempeste: lyke as a ryuer of water in a
thyrstie place, and the shadowe of a greute roche
in a drye lande. The eyes of the seynge shal not
be dym, and the eares of them that heare, shall
take dylygent hede.

Isa. 31. 1

The best of the wyfse shal attayne to know-
ledge, & the vnprofyte idge shal speake playnely
and dyfynctly. Then shall the foolthe nygarde
be nomore called gentile, nor the churle lyberall.
But the nygarde wyll nygardly mynded, and
hys herte wyll worke euell, and playe the vpo-
crite, and ymagyne abhomyacions agaynst
God, to make the hogry leane, and to withholde
dynne from the churche. These are the perous
weapons of the churche, these are the shameful
counseils: that he may begyle the pooze with dy-
fearful wordes: yee, euen there as he shuld geue
sentence wyth the pooze. * But the lyberall per-
sonne ymagyneth honeste thynges, and cometh
vp for lyberalltye vnto promocyon.

Isa. 31. 1

Up (ye ryche and ydell women) hearken vn-
to my voyce. Ye careles cyties, marke my wo-
des,

Isa. 31. 1

des. After yeares & dayes that ye be brought in
fearre, O ye careless cytyes. For hartest shall be
once, and the grapes of the vine shall not come.
O ye cytyes of the land that have no parel. Be
abashed, you that live in abundance, tremble
you that live carelesse: cause of your payement
make your selues bare, put sackclothe aboute
you. For as the infanten wepe when they mo-
theres teates are dried: so shall you wepe for your
fayre felices and fruytful vyneyardes. O ye peo-
ples seide that bying thoznes & chylles: and so
shall it be euen in euery house of voluptuousnes
and in euery cytye that reioyseth. The places al
so shall be broken, and the greatly occupied cyty-
es desolate. The towres and bulwarthes shall
become denues for euermore. the pleasure of mu-
les shall be turned to pasture for shepe: vnto the
tyme that the spere be powred vpon vs frome
a boue. Then shall the wyldernes be a fruytfull
felde, and the plenteous felde shall be rehedded for
a wood. Then shall equyes dwell in the deserte
and ryghteousnes in a fruytfull lande.

* And the rewarde of ryghteousnes shall be
peace, and her fruyte rest and quyetnes for euer.
* And my people shall dwell in the iunes of pra-
ce, and in sure dwellynge in safe places of con-
forte. And when the hople falleth, it shall fall in
the wood, and the cite shall be set low in the val-
ley. O howe happye shall ye be, when ye shall sa-
fely sowe your seede besyde al waters: & yee
thether the fete of your oxen and Ales.

The xxxiii. Chapter.

Thyngs against the Assyrians. A description of
them that shall be the Lozde.

WO to he that destroyeth, whi thou
wast not destroyed, thou breakeste
the legges, where as none hath bro-
ken it wryth þ. for when thou shalt
leauie destroyinge, & thou thy selfe
shalt be destroyed. And when thou ceasest from
breakeyng the legges, then shall they breake it to
the. O Lozde, haue mercy vpon vs, we haue put
our holt trust in the. Be an arme to such earle
and our dealth in tyme of trouble. At that con-
fust noyle, the people fled, & at thynne exaltynge
the heathen were scattered. And the spoyles shall
be gathered whych shall be yours as are the ga-
therynge of Byches. And the multitude go-
ing to it shall be as locustes runnyng to and fro.

The Lozde is exalted, for it is he that dwell-
eth in hye: he hath fylled syon wryth iudge-
ment & ryghteousnes. And a sure habytynge
of thy thynges shall be strenght, healt, wisdom
and knowlege, and the very feare of the Lozde
shall be the treasure of it. Beholde, the messen-
gers shall crye wythout: & the ambassadours of
peace shall wepe bitterly. The stretes are wast
there waltherth no man therein. God hath broke
the appoyntment, the cyties are caste a waye, &
men are norbing regarded, the desolate earth is
in denues. Libanus is felled: & heuon downe
that on is lyke a wilderness: Basan and Char-
mell are spoyled of thryng fruytes, and therefore
saith the Lozde, I wyl wryth now, now wyl I be
announced, now wyl I be exalted as a myghty

God. * Ye shall conceaue trouble, & beare strawe
and your spere shall be the fyre, that it may co-
sume you and the people shall be burnt lyke lyme
and as the thoznes burne that are betwen of, and
cast in the fyre. Howe herke to ye that are farre
o, howe I haue done, and consyder my power,
ye that be at hande.

The sinners at Sion are afrayed, a soden fe-
arfulness is come vpon the ypoctites, what is he
amonge vs, saye they, that shall dwell by the co-
sumynge fyre: whych of vs maye abyde that
euellastynge brate? * He that leadeyth a goodly
lyfe saye I, and speakeyth the truth. He that ab-
horreth gaynes wonne by violence and discreat
he that keepeth hys hande that he touche no re-
warde: whiche stopperth his eares, that he heare
no counsel agaynst the innocent bloude: whiche
holdeth downe hys eyes that he se none euell. He
it is that shall dwell on hye: whose sauegard shall
be in a bulwarke of rockes, to hym shall be geue
meate, and hys waters shall not fayle. Thynne
eyes shall se the kynge in hys glorie: euen the
kynge of the farre countreyes shall they se: thynne
bert studyed for feare thynching thus. * What
shall then become of the Scrybe: of the receaue
of our monye: what of hym that tared our say-
rest houses: There walte thou not se people of
a straunge tonge to haue so dysfused a languag
þ it maye not be vnderstande, neyth so straung
a spech, but it shall be perceraned. There shall
on be lene þ head cytye of our tolemyne scallies
There shall thynne eyes se Ierusalem that glori-
ous habitation: the tabernacle that neuer shall
remoue: whose nayles shall neuer be taken oute
woulde without ende: whose cordes euerychone
shall neuer corrupte, for the glorious maiesty of
the Lozde shall there be presente amonge vs: as
a place where saye brode riuers and streames
are, thowwe the whych shall neyth galle to we
no great wryth saye. * For þ Lozde is our iudge
the Lozde is our lawe gener. The Lozde is our
kynge, and he hym selfe shall be our Sauoure
There are the cordes so layde abroad, that they
cannot be better. And therefore they haue not fir-
ed they: masse, no spicade abroad they: saye.
Then there is dealed great spoyles: yee, I ame me
runne after the waye. There lyeth no man that
sayeth: I am speche: but all euell is taken a waye
from the people that dwell there.

The xxxiiii. Chapter:

The last destruction of the Assyrians: in which the
kingdome and prelatione of that people was scattered
to the church and congregation of Christ

Ome ye heathen & heare, take hede ye
people. Herke heare hand al þ is ther-
in, þ round compass and all that grow
eth therevpon, for þ Lozde is angry with
all people, & hys displeasure is kindled agaynst
al the multitude of the: he hath destroyed them
and deliuered them to the slaughter. So þ their
flame shall be cast out, & they: bodyes & synche þ
cut þ very hols shall be wryth the bloude of them.
Alche flares of heauen shall wast, & the deathe
shall folde together lyke a col: and al the flares
therof shall fall lyke as the leaues fall, from the
bynes and sygtryes. For my swerde shall be ba-
thyn

The Prophecie

shd in brach, and shall immediatly come do-
 wne in iudgement vpon Iouma, and vpon the
 people which I haue curied for my vengeance
 And the Lordes sword shalbe ful of blood, &
 be rusty with the fatnes & blood of lambes and
 goates, with the fatnes with the hidnes of the
 shep. For the Lord shal byll a great offering
 in Bozra, & a great slaughter in the land of Iou-
 mea. There shal the Unicornez eat the flesh of
 the bulles with the glaunces, & their lande shal
 be thowowly sohed with bloude, & theye groude
 corrupte with fatnes. Unto the also, O Zion
 shal come the daye of vengeance of God and
 the yeare when thyne owne iudgements, shal
 be recompensed. And bys shoudes shalbe turned
 to pyrch, & bys eard to byrmstone: & therewith
 shal the lande be hyndred, so that it shal not be que-
 ched daye nor nyght: but smoke euermore, and
 so sojeth to lye wast. And no ma shal go thowow
 it for ever. But pellicanes, fowles, great oules
 & rauenys shal haue it in possesid, & dwel therein.
 For God shal sprede out the lyne of desolacion
 vnto it, and wepe it with the stones of emptines
 When hynges are called vnto, there shalbe none
 & al princes shalbe away. Thowowes shal growe
 in their places, netless & thistles in their stronge
 holdes: & the Dragons may haue their pleasure
 therein, & that they maye be a court for clypches
 There shal straunge bysures & monstous bea-
 stes mete one another, and the wyld beere com-
 panye together. There shal the Lamia lye, and
 haue her lodgyng. There shal the oule make her
 nest, bypide: be there at home and bypunge: & the
 bys pongons. There shal the hytes come toge-
 ther, eche one to bys lyke.
 Heke thowowe the scripture of the Lord and
 read it. There shal none of these thynges be left
 out, there shal not one nor such lyke, saye. For
 what bys mouth commaunders, that same doth
 his spier gather together, & fulfilleth. He hath
 cast the lot for them, and to those beastes hath he
 his handes deuided the lyne: therfore those shal
 possesse the enherytaunce frome generacion to
 generacion, and dwel therein for euer.

The xxxv. Chapter.

Of the tyme and byngthome of Chylde.

In the deserte & wyldernes walerforer,
 the wast ground shalbe glad and flopyd
 as the lylle. And shal flopyd the pleasur-
 ly and be ioyfull, and euer be gruyng thanches
 more and more. For the glopy of Lybanus, the
 betwys of Charmell, & Sharon shalbe greyn her
 There shal knowe the honour of the Lord, and
 maictey of oure God. And therefore strengthe
 the weake handes, and comfort the feble knees
 Saye vnto them that are of a fearfull herte,
 be of good chere, and fear not. Beholde, poure
 God cometh to take vengeance: and you shal
 se the reward that God greeueth. God cometh
 bys owne selfe, and wyl deliuer you. The shal
 the eyes of the blynde be lychtred, and the eares
 of the deafe opened. Then shal the lame ma-
 leape as an heere and the deeme many tong shal
 grue thanks. In the wyldernes also there shal
 welis spring, and founteyns of water in the deserte

Isai. xlvi.

Psalm. lxxv.
 and. lxxv.

Math. xxi.
 and. lxxv.

psal. lxxv.
 2ec. p. xi.

The drye groundes shal turne to founteyns, and the
 thowowes to springes of water: Althow as Wy-
 gons dwel aloge: there shal growe swete flou-
 res and grene rushes. There shalbe fore pathes
 & comen streets, the shalbe called the holy way
 No vncleane personne shal go thowowe it, for
 the Lord him selfe shal go with them, that way
 and the wayfarer, nor ignorant shal not erre
 There shalbe no lyon, and no rautching beastes
 shal come therein, nor be there, but men redeemed
 shal go there free and safe. And I redeemed of the
 Lord, I saye: shal conuerter and come to Zion
 with chearyng. Euerlastyng ioye shal they
 haue, pleasure and gladnes shalbe among them
 And as for all sojow and heuyenes, it shal va-
 nysh awaye.

The xxxvi. Chapter

*Jerusalem is besieged by Sennacherib in the tyme of
 hyngthome.*

In the xlii. yeare of hyngthome Sennacherib
 came Sennacherib king of the Assy-
 rians downe, to laye sege vnto all the
 stronge cities of Iuda, to conquer the
 And the kynge of the Assyrians sent Rabshakeh
 from Lachis towards Jerusalem against king
 Sennacherib, with an exceedingly host whiche set
 hym by the conduyte of the ouerpole in the waye
 that goeth thowow the fullers land. And so there
 came forth vnto him Eliakim helias sonne
 president: Sobia the scribe, & Iohab Alaphs
 sonne, the secretoye

Isai. xxxvi.

Isai. xxxvi.
 2ec. lxxv.

Isai. xxxvi.

And Rabshakeh sayde vnto them: Tel heze-
 kias, that the great kyng of Assyria sayth thus
 vnto him: what presumption is this, that thou
 trustest vnto: I sayd: Surceipe thou trustest in
 bayne wordes, when counsell and strengthe are
 necessary to the battel, or els wherto trustest
 that thou callest thy selfe off: I sayd: thou put-
 test thy trust in a broken staffe of reede (I meane
 Egypte) whiche be that leaneth vpon, it goeth
 into bys hande and butteth hym thowowe.
 Euen so is Pharaos the kyng of Egypte, vnto
 all them that trust in hym. But yet thou woldest
 saye to me: Alle trust in the Lord oure God. A
 goodly God in dede: whole bye places and au-
 ters Sennacherib toke downe and commaunded Ju-
 da and Jerusalem to wosthorp onely before the
 altar. Howe therefore deliuer hostages that
 thou reuel me more agaynst my Lord the kyng
 of Assyrians. And I wyl grue the. ii. w. boyes:
 yf thou be able to let men vpon them. Howe da-
 rest thou relye the power of the smallest wynt
 that my Lord hath: howe daarest thou truste in
 the charities and hostmen of Egypte: Moyses
 ner thynkest thou that I am come by byrder to
 destroye this lande withoute the Lordes wyl:
 The Lord sayde vnto me: go vp into the lande
 that thou mayst destroy it. Then sayde Elya-
 kim, Sobia & Iohab vnto Rabshakeh: Speake
 to us thy seruantes the waye the in the Syry-
 ans language, for we vnderstande it well.

Isai. xxxvi.
 2ec. lxxv.

Isai. xxxvi.

Isai. xxxvi.

And I spake not to vs in the Iewen tonge, lest
 the folke heere wherby lycht vpon the wal. The
 answered Rabshakeh: thynke ye the kyng sent
 me to speake this only vnto the Lord and the
 dard

hath be not sent me vnto them also fflye vpon
the wall: & they may be compelled to eate thers
owne danger. & dyne the thers owne stalle w your
And Rablaketh stode stille, and cried w a loude
voyce in the Jewes tonge, and saide: now take
hede, howe the greates kynge of the Assyrians,
C greuth you warnynge. Thus sayeth the kynge:
Let not hezekias dysceyne you: for he shal not
be able to deliuer you. Moreover, let not heze
kias comforte you in the Loyde, when he sayeth
the Loyde wythoute doubte. Wall defende vs, &
shal not geue ouer this cyrie into the handes of
the kynge of the Assyrians, belene hym not. But
thus sayeth the kynge of Assyria: opera my sa
uoure, enclyne to me, so maye eury man enioy
hys vyneyardes and fyggyres, and drynke the
water of his cysterne, vnto the time I come my
selfe and byrnyng you into a lande w lyke your
owne, wherein is wheat & wyne, which is bothe
sowen with seede, & planted wth vyneyardes.
Let not hezekias dysceyne you when he sayeth
vnto you: the Loyde shal deliuer vs. * Wighte
the gods of f Gentyles hepe eury mans lande
from the power of the kynge of the Assyrians.
Where is f God of hemath? Arphad: Where
is f God of Sepharaim? And who was able to
defende Samaria out of my hande? Or which
of all the goddes of these landes hath deliuered
theyr countreye oute of my power: is the Loyde
in dede able to deliuer Jerusalem from my hande
vnto this hezekias messengers heide theyr
togen, & answered not one word, for f king had
charged the f they shuld geue hym no answer.
So came Eliakim Helkias sonne the president
Sobna the scribe, and Ioab Asphas sonne f
secretarye, vnto hezekias wth rent clothes, &
tolde hym the wordes of Rablaketh.

¶ The xxxvii. Chapter.

¶ Hezekias humbled hym selfe before the Loyde. The temple of
Sennacherib is flaine of the Angell of the Loyde: and he is spoyled
of his owne forces.

When hezekias heard that, he rente
hys clothes, & put on a sackclothe
and went into f temple of f Loyde
but he sent Helkiam the president
Sobna the scribe, wth the el
dest priestes clothed in sackcloth vnto the pro
phet Elay the sonne of Amos, & they sayd vnto
hym: Thus sayeth hezekias: this is the day of
trouble, of plage and blasphemie: for the chyld
ren are come to the place of byrth: but there is
no power to bynge them forth. The Loyde thy
God (no doubte) hath well considered the wor
des of Rablaketh, whom hys Loyde f kynge of
the Assyrians hath sente to drye and blasphe
me the liuyng God, with suche wordes as the
Loyde thy God hath hearde ryghte well. And
therefore lyfte vp thy prayer for the remnaunte
that are left. So the seruantes of f kynge he
zekias came to Elaye.

And Elaye gaue them thus answer. Say
thus vnto your Loyde: thus sayeth the Loyde
Benot afrayed of the wordes that thou haste
hearde wherewith the kynge of f Assyrians ser
uantes haue blasphemed me. * Behold, I wyl

cause a winde to go ouer hym as one as he bea
reth the rumoure, he shal go again into his cou
trie, there wyl I bestrope hym wth f sword in
his owne land. * Now when Rablaketh retur
ned, he tolde f kynge of Assyria sayng sege to Lih
nas, for he had vnderstande f he was departed
from Lachis. For there came a rumoure f
Tharhes king of Ethiopia was come forth to
warre against hym. And when the king of As
siria heard f, he sent other messengers to kynge
hezekias wth this comaundement: Say thus
to hezekias king of Iuda. Let not thy God dis
ceiue the, in whom f hopest, and sayest: Jerusa
lem shal not be geuen into the handes of f king
of Assyria. For loo, thou knowest wel howe the
kynge of Assyria haue handled al the landes f
they haue subuerted, and hopest thou to escape?
Where the people of f Gentiles (whom my pro
genytours conquered) deliuered at any tyme
thosowt their Gods? * As namely, Sozan, Ha
ran, Rezeph, and the chyldren of Eden, which
were at Chalassar. Where is f king of hemath
and the kynge of Arphad, & the kynge of the crye
Sepharaim, Eua and Anar? Now when he
zekias had receyued the letter of f messengers
and read it: he went vp into the house of f Loyd
and opened the letter before the Loyde: and he
zekia prayed before the Loyde on this maner.
O Loyde of hostes thou God of Isracil, which
dwellest vpon Cherubin. Thou art the God,
that only is God of all kyngdomes of f world
for thou onely hast created heauen and earth,
Enclyne thyn eare Loyde and consider, open
thyn eyes, O Loyde, and se, and ponder all the
wordes vpon Sennacherib, whiche hath sent
his embassage to blasphemie the liuyng God.
It is true O Loyde, that the kynges of Assyria
haue conquered al kyngdomes and landes, and
caste theyr goddes in the fyre. Not wythstan
dyng those were no gods, but the woorkes of
mens handes, of wood, or stone, therefore haue
they destroyed the. Deliuer vs then, O Loyde
oure God, from f handes of Sennacherib, that
all kyngdomes of the earthe maye knowe, that
thou only arte the Loyde. Then Elay f sonne
of Amos sent vnto hezekias, sayng: Thus say
eth the Loyde God of Isracil. Where as f hast
made thy prayer vnto me, as touchyng Senna
cherib the kynge of Assyria, this is the answer
that the Loyde hath geuen, concernynge hym.
Dispyled art thou, & mocked: O daughter Sy
on, he hath taken his head at the, O daughter
Jerusalem. But thou Sennacherib: & whome
hast thou despyed & blasphemed? I gaue wh
hast thou lyfted vp thy voyce, and exalted thy
proude lokes/enen against the holy one of Isra
el. Thou wilst thy seruantes hast blasphemed
the Loyde, and thus holdest f of thy selfe. I wyl
couer the hye mountaynes and sydes of Lyba
nus wth my horsemen. And there wyl I cut
downe the hye Cedre trees & the sayest fpyre
trees, I wyl vp into the byght of it, & into the
cheffeste of hys cyrber woodes. If there be no
water, I wyl graue and drynche. And as for
waters of defence, I shall drye them vp, wth f
fete

The Prophecy.

feet of myne hoste. Pre, haſte thou not hearde what I haue taken in hande, and broughte to paſſe of olde tyme: That ſame wyll I do nowe alſo: and waſte, deſtroy and bypunge ſyrng cyties vnto heapes of ſtones. For they ſhall bytters ſhalbe lyke ſame men, broughte in feare & confounded. They ſhalbe lyke ſe graſſe & grene herbes in the ſelds lyke the hepe vpon the houſe toppes, that wechereth aſoſe it be growen vp.

I knowe thy wayes, thy goinge ſouth and thy cominge home, yet, and thy manerſe agaynſt me. Therefore thy ſurprouſes agaynſt me, and thy payde is come befoze me. I wyll put my rynge in thy noſe, and my bydle byt in the chawes of the, and turne the aboute, ruen the ſame waye thou commeſt. I wyll geue the alſo thys token (O hezekia) thys yere ſhalte thou eate ſuche an groweth of it ſelf: and the ſeconde yere, that whiche ſpryngeth agayne of ſe ſame, and in the thyrde yere, ye ſhall ſow & reape: yet ye ſhall plant vineyardes, & enioy ſe fruities thereof.

And ſuche of the houſe of Iuda as are eſcaped, ſhall come together, and the remnant ſhall take roote beneth, and bypunge forthfrute aboute. For the eſcaped ſhall go out of Ieruſalem, and the remnant from the mount Zion.

And thys ſhall the geſouſpe of the Lozde of hoſtes bypunge to paſſe. Therefore thus ſayeth the Lozde concernynge the kynge of the Aſſyrians. He ſhall not come into this cite: and ſhall ſhote no arrowe into it, there ſhall no ſhild hurt it, neyther ſhall they caſt bytches aboute it. The ſame waye that he came, he ſhall returne & not come at his cite ſayeth the Lozde. And I wyll kepe & ſaue the cite (ſayeth he) for myne owne and for my ſeruaunt Dauids ſake.

WILKINSE.
CL. XVIIII.
CHAP. XXXIIII.
ANNO. MDL.

* Thus the Angell of the Lozde went forth and ſue of the Aſſyrians hoſte, on C. lxx. and v. And when men aroſe early in the morning beholde, they were ſlayne, and all laye full of brake bodies. So ſennacherib the kynge of Aſſyrians brake vp and dwelt at Nineue. Afterward it chaunced, as he prayed in the temple of Aſſur his god, that Iſamalach & Sargar his owne ſonnes ſlew hym with the ſword and ſled into the lande of Armenia. And Sardanaplon his ſonne raigned in his ſtede.

The xxxviii. Chapter.

Hezekia is ſicke vnto death: but is yet comforted by the Lozde, and ſpeaketh ſpynge yeres after, for which benefite he greatly thankeſ.

WILKINSE.
CL. XXXVIII.
CHAP. XXXVIII.
ANNO. MDL.

Of longe aſoſe thys was hezekia ſicke vnto the death, * and the prophet Eſay the ſonne of Amoz, came vnto hym, and ſayde: Thus commaundeth the Lozde: Sette thynne houſe in order, for thou muſte dye, and ſhalte not eſcape. Then hezekias turned his face towarde the walle, and prayed vnto the Lozde, and ſayde: Remmebre (O Lozde) that I haue walked befoze the in trueth, and a ſtedfaſt hert and haue done the thynges that is pleaſaunt to the. And hezekia wepte ſore. Then ſayde God vnto Eſay: Goor and ſpeake vnto hezekia: The Lozde God of Dauid thy father ſendeth the this worde: I haue hearde thy prayer, and

conſidered thy teares, * beholde, I wyll put ſiſ. Iona. 12. ſome yeres mo vnto thy lyfe, and deliuer the ſhe cite alſo, from the hand of the kynge of Aſſyria, for I wyll defende the cite: * And take the thys token of the Lozde, that he wyll do it, as he hath ſpoken: Beholde I wyll returne the ſhabote of Aſſyria, that nowe is layde out with ſe ſunne & bypunge it ten degreys backward. * So the ſunne turned ten degreys backwarde, the whiche he was deſcended aſoſe.

Ioh. 24.

CA thankes geuyng, whiche hezekia kynge of Iuda wrote when he had bene ſicke and was recovered.

I thoughte I ſhoulde haue gone to the gates of hell, when myne age was ſhortened, and haue wanted the reſidue of myne yeres. I ſpake within my ſelfe: I ſhall neuer byſet the Lozde (the Lozde I ſaye) in thys lyfe. I ſhall neuer ſe manne amonge dwellers of the worlde. Myne age is ſolden vp togethe, and taken away from me, lyke a ſhepherds cottage I haue betwen of my lyfe by my ſynnes: lyke as a weauer cutteth of his webbe, he wyll with bypunge ſyckneſſe make an ende of me: yet, he wyll make an ende of me in one daye. * I thoughte, I ſhoulde haue lyued vnto the morow, but he bynded my bones lyke a Lpon, and in one day thou wyll make an ende of me.

Ioh. 24.

Then chattered I lyke a ſwalowe, and lyke a Crane, and mourned as a dove.

3

I lyft vp mine eyes into the bright: O Lozde (ſaid) I my ſyckneſſe hepeeth me down: aſe thou me: What ſhal I ſaye: The Lozde hath made a promple to me. Yet, ſe hym ſelf hath perſonmed it. I ſhall therefore ſo longe as I lyue remeber this bitterneſſe of my lyfe. O Lozde men may lyue beyond their yeres: and I wil declare to al men, & euen in thole yeres I haue a ioyful liſe & that it was ſe that cauſed me to ſleepe agayne thou haſt geue liſe to me. Behold bitter as gal was my pryncſſeſſe, ſo ſore longed I for healeth And it was thy pleaſure to deliuer my lyfe fro the fylthyneſſe, for thou it is (O Lozde) & haſte caſt all my ſynnes beynde thy backe.

* For heil prayſeth not the, deathe doorth not magnifye the they ſe go downe into the graue, prayſe not ſe ſenſe: but the liuyng: & ſe, & liuyng knowlage the, lyke as I do this daye.

Ioh. 24.

The father collecteth his chyldze of thy faithfullnes. * To heale me is the Lozdes worke, and we wyll ſyng my ſonges in thy houſe, al ſe dayes of our liſe. And Eſay ſaid: take a plaſter of figges & lay it vpon the ſore, ſo ſhal it be whole. Then ſayd hezekia o what a great myracle is this, & I ſhall go vp into the houſe of the Lozde.

The xxxix. Chapter.

Hezekia is reuoyd of Aſſyria, becauſe he ſhewed his treaſures vnto the embaiſſadours of Babylon.

In the ſame tyme, Merodach Ba. I. labam, Baladamus ſone, kynge of Babylon, ſent letters & preſentes to hezekia. For he vnderſtood how that he had bene ſicke, & was recovered.

Ioh. 24.

uered agayne. And hezekia was glad therof, and he wred them the commodities of his treasure, of syluer, of golde, of spices and coores of precious oyles, all that was in his cabburden & treasure houses. There was not one thyng in hezekias house, and so they rownt all his kingdome but he let them be it.

Then came Claye the prophete to hyngre hezekia, and sayde vnto hym: What haue the men sayde from whence came they vnto the hezekia answered, they came oute of a farre countrey vnto me oute of Babylone: Clay sayd what haue they looked vpon in thyne house hezekia answered: All that is in mine house haue they sene: and there is nothyng in my treasure but I wred it them.

Then said Clay vnto hezekia: Understand the woide of the Lorde of hostes. Beholde, the tyme wyll come that euery thyng whiche is in thine house, and all that thy progenitours haue layde vp in those dayes vntill this daye shalbe carryed to Babylone, and nothyng left behynd. Thus sayeth the Lorde: For a parte of thy sonnes, that come of the, and whom thou shalt get shalbe carryed hence, and become geilded chamberlaines in the kyng of Babylons court. Then sayde hezekia to Clay: Now God prosper his owne counsaile whiche thou hast tolde me. he sayd mozeouer. So y there be peace and saythfulness in my tyme.

The xl. Chapter.

The charging of saynt John Baptiste. The preparation of the apostles. The calling of the Gentyles.

Comfort my people (O reprobates) comfort my people, sayth your God, comfort Ierusalem at the vertice and tell her: that her trauaile is at an end that her offence is pardoned that she hath receyued of the Lordes hande sufficient correccion for all her synnes. A voyce cryeth in wyldernesse: Prepare the waye of the Lorde in the wyldernesse, make streight the path for our God in the deserte. Let all valleys be exalted, and euery mountayne & hyl be layd lowe: what so is exalted, let it be made streight and let the rough, be made playne feldest. For the glory of the Lorde shal appere, and all flesh shal at once se it, for why: y mouth of the Lord hath spoken it.

The same voyce spake. Receyue. And the prophete answered: what shall I crye: that al heere is grasse, and that all the godly nelle ther of is as the floure of the felde: The grasse is withered, the floure falleth awaye: Euen so is the people as grasse, when the brythe of the Lorde bloweth vpon them. Acurre they whether the grasse wither, or the floure fade awaye: Per the word of our God endureth for ever. So vnto the hye hyl. O thou that bringest good tidings, lyft vnto thy voyce with power. O thou preacher Ierusalem. Lyfte it vp with oute feare, and saye vnto the cyties of Iuda: Beholde your God, beholde: the Lorde God shall come with power, and beare rule with his arme. Beholde, he byngnet he his treasure with

hym, and his trowkes gode before hym. he shal fede his flocke lyke an herdman. he shal gather the lambes together with his arme, and carpe them in his bosome, and shal kyndly entreate those that beare yonge.

Who hath holden the waters in his fyste: Who hath measured heauen with his spanne and hath comprehended all the earth of the world in theyr measures: Who hath weyed the mountaynes and hylles in a balauce: Who hath refourmed the mynde of the Lord: or to whom hath he thewed his counsel: Who is of his counsel to teach hym: or who hath geuen hym vnderstandyng and hath taught hym the path of iudgement: Who taught hym connyng and opened vnto hym the wape of vnderstandyng: Behold al people are in comparyson of hym as a drappe to a bucketful, & are counted as the lest thyng that the balauce weyeth. Per and the yles be taken vp as a very litle thyng. Lybanus is not sufficient to minystrer fyre for his of feryng, & all the beastes therof, are not ynough to one sacrifice. All people in comparyson of hym are rekened as nothyng: yf they be compared with hym, lesse then nothyng, and as it that is not: To whome then wyll ye lyken God: or what symilitud wyll ye set vnto him: What the caruer make him a carued ymage: and what the golde smyth couer hym with golde, or caste hym into a fourme of syluer plates: Mozeouer shall the ymage maker: y the pooze man which is disposed, maye haue some thyng to set vp also: se he out & chose a tree y is not rotten, & carue therout an ymage that moueth not: Knowe ye nothyng. O wretches: heare ye neuer of it: hath it not bene preached vnto you since y begynnyng: haue ye not bene enfourmed of this by the foundation of the earth, y he stireth vpo the cyrcle of the worlde, and that all the inhabytours of the worlde are in com arison of hym, but as grechoppers. That he stretcheth out the heauens as a covering, that he stretcheth them out, as a tent to dwel in: That he bringeth prynces to nothyng, & the Iudges of y earth to dust so that of them it may be sayd they be not planted nor sowed agayne, neyther they: stocke rooted agayne in the earth. For as soon as he bloweth vpon them, they wyther & fade away, lyke the strawe in a wappyle wynde. To whom now wyll ye lyken me, and whom shal I be lyke saye the holy one: Lyft vp your eyes on hye, and consider: Who hath made these thynges, which come out by so great heapes: and he can cal the al by theyr names: For there is nothyng hid vnto the greatnes of his power. Strength & myght how may the Jacob thinke, or how may Israel saye. My wayes are hyd from the Lord, and my god knoweth not of my iudgements: Knowe I not, or hast I not heard y e currlasting God y Lord which made all y corners of y earth is neyther wery nor saynt: & that his wisdom can not be comprehended: but y he geueth strength vnto y wey, & power vnto the faint: Childien are wery & faint, & the strongest men fal. But vnto them y haue y Lord before their eyes, shal strength

The Prophecye.

Strength be increased. Eagles wings shall grow
upon them. When they runne they shall not fall
and when they go they shall not be weary.

The .xlii. Chapter.

Of the goodness and mercy of God towards the people.

BEhold (ye landes) & herke vnto me
Ye stronge people. Come hether
& heere me your cause. We will go
to & laue together. Who raised vp
the iust man from the rising of the
sune. & called him to go forth. Who cast downe
the people. & subdued the kynges before hym. &
he maye thynke them all to be grounde vnder
his wearde. and scatter them lyke stubble with his
bowe. He foloweth vpon them. & goeth safely
hym selfe. And that in a waye where before his
foete had not troden. Who hath made & created
all these thynges. euen he & called & generatid
from the begynnyng. * Euen I & Lord. which
am the first. & with the last. The plesaw is.
byd fear. & the endes of & earth. were a bawd:
bye we nye. & came hether. Every man exhorted
his neyghbour & brother. & had hym be stronge
The car penter comforted the goldsmith. & the
goldsmith the hammer man. sayng. One wel do
very wel in it. It shal be good. & we fasten this
cast worke: & then they fastened it with nails
& it shulde not be moued. But & Israel arte my
seruaunt: & Jacob arte elect & art the seed of
Abraham my beloued. & art he whom I led from
the endes of & earth by the hande. For I called &
from farre euen from among the glorious men
of it. and said vnto the: Thou art my seruaunt
I haue chose the. & not cast the away. & be not a
fraid. for I am w the. Wilt not away as waye
for I am thy God. to strength the. helpe the. &
to kepe the w this ryght hand of myne. Behold
all they & resyst the. & I come to confusyon &
shame. & thine aduersaries shal be destroyed &
broughte to naught. & of who so sekerh after the
shal not fynde the. Thy destroyers shal perishe
and so shal they & undertake to make battail a
gainst & be as & is not. & as a thing of naught.
For I thy Lord & God wil strengthen thy right
hand Euen I & say vnto the. Feare not: I wyl
helpe &. Be not afraid & lyse worne Jacob. &
despyled Israel. for I wyl helpe the. saye the

Do. & the holy one of Israel thine aduenger.
Behold. I wyl make the a treadyng cart and
a newe flayle. that thou shalt chuse & greyn
the mountaynes. and byng the hilles to pou-
der. Thou shalt fane them. & the wynd shal car-
rye them away. & the whirle wynde shal scatter
them. But thou shalt reioyce in the Lord. and
shalt delyte in playng the holy one of Israel.

Euen the thirde & poore like water & find
none. & when their tong is drye of thirst. I geue
it them saye the Lord: I the God of Israel for
saie the not. * I byng saye the. I haue called the in
the wilderness. & welles in the plaine felde: I turne & wyl-
dernes to ryuers. & the drye land to cobittes of
water. I plant in the waste ground trees of ce-
dre. bore. myrr. and olyues. And in the drye. I
set fyre trees. elmes & hawthornes together.
All this do I. that they al together. maye se and

marke. perreue wth they: herkes & confide
that & hande of the Lord maketh these thynges &
& that the holy one of Israel byng the to
passe shende at your cause: saye the Lord. &
byng saye the. your stronge ground. saye the
kyng of Jacob. Let the byng saye the. & god-
des. & let they: gods tell vs what shal chaunce
hereafter: yee. let the & the & & & & & & & &
past. what they be: let them declare the vnto vs
that we maye take them to herte. & knowe the
hereafter. Euen the & the & & & & & & & &
tell vs what shal be done hereafter: so shal we
know. & your gods. do some thyng ether good
or bad: so wyl we both knowe & & & & & & & &
tell it out. Behold. ye are gods of naught. & your
makynge is of naught: yee. abhominable is the
in & & & & & & & & & & & & & & & & & & &
had vpon one fr & the north. & he shal come. And a
nother from the east. whych shal cal vpon my na-
me. & shal treade vpon princes as vpon claye: &
as & & & & & & & & & & & & & & & & & & &
ered this from the begynnyng. & we wyl knowe
hym. & frome folde tymes. & we wyl confesse
& saye & he is righteous. But there is none that
the wth & & & & & & & & & & & & & & & & & & &
also & & & & & & & & & & & & & & & & & & &
shal say to & & & & & & & & & & & & & & & & & & &
sent: & to Jerusalem it selfe wyl I geue an &
uangeliste. But when I consyder. there is not a
man among the no: any that can geue counsell
no: when I examyne them & can answere one
worde. Lo. wyched are they. and wayne w the
thynges also that they take in hand. yee. they:
ymages are but wynde and wayne thynges

The .xlii. Chapter.

Of the coming of Christ and his Baptisme.

BEhold * this is my seruaunt vpon
whome I leane. my electe in whome
my soule is pacified. I haue geuen
hym my spete. that he maye iudge
lozth iudgements. and equyte among the Gen-
tyles. He shal not be an outcrier. no: lyfte vp
his voyce. his voyce shal not be heard in the
streets And a brysed rebe shal be not byche & the
smoking flar shal be not quench: but saye fully
& truly shal he geue iudgement. not be penitue
no: careful: & he maye reioyce righte outnes vnto
the end. & the Gentiles also shal kepe his la-
wes. * For thus saye the God & Lord vnto hym
(euen he that made the heavens & spred them a-
bode. & set forth the earth w her increase: which
geueth breath vnto & people & is in it. & spalte to
them & dwel therein) I & Lord haue called the in
ryghteousnes. and led the by the hand. * Ther-
fore wyl I also defend the. & geue the for a coun-
saunt of & people. & to be & & & & & & & & &
that & maye open the eyes of the blind. * Let
out & prisoners from their bondes: & them sit
in darchnes. out of & dongeon house. Euen I am
floyd & this is my name. * And my glory wyl I
geue to none other. neither min honoure to graue
ymages. Behold. alde thynges are come to passe
& newe thynges do I declare. And as euer they
come. I tel you of them. Wyl vnto & Lord. a
newe songe of thankesgeyunge. blowe out bys
pysle

people from the ende of the world. They that be
upon the see, and all that is therein people hym
the Iles & all they & dwell in them. Let the wyl-
dernes with the city wyte vpon their voper, the
rowmes also & they of cedar dwell in. Let them
be glad & sit vpon rocks of stone, and let them
crye downe from hye mountaynes ascrib-
ing gloire vnto the Lorde, & magnify hym among
the Gentyles. The Lorde shall come forth as a
Giant & take a stomache vnto hym like a free-
the man of warre. He shall rise and crye, & ouer-
come his enemies. I haue longe holden my peace
(sayeth the Lorde) I haue bene still and refray-
ned my selfe, but nowe I wyll crye lyke a traue-
lyng woman, and at once wyll I destroy and
deuoure. I wyll make wast both mountayne &
hyle, & hye vpon euery grene thing that groweth
theron. I wyll drye vnto the founteyns of water, &
drynke vnto the ryuers. I wyll drye the blynde
into a strete, that they knowe not, & lede them in
to a fote path & they are ignorant in. I shall make
darkenes lyght before them, and the light that
is croked to be straight. These thinges haue I
done vnto them, and not forsake them. * They
are fallen backe: yee, & let them be ashamed car-
nestly, that hope in ydolles, and saye to falsi-
fyng images: ye are our gods. Heare, O ye deafe
men, & sharpen your sightes to see (O ye blind)
* Who is blynde but my seruante? O ye beate
as my messenger, whome I sende vnto them.
For who is the ruler so blynde (saye they) as I
perfect man & so blynde as the Lorde seruante
Thou understandest much, & hepest nothing, &
eares are open, & no man heareth. The Lorde is
merciful vnto them for his ryghteousnes sake
& his worde myghte be magnified, and praisyd:
But the people them selues are robbed & troden
vnder fote, chayned in dongeons, & they al (I
saye) be shut into pysson houses. * They are ca-
pyed a waye captyue, & no man dorbe lose them
They be trode vnder fote, & nomā doth labour
to bringe the agayne. * But who is he among you
that pondereth this, that consydreth it, & taketh
it for a warning in tyme to come?
* Who suffered Jacob to be troden vnder
fote, & Israel to be spoiled? Whyd not the Lorde?
Because we haue sinned against him, and haue
had no dilyge to walke in his wayes, neither be
obedient vnto his lawe: Therefore he hath pou-
red vpon hym his wrathful displeasure, & strong
battel, which syneth hym on euery syde yet wyl
he not understand. He burneth hym vp, yet sin-
neth he not into his deute.

The xliij. Chapter.

God promyseth to sende his Chyld, whiche shall helpe his
people, & sheweth howe they shall be redeemed.

In those dayes, the Lorde that made the.
O Jacob, and he that fashioned the
O Israel, sayeth thus: * Feare not
For I haue redeemed thee. * I haue cal-
led thee by name, thou art mine owne
* If thou goest thowout the water, I wyll be w-
th thee, & the strong founteyns shalbe not plucke the a-
waye. * And if thou walkest thowout the fyre, it
shall not burne thee, and the flame shall not syn-

dle vpon thee. For I am the Lorde thy God, the
holy one of Israel thy saviour. I gaue Egypte
for thy deliuerance, the Assyrians, & the Baby-
lonians for thee: because I wylde be in my syght, & be-
cause I set by thee, & loued thee. I wyl geue ouer
all men for thee, and deliuer vp all people for thy
sake, feare not for I am with thee. * I wyl bringe
thee from the east, and gather thee together
from the West. I wyl say to the North: let go.
And to the southe, kepe not backe: * but bringe
me my synes from farre, & my daughters from
the rudes of the world. Namely all those that
be called after my name. For them haue I crea-
ted, sayd, and made for myne honour.

* Bring forth people, whiche is blynde & yet
bathen yee, whiche are deafe although they haue
eares. * What nacyons come in one & be gathered
together: whiche among them shal declare such
thinges, & to tel vs what is to come? Let them
bringe they wytnes so that they be free, els, let
them beare, & saye: it is truth. You are my wit-
nesses (sayeth the Lorde) & my seruante, whome I
haue chosyn, therefore be certified & geue me faith-
ful credence, & consider * I am he, before whom
there was neuer any God, and yther shalbe no
ne after me. I am, euen I am the onely Lorde, &
besyde me there is no saviour. I gaue warning
I made whole, I taughte you, when there was
no strange God amonge you. And thus record
must ye beare vnto selues: (sayeth the Lorde) I
am God. And euen he am I from the begyn-
nyng, and * there is none that can take any thyng
out of my hande. I do the worke and who shal
be able to let it? Thus sayeth the Lorde the holy
one of Israel your redeemer: * for your sake I
haue sent to Babylon, and broughte downe the
strongest of them. All they are fugityue with
Chaldees that bost them of they wynges: Eue
I the Lorde your holy one whiche haue made Is-
rael, and am your kyng. Thus saith the Lorde
(* Euen he that maketh a waye in y see, and a
forepath in myghty waters) * whiche bygeth
forth the charrettes and hostes, the host & the po-
wer of warre, that they maye fall & neuer rise,
and be extincte, lyke a towne is quenched.

Remember not thynges of olde, and regard
nothyng that is past: Beholde, I shall make a
newe thyng, and shortly shall it appere, and shal
you not knowe it? I wyl make streets in the de-
sert, and riuers of water in the wilderness: The
wylde beastes shal wyngre me: & dragons
and the young & riches. * For I shal geue wa-
ter in the wilderness, and streames in the desert
I may geue drinke to my people, whome I thote
This people haue I made for my selfe: and they
shall be to my praise. For I (Jacob) wol-
dest not call vpon me, but I haddest an vnliue
to ward me, O Israel, Thou gauest me not thy
bestes, for burnt offerings, neither didest ho-
nour me w thy sacrifices. Thou boughtest me
no deere price with thy mony, neyther pouredst
the sette of thy sacrifices vpon me. * Howche-
re, I haue not bene chargeable vnto the in of-
ferynges, neither gennous in incense. But I haue
laden me with thy synnes, and worried me with
thyne

The Prophecye.

thyng vngodlynes. **W**her as I yet. euen I am
be only f for myne owne felues sake do a waie
thyng offences and forget thy synnes. so that I
wyl neuer thyng vpon them. But me nowe
in remembrance: for we wyl reason together
and shew what thou haue for the. to make the
ryghteous. **T**hy first father offended soe, and
thy rulers haue synned against me. Therfore I
erpe suspended, or thus the chiefe pynnes. I dyd
curse Jacob, and gaue Israel into reppell.

The xxiij. Chapter.

Of the promise to be given to the people.

So dearre nowe, O Jacob my ser-
uaunt, and Israel whom I haue
chosen, for thus saith the Lord,
that made the, saydome the, &
helped the, euen from thy mo-
thers wombe. Be not afrayde,
O Jacob my seruante, I wyll
troung whom I haue chosen. **F**or I wyl poure
water vpon the drye ground, and ryuers vpon
the thyrstye. **I** wyl poure my sperte vpon thy
seede, and mine increase vpon thy stocke. They
shall growe together lyke as the grasse, and as
the wyllowes by the waters syde. **O**ne wyl say
I am the Lordes, I norther wyl call hym self as
ter f name of Jacob. **T**he thyrst shall subscribe
with his hande vnto the Lord, & geue hymselfe
vnder the name of Israel.

Thus hath the Lord spoken, euen the hyng
of Israel and his redeemer, the Lord of hostes
I am the first and the last, and without me is
ther no God. **P**f any be like me, let him call for
thyng past, and openly shewe it, & lay it playne
before me, what hath chaunced synce I appoynted
f people of the world, & what shal be shortly,
or what shall come to passe, in tyme long to
come, let them shew these thynges. **B**e not abaf-
fed nor afrayde. **F**or haue not I euer told you
hereto & warned you? **P**e can beare me record
your selues. **I**s there any god except me, or any
maker that I wylde not know hym.

All haruers of ymages are but vayne, and f
harued ymages that they loue, can do no good.
They must beare record of them selues, f (seing)
they can neither se, nor vnderstand, they shalbe
confounded. **W**ho dare then make a God, or
fashion an ymage, f is profitable for nothing?
Behold all the felowshyppe of them must be
brought to confusyon. **A**nd truly as the wothe
makers of them are men, they shalbe gathered
together, they shall stande, tremble, and be con-
founded one with another. **T**he smyth maketh
an are, and tempereth it with hoot coles, and
saydome it with hammers, and wothe it
with all the strengthe of hys armes: yea, some-
time he is satne for very hunger, and so thursty
that he hath no more power. **T**he carpenter (or
ymage haruer) taketh measure of the timber, &
spredeth forth his line: he maketh it with some
coloure, he planeth it: he ruleth it, and squareth
it, and maketh it after the ymage of a man, and
acordyng to f betwix of a man f it may stand
in the temple.

Whereouer he goeth out to be the doctine Ce-

dye trees. **H**e bringeth home Cines and Oken
and cakyng a bolde courage, he secheth oute the
best timber of the wood. **H**e hym self hath plan-
ted a pine tree, which frain hath swelled, which
wood serueth for men to burne. **O**f this he sa-
meth and warmeth hym selfe withal: he maketh
a fyre of it to bake breade. **A**nd after ward ma-
keth a god therof, to honoure it, and an ydoll to
knele before it. **O**ne peece he burneth in the fyre
with a nother he colereth the, that he may eat
roast his belly full: with the thyrst he warmeth
hym selfe, and sayth **A**ha: I am wel warmed I
haue bene at the fyre. **A**nd of the resydue he ma-
keth hym a God, & an ydoll for hym self. **H**e kne-
leth before it, he wyl whippeth it, he prayeth vn-
to it, and sayth: deliuer me, for I part my God.

Pet menneither consider nor vnderstand
because they eyes be stopped, that they cannot
se: and they herres, that they cannot perceaue.
They ponde not in their mindes, for they haue
neither knowlage nor vnderstanding to thinke
thus. **I** haue burnt one peece in f fyre, I haue ba-
ked brede with the coles therof. **I** haue colereth flesh
withal, & eaten it: **W**hal I now of f residue make
an abhominable ydoll, and sal do wne before a
rotten peece of wood? **T**hus he doth but lese his
laboure, and his herre whiche is disceyued both
turne hym alse. so that none of them can haue
a fre conscience to thinke, may not I erre?

Consider this, O Jacob and Israel, for thou
arte my seruante. **I** haue made the, that thou
myghtest serue me. **O** Israel, forget me not.
Is for thine offences, I haue disuen the a way
like the cloude, & thy synnes, as f mist. **T**urne
the agayn vnto me. **F**or I haue redeemed the.

Be glad ye heauens, whome the lord hath
made, for the Lord hath deale graciously with
his people, let all that is here beneth vpon the
earthe be ioyfull. **R**ecioyce yemountaynes and
woodes, with all the trees therof: for the Lord
hath redeemed Jacob, and wyl shewe his mercy
vpon Israel. **T**hus saith the Lord thy redeemer
euen he f fashioned f from thy mothers wombe
I the Lord dooe all thynges my selfe alone.
I onely spredde out the heauens, and I onely
haue layde the foundacyon of the earth by myne
owne selfe. **I** destrope the tokens of wytyches &
make the soothsayers fooles. **I**s for f wile I
turne them backward, and make their conning
foolythnesse.

He doeth set vp the purpose of his seruante
and fulfilleth the counsell of hys messengers.
Concerning Ierusalem, he sayth: **I**t shalbe in-
habited. **A**nd of the ctyes of Iuda: **T**hey shal-
be buylded agayn, and I wyl repayze they de-
cayed places: he sayth to the ground: be drye
And I wyl dype vp f water founteyns. **H**e saith
of Cyrus: **H**e is my shepheard: so f he shall ful-
fill all thynges after my wyl. **H**e sayth also of
Ierusalem: **I**t shalbe buylded, and of f Tem-
ple it shalbe layde the grounde.

The xliij. Chapter.

*Of the punishment of the people by Cyrus. The coming of
Christ and calling of the gentes.*

Thus

Ihus ſayeth the Lord vnto Cyrus his anointed, whom I haue taken by the right hand, to ſubdue nations beſore him. * I will loſe ſpyde of bynges and I wyl open the gates beſore his face, & not to ſhut their doores. I wil go beſore the, & make the croked ſtreight, I ſhall bryake the byſen doores, & burſt the yron barres. I ſhall geue the that hyd treaſure, and the thyng whiche is ſecretely kept, that thou mayſt knowe. I am the Lord God of Iſrael which haue called ſ by thy name and * that for Jacob my ſeruauntes ſake, & for Iſraell my choſen. For I called the by name & ordayned the: & euer thou kneweſt me. * Euen I the Lord beſore whom there is no other: for without me there is no God: I haue prepared: & euer thou kneweſt me, & I might be knowne fro the rſpyng of the ſonne to the goyng downe of the ſame, & all is nothyng without me. For I am the Lord, & there is elſe none. It is I that created the lyght & darcknes. I make peace and trouble: yee, euen I ſ Lord do all theſe thynges. Ye heauens from aboue droppe downe, & let the cloudes raine righteouſnes. The erth openeth it ſelf, & bryngeth forth healeth, & therby righteouſnes maye ſhew. Euen I the Lord brynging it to paſſe. * Who be vnto him that ſpurneth with his maker, the porter with the potter. Saith the clay to the potter: What makeſt thou of me? or the worche ſerueth for nothyng. Who be vnto him that ſaith to his father: Why begetteſt thou? And to his mother: Why bareſt thou? Thus ſayeth the Lord, euen the holy one & maker of Iſraell. Alke me of thynges for to come concerning my ſonnes: and put me in remembrance as touching the worches of my handes. I haue made the erth, & created man vpon it: With myne handes haue I ſpread forth heauen, and geuen a commaundement for all the hoſt thereof. I ſhall ſhake him vp with righteouſnes, and ordyne all his wayes. * He ſhall builde my citie, and let out my prſoners, and that neither for gyfte nor rewardes ſayth the Lord of hoſtes: Thus ſayth the Lord the occupiers of Egypt. The marchauntes of the Mozyans and Sabers, ſhall come vnto the with tribute, they ſhall be thyne: they ſhall ſolow the, and go with cheynes vpon their ſete. They ſhall ſal downe beſore the, and make ſupplication vnto the. For God without whom there is none other God ſhall be with the. * O howe profounde art thou O God, thou God and Bauioure of Iſrael: Confounded are they all, and put to diſhonour: they are gone hence together with ſhame, euen the makers of Images. But Iſraell ſhall be ſaued in the Lord: whiche is the euerlaſtyng ſaluacion. Ye ſhall not come to ſhame nor confuſion worlde wythoute ende. For thus ſayeth the Lord, * euen I created heauen the God I made the erth, that ſhadowed it, and let it forth. He dyd not make it for naught, but to be inhabited. Euen I the Lord without whoſe there is none other: I haue not ſpoken ſecretly neyther in darcke places of ſecret. It is not for naught, & I ſaid vnto the ſede of Jacob ſeke me

I am the Lord whiche when I ſpeake, declare the thynges: I am righteous and true, gather you and come together, draw nye heere, you ſ are eſcaped of ſ people. * Haue they any vnderſtan dyng, ſet vp the ſtocks of their Idoles, and pray vnto a god, & can not helpe the: draw nye come heere, & let them alke conſel one at another, & ſhewe forth: What is he ſ tolde this beſore: as who ſpake of it euer ſence ſ begynnyng haue not I the Lord doone it: * without whoſe there is none other God ſ true God & ſaluour, & there is elſe none but I. And therfore turne you vnto me (al pe endes of the earth) ſ ye may be ſaued: for I am God, and there is elſe none, I ſwear by my ſelfe, out of my mouth commeth the word of righteouſnes, & that no man may turne: * but all knees ſhall bowe vnto me, & all tonges ſhall ſwear by my name, ſaying: There ly, in the Lord is my righteouſnes & ſtrength. To him ſhall me come, but al they that thinke ſcorne of hym, ſhall be confounded. And ſ whole ſede of Iſrael ſhall be iuſtified, and make they: boalt in the Lord.

Chapter.

Thou art in my hand, & the health that cometh by

Bel is fallen. Babel is broken downe I whole Images were a burthen for the beaſtes and cattell, to ouerlade them, and to make the weep. They are ſonke downe, & fallen together for they may not eaſe the of their burthen, theſe muſt they go in captiuitie.

Herken vnto me O houſe of Jacob, and al pe ſ remayne pet of the houſholde of Iſraell who I haue bozne frome your mothers wombe: and broughte you vp from your byrth, tyl ye were grown. I, I, whiche ſhall beare you vnto your laſt age. I haue made you: I wyl alſo noryſhe you, beare you, and ſaue you. * Al whome wyl ye make me like, or to whome wyl ye make me equal: or compare me that I ſhoulde be like him, in ſayth on or Image, that I maye be like him. * Ye ſoles (no doubt) wyl take out ſiluer & gold out of your purſes, and wepe yt, & byre a gold ſmith to make a God of it, that men maye knele downe and worſhippe it. * Pet muſt he be take on mennes ſolders, and bozne and ſette in his place that he maye ſtande, and not moue out of his place. Alas that men ſhoulde crye vnto him whiche geueth no anſwere: and deſpyer not the man that calleth vpon him from his trouble.

Conſyder this well, and be aſhamed. So in to your owne ſelues (O ye ruynagates) Remem ber the thynges whiche are paſt, ſynce the begynnyng of the worlde, that I am God, and ſ there is elſe no God yee, and there is nothyng like vnto me, in the begynnyng of a thyng I ſhewe the ende thereof: and I tell beſore, thynges that are not yet come to paſſe. My deuice ſtandeth ſtad faſtly ſtabliſhed, and I fulfil al my pleaſure. I call a byrde out of the eaſt, & the man by whom my counſel ſhall be fulfilled out of far countries as ſone as I thynke to deuyſe a thyng. I do it.

66 heare

The Prophecy.

Heare me, O ye that are of an hye stomache,
but are from righteousnes. I shall bring forth
my righteousnes. It is not farre, & my healtbe
shall not tary long awaye. I will laye healtbe
in Zion, and in Israel my glorye.

● The Gulf Captives

4 The words of the Lords against Balfour.

BUt as for the (O daughter: thou virgin Babylon) lyt thou downe in the dust, lyt vnder the ground, and not in a chayne. (O thou maide of Caldea) Thou shalt nomore be called tender and pleasaunt. Wiping forth the quenne: and crynde meale, vntaile thy dyordered heare, put of thy woode, make bare thy knees, and waite thou to the water criers, * Thy shame shalbe discovered and thy priuities shalbe seene. For I will auenge me of the, & will shew no mercy to the as I do to other men. I seyth our rederme: which is called the Lord of hostes the holy one of Israel.

20 **W**hyt thou, holde thy tongue, and get thee into
some darcke cojner, (O baugheer Caldea) for
thou shalt nomore be called lady of kingdome:
I was so wretched with my people, that I pun-
nyshed myne inheritaunce, and gaue them into
thy power. ¹ **S**euere beleffe, ² **I** wonderd them no
mercy, but euen the very aged men of them dyd
best thou oppresse right soze with thy poke, &
thou thoughtest thus: I walke lapye for ever.
And besyde all ³ **I**, thou halte not regarded these
things, neether remembred what was the ende
of ⁴ **I** cite Jerusalem. heare nowd therfore, thou
wylful, ⁵ **I** syttest so carelesse, and speakest thus
in thynne herte: ⁶ **I** am alone and without me is
there none. ⁷ **I** say, I am alone and without me is
there none.

there none. I thal neuer be wyddowe nor dole-
late againe. And yet both these thinges thal co-
me to y^e upon a day in the rwynding of an eye.
¶ Namely, wyddowheade and desolaciō. They
shall mightely fall vpon the, for the multitude
of witches, and for the great heape of thy coun-
turers. For thou hast truelied in thy wickednes
and hast said: * A man seethime. Thyne owne
wyldome and cunning hath disceaved the. In
that thou hast sayde: I am alone, and without
me there is none. Therefore shall trouble come
vpon the and thou shalt not knowe from whence
it thal aryse. Whiche shall fall vpon the, which
I thal not be able to put out. I forayne vntre-

Destructione shal come vpon the oꝛ curse þe betwene
 Nowe go to thine counters, and to the mul-
 titude of thy witches (with whome thou hast
 weryed thy selfe from thy youth) yf they maye
 helpe the oꝛ strength þe. Thou hast heretofore had
 many counseils of them: so let the braue galers
 and the beholders of starres, and moone prophe-
 tes come on nowre and deliuer the pee, and lette
 them knowe when these thynges shal come vpon
 the. Behold, they shal be lyke strawe, which yf
 it be humpled with fyre no man maye crye it for
 the breuement of the flame. And yet it groweth
 no linders to warme a ma by, nor cleare fyre to
 syt by. Thus are they with whome thou hast we-
 ried thy selfe: and thus are thy marchauntes
 that haue bene with the from thy youth. Curre

one hath taken his own way and none of the
 that defende the.

The 19th Chapter

Q The typewriter of the Jones is reported. The Lab alone took the two typewritten, but the latter claim to not have been used in the case.

Hear this, O thou house of Jacob, **3**
ye that are called by the name of Is-
rael, and are come out of one stocke
with Iuda: Which sweare by the na-
me of the Lorde, and beare witness
by the God of Israel (but not with truth and
right) which are called* free men of the holy cy-
tis, are gadded vpon? God of Israel,* whose
name is the Lorde of hostes.

The thynges that I shewed you euer sence
the begynnynge haue I not broughte them to
passe immediately as they came out of my mouth
and declared them: & they are come: howbeit,
I knowe that they are obstinate, and that thy
necke hath an yron wayne, and that thy browe
is brasse, neuertheless I haue euer sence the be-
gynnynge shewed y of thynges for to come, and
declared the vnto y, or euer they came to passe:
that y shuldest not saye, myne ydoll hath bene done
it, my carued or molten ymage hath bene done it.
Thou herdest it before and beholde, it is come
to passe: & whether can ye prophesye of thynges
to come? But as for me I tolde the before at y
beginning, newe and secrete thynges that thou
knowest not of. * And some done nowe, not of
olde tyme, wherof thou neuer heardest, before
they were brought to passe: y thou canst not say
Beholde I knewe of them: Whoeuer, there be
some wherof y hast neither heard nor knowe, ne-
ther haue they bene opened vnto thine eares a-
foze tyme: For I knewe that thou wouldest main-
ciously offende, therfoze haue I called y a tras-
gressoure, and fro thy mothers wobe. Neuerthe-
les, for myne names sake, I will withdawe
my wrath, and it shal be for mine honours sake
if y patiently forbeare the: & rote the not cure
Beholde, I haue poured the, yet not as siluer
* I haue chosen the in the fire of affliction, and
only for myne owne sake: yee, * and for myne
owne sake will I doo this, or els what dyuo-
noure wolde they do to my name? Herken ynto
me, O Jacob and Israel whom I haue called,
I am euen he that is, I am the spirit and y last
My hande hath layde y foundation of the erth
and my right hande hath spanned ouer the hea-
uens. I sware as I cal them they are there. Sa-
ther you altogether and herken: whiche of you
goddess hath declared this? The Lord hath
a loue vnto him, and he shal perfourme his wil
against Babel, and declare his power against
the Chaldees. I my selfe alone, and I haue told
you this before: yee, I dyd call him: and byp-
ing him forth: and he shal make his wayes prospe-
rous. Come nye and heare this: haue I spoken
anye thyng darthelpe, sence the begynnynge?
When a thyng begynneth I am ther. Wherfoze
the Lord God y his spere hath sente me. And
thus sayeth the Lord God thy redemer, the holy
one of Israel. I am the Lord thy God: which
teache the * propheteable thynges, and leade
the

the thy wape, that thou shuldest go. * O thou haddest regarded my comaundementes, then had thy welthynes ben as the water streame, & thy righteousness as the waues flowing in the see. * Thy sede also had bene like an yfander in flur, and the fruyte of thy body lyke yf gravel stones therof. His name shulde not be rooted oute: noz destroyed before me. * So away from Babilon, saye the Caldees, with a mery voyce speake of this, declare it abroad, and go forth unto the ende of the world, saye ye: The Lord hath redeemed his seruant Jacob, that they suffered no shurte, he ledde them thozow the wyldernes, & caused the waters to flow out vnto them from out of the rocke. * He claue the rocke a sonder, & the water gushed out. * As for yf vngodly, they haue no peace, sayeth the Lord:

The xlii. Chapter.

¶ Christ shall gather together all paynes be they what so euer of.

Yhesu herchen vnto me, & take hede ye people fro farre. The Lord hath called me from my bythe, and made mencio of my name from my mothers wombe: he hath made my mouthe lyke a sharpe swerde vnder the shadow of his hande hath he defended me, and hidde me in his quyncer as a good arrowe, and sayde vnto me. Thou arte my seruant Israel. * I wyll be honoured in the. Then answered I: I haue lost my labour, I haue spent my strength in vayne.

Reuerberle I wil comit my cause and my worke vnto the Lord my God. And now sayeth the Lord, euen he that hath poned me fro my mothers wombe to be his seruante, that I maye byng Jacob agayne vnto him: howbeit, Israel wil not be gathered vnto him again. In whose lyght I am great, whiche also is my Lord, my God & my strength. And he said: it is but a smal thyng that thou arte my seruant, to set vp the hyndredes of Jacob, & to restore the destructio of Israel. * For I haue made the yf lyght of the Gentiles, that thou maist be my helpe vnto the ende of the world.

Worow, thus sayeth the Lord the redeemer & holy one of Israel: because of the abhorryng & despying among the Gentiles, concernyng the seruant of all the that beare rule: kynge and princes shal se, and aryse and worchyp, because of the Lord that is faithful: and because of the holy one of Israel, which hath chosen the. And thus sayeth the Lord: * In the tyme accepted haue I herde the, & in the daye of saluacyon haue I helped the. * I wyl preserue the, & make the to be the attonement of the people, that thou mayst helpe by the earth agayne: and possesse agayne the desolate herpages. * That thou mayst saye to the pyloners: go forth, and to them that are in darcknes, come into the lyght, they shal fede in the hye wapes, and gette their pasture in all hye places.

* They shal neyther hunger noz thurst, heate noz sunne shal not hurt the. For he yf fauoureth the, shal leade the, & giue the drinke of yf spring of welis. I wil make waies vnto al my moztal-

nes, & my foote pathes shal be exalted. And behold they shal come from farre: lo, some from the north & west, some fro the lande of Syng, which is in the south: & they shal beauen: and they shal saye, thou earth. Talke of iope ye byles, for God hath comforted his people, & wyll haue mesty upon his that be in trouble.

But whil sayd, * God hath forsaht, & my lord hath forgott me. Whil a wife forget yf childe of her wombe, & not pitie the sonne who she hath borne: And though she do forget, yet wil I not forget the. Behold, I haue writen the vp vnto my hilles, thy wallies are euer in my sight. They make hast to builde the vp again. As for those yf ouer the we the, & made the wast, they shal be parte from the. * Lyfte vp thine eies, & looke about the: al these gather the together & come to the. As truly as I lue (saith the Lord) I wyl put them al vpon the: as an apperel, and gyde the to pass a byde doth der Jewels. As for thy lande yf lieth desolat, wasted & destroyed, it shal be to narrowe for the yf shal dwell in it. And they yf wolde deuoure the, they shal be farre awaye. Then yf child who yf bare shal byng forth vnto the, shal saye in thine eare: this place is to narrowe, geue place that I may haue roume. The shal yf thinke by thy self: who hath begotten me these sayng I am bare alone, a captiue & an outcast: And who hath nourished the vp for me? I am desolat & alone, but fro whence come these?

And therfore thus saith yf Lord God: Behold I wyl stretch out myne hande to the Gentiles and set vp my token to the people. They shal byng the thy sonnes in their lappes: and carpe thy daughters vnto the vpon their shoulders. For kinges shal be thy nursyng fathers, & queenes shal be thy nursyng mothers. They shal sal before the with their faces flas vnto the earth: yf lyke vnto the dust of thy feet: that thou mayest know how that I am the Lord. * And whoso putteth his trust in me shal not be confounded. Who spied the graut of his praye: or who taketh the prisoner from the myghtye? And therfore thus saith the Lord: The prisoners shal be taken from the graunt: and the spoule deliuered from the violent, for I wyl maintayne thy cause against thyne aduersaries, and saue thy sonnes. And wyl fede thyne enemies with their owne fleshe, & make them drinke of their owne bloude, as of swete wyne. And all fleshe shal knowe, O Jacob, that I am the Lord, thy saupour, thy noble redeemer.

The l. Chapter.

¶ The Jewes are reproued, and also called.

Thus sayth the Lord: * Where is the byl of yf your mothers deuocement yf I sent her a wape: or who is the vnter to who I solde you? * Beholde, for your owne offenders are ye solde, & because of your transgression, is your mother forsaht. For why wold no man receiue me when I came: & when I called, no ma gaue me answer. * In my hande shortened, that it myght not helpe: or haue I no power to helpe: or at a word I drinke vp the see, & of the drye floudes I make drye lande: so that for want of water

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of consolation and comfort to the people of God.



no: vncle any perſone come in the. Shalke ſeſe
the duſt: ariſe and ſtande by. O Ieruſale: ſhake
out thy necke fro the bond. O captiue daugh-
ter. Upon ſo: thus ſayth the Lord. * ye are ſold
for naughte, therefore ſhal ye be redeemed alſo w-
out any monye. For thus ſayth the Lord God
* My people wente downe aſore tyme into E-
gypte there to be ſtraungers, and the kynge of
Aſſyria oppreſſed the without any cauſe. And
nowe what profite is it to me (ſayth the Lord)
that my people is ſeip caried away, & brought
into beuties by theyr rulers, * & my name euer
ſhall blaſphemed ſayth the Lord: But that my
people may knowe my name, therefore I ſay in
that day they ſhal knowe it, that I am he that
do ſpeake I ſay euen I. * O howe dewyful are
the ſete of the ambalaſſours, & bringeth the mel-
lage from the mountaine, & proclaymeth peace
that bringeth good tydynges, and preacht
helth, & ſaith vnto Sion: thy God is: he king
Thy watchemen ſhal lyſe by their voyce: with
loud voice ſhal they preach of him ſo: they ſhal
* ſe him preſent, when ſo Lord ſhall conuert Sion
* Be glad with thankſguyng. O thou deſo-
late Ieruſale, & reioyce together: for the Lord
hath comforted his people, he hath deliuered Je-
ruſalem. The lord hath made bare his holie
arme, & ſhewed it forth in the ſyght of all ſe-
tles, * and all the endes of the earth hath ſene
ſaying health of our God: I waite awaite, get
you out fro thence, & touche no vncleane thyng
Go out from amonge ſuche. And be cleane that
beare the veſſels of the Lord. For ye ſhal not eſ-
cape by runnyng no: by ſlyping a way: but the
Lord ſhal go before you, and the God of Iſra-
ell ſhal gather you together.

Behold, my ſeruaunt ſhal deale wyſely, ther-
fore ſhal he be magnified, exalted, and greatly
honoured. Like as the multitude ſhall wonder
upon him, becauſe his face ſhal be ſo defoured
and nor as a mans face, his & be ſo lyke no ma-
en ſo ſhall the multitude of ſeruaunts loke
vnto him, and kynges ſhal put their mouthes
before him. For they that haue not ben told of
him, ſhal ſee him, and they that heard nothyng
of him ſhall beholde him.

The liii. Chapter.

*Of the prophecy naturally of the Baſſyon of our
ſauour Ieſus Chriſt.*

But who hath * great credence vnto ſe-
thyng & we haue heard: O to who
is the arme of the Lord knowe: For
he byd grow before the Lord like as
a bzaucey and as a roſe in a drye grounde, * he
hath nethe betwixt no ſauoure. When we ſhal
loke vpon him there ſhal be no ſaynes: we ſhal
haue no luſt vnto him. * he is deſpyſed & abhor-
red of men, he is ſuch man as is aful of ſorrow
as hath good experience of infirmities: We ha-
ue rehed him ſo vile, & we byd our faces from
him: per, he was diſpyſed and therefore we regar-
ded him not. Howbeit * he onely hath taken on
him our infirmities, & borne our paines. Per we
byd iudge him, as though he were plagued and
caſt downe of God: and punyſhed * where as he

(not withſtandyn) was wounded for oure of-
fences, and ſmiten for our wickednes. For the
chaſtiſement of our peace was layde vpon him,
and with his ſtrippes we are healed.

* As for vs, we haue gone all aſtrape (like
ſhepe) every one hath turned his owne waye.
But the Lord hath heaped together vpon him
the iniquitie of vs al he ſuffered violence & was
euell increated, and byd not yet open his mouth
* he ſhal be led as a ſhepe to be ſlayne, yet ſhall
he be as ſtill as a lambe before the ſhearer, and
not open his mouth. he was had a waie from
pailon: his cauſe not heard and without any
iudgement: Whoſe generation yet who maye
number he was cut of from the ground of the li-
uyng: whiche punyſhement byd go vpon hym,
for the tranſgreſſion of my people, whiche in dede
had deſerued that punyſhment. * his graue was
geuen him with the condemned, and with the
riche man at his death. * Where as he byd neuer
violence no: vncyghte, neyther hath there bene
anye dyſcreafulnes in his mouth.

* Per hath it pleaſed the Lord thus to burſte
him with plagis, and to ſmpte him with inſy-
mies, that when he had made his ſoule an offer-
yng for synne he myghte ſe longe laſtyng ſeed
And this dewyce of the Lord ſhall proſpere in
his hande. With trauell and labour of his ſoule,
ſhal he oytayne ſeute and he ſhal be ſatiſfied
* by the knowlege of him whiche is my righte-
ous ſeruaunt: he ſhal iuſtifie the multitude for
he ſhal beare a way their ſynnes. Therefore wyl
I geue hym the multitude for his parte, and he
ſhal deuide the ſpoyle with ſtrongest, becauſe
he geueu ouer his ſoule to death. * And is re-
de among the tranſgreſſours, whiche neuer the-
leſſe hath taken a waie the ſynnes of the mul-
tude, and made interceſſion for the myſdoers.

The liiii. Chapter.

*Of the great homynyn of Chriſt. The inſpyracion
of God entuſeth but a ſhorte ſpace, but his mercy is euer
laſtyng.*

Be glad now, * thou barren that bea-
reſt not, reioyce, ſyng, and be merry
thou that arte not with childe: For
the deſolate hath mo chylde: then
the married wyfe, ſayth the Lord.
Make thy rentes wyder, and lpyde out the han-
gynges of thyne habitacyon: ſpare not, lay forth
thy cordes, and make laſte thy ſtokes, for thou
ſhalte be multiplyed on the ryghte ſyde and on
the liſte, and thy ſeede ſhall haue the Gentyles
in poſſeſſion & dwell in the deſolat cities. Reare
not, for thou ſhalt not be confounded: Be not a-
ſhamed, for thou ſhalt not come to confulſion.
Per, thou ſhalt forget the ſhame of thy yowth &
ſhalt not remember the dyſhonoure of thy wyd
downhead. For he that made the ſhal be thy lord
* and huſbande: whoſe name is the Lord of ho-
ſtes) and thy redeemer ſhal be euen the holie one
of Iſrael, the Lord of the whole world. For the
Lord hath called the beying as a deſolate ſorow-
full woman, and as a yong wyfe that hath byd-
den her wedlocke ſayth the God.

* A litle while haue I forſaken the, but with
great mercifulnes ſhal I take the vnto me,

The Prophecie.

When I was angry, I hid my face from you for a little season, but your iniquities shall not be forgotten. I have pardoned your iniquities, and this is unto me as the water of flood, for I have sworn that I will not be angry with you, nor will I be angry with you. The mountains shall remove and the hills shall fall down: but my lovingkindness shall not move, and the bond of my peace shall not fall down from me, saith the Lord, thy merciful lover. Behold, thou poor overthrown with tempest and without comfort: I will make thy walls of precious stones, and thy foundation of sapphires, thy windows of crystal, thy gates of fine clear stone, and all thy borders of pleasant stones.

Thy children shall all be taught of God, and I will give them plentifulness of peace. In righteousness shalt thou be grounded, and be later thou shalt oppress no man, for which I need not to be afraid, neither for mine honour, for it shall not come upon me. Behold, the almeat was farre from me, shall dwell with thee, and he shall joineth battle against thee, shall perish. Behold, I make the sun to be scorched, and the cooles in the fire, and he maketh a weape after his handy worck. I make also the water to be drye: but all the weapons that are made against thee, shall not prosper. And as for all tongues, I shall resist thee in judgement, I shall overcome them: and condemn them. This is the heritage of the Lordes seruantes, and their righteousnes cometh of me, saith the Lord.

Chapter. lvi.

A consolacion and comfort to the people. The feigne and vaine of the waste of Gode.

Come to the waters all ye that be thirsty, and ye that haue no money. Come by that ye may haue to eate. Come, buye wine and milke without any money, or any worth, wherfore do ye laye out your money for thing that feedeth not, and spende your labour about thing that satisfieth you not? But hearken, hearken rather vnto me, and ye shall eate of the best, and your soule shall haue her pleasure in plentifulnes. Encline your eares, and come vnto me, take heede (I saye) and your soule shall lyue. For I will make an euerylastyng covenant with you euen the sure mercies of Dauid.

Behold, I gaue him for a witness among the folke, for a prince and captayne vnto the people. Lo thou shalt call an vknownen people, and a people that had no knowledge of the waye runne vnto thee, because of the Lord thy God, and the holy one of Israel, whiche glorified thee. Heke the Lord while he may be founde: and call vpon him while he is neere. Let the vngodly man forsake his owne wayes, and the vnpurgedous hye owne ymaginations, and turne agayne vnto the Lord, so that he be merciful vnto him, and to our god, for he is verie ready to forgive.

For thus sayth the Lord: my thoughtes are not your thoughtes, and your wayes are not my wayes, but as farre as the heauens are hyer the earth, so farre do my wayes exceede your wayes,

and my thoughtes yours. And like as the raine and snowe cometh downe from heauen, and returneth not thither againe but watereth the earth, maketh it fruitful and grene, it maye geue com to the sower, and beare to him that eateth: so the word also that cometh out of my mouth, shall not turne agayne voyde vnto me, but shall accomplysh the my will and prosper in the thing whereto I sende it.

And so shall ye go forth with ioye, and be led with peace. The mountains and hills shall sing with you for ioye, and all the trees of the fild shall clappe their hands. For thornes ther shall growe as yere trees: and the thickett in the steade of briers. And this shall be done to you for the sake of the Lord, and for an euerylastyng token, that shall not be taken awaye.

Chapter. lvi.

A propheticall vision to the people of the house of Israel, and to the synners of the house of Judah.

Thus sayth the Lord: I have equitie and do righte, for my sayyng shall come to pass, and my righteousnes shall be opened. Blessed is the man that doth this, and the mans childe whiche heperth the same. He that taketh heed, that he vnhalowe not the Saboth (that is) he that heperth him selfe that he do none euil. Then shall not I be a stranger, whiche cleaueth to the Lord, saith the Lord. Alas the Lord hath sent me cleane out fro his people, neither shall the grided man saye: loo, I am a drye tree. For thus sayeth the Lord vnto the grided that heperth my Saboth, namelye that holdeth greatly of the thing that pleaseth me, and heperth my covenant: vnto them will I geue in my household, and within my walls, a better heritage and name then if they had ben called sonnes and daughters. I will geue them an euerylastyng name, that shall not perishe. Againe the strangers that sticke to the Lord, to seru hym, and to loue his name: and to be his seruantes. And all they which kepe the selues, they vnhalowe not the Saboth, namelye, that they fulfill my covenant. Then will I bring to my holy mountayne, and make the ioyful in my house of prayer. Their burnt offerings and sacrifices shall be accepted vnto mine altar. For my house shall be called a house of prayer for all people. Thus sayeth the Lord God whiche gathereth together and scattered of Israel: I will bring yet another congregacion to him. Come all ye beastes of the fild, that ye may deuour all the beastes of the wood. For his watchmen are all blind, they haue altogether no vnderstandyng, they are all dome dogges, not being able to bark: they are sleppe dogges, they are they, and I knowe they are sleppe dogges, that be neuer satysfied. The sheperdes also in lyke maner haue no vnderstandyng, but euery man turneth his owne waye, euery one after his owne counselnes with all his power. Come (saye they) I will fetch wyne, so shall we fyll our selues: we maye be drunken. And do so moche like as to daye: yet, and much more.

The

C The. lvi. Chapter.

C The James are written for they saye thus to Elay.



The righteous periseth, & no man regardeth it in his heart. Good godly people are taken away, and no man conlydeth it. Namely, that p'p'gious is conveyed away fro the world. He commeth into peace, and godly men rest in their chaumbres, and befoze the godlye man goeth peace. Come hither therfoze ye charmers chyldren, * ye sonnes of the aduoutrye, and the whoze: wherein take ye your pleasure: vpon whō gape ye with your mouth, and bleare out poure tongue: Are ye not chyldren of aduoutrye? And a seed of dissimulation? * Ye make your face vnder the oke, and vnder all grene trees, and ye offer chyldren in the valleys and denes of stone. Thy parte shalbe with the stony rocky by the river. Yea, euen these shalbe thy parte. For ther thou hast poured meate and drynke offeryng vnto them. Shoulde I delyte in that? Thou haste made thy bed vpon hye mountaynes, thou wastest vpon thyder, and there thou hast staine sacrifices. * Behynde the dozes and postes hast thou set by thy remembrance.

When thou haddest discovered thy selfe to another the same, when I wentest by, & made thy bed wider, & with those yholes hast thou made a counsaile, & I ouerthrew thy couches, where thou sawest them. Thou wentest straight to henges with * oyle & diuers opyntmentes, that is, thou hast sent thy messenges farre of, & yet arte thou fallen into the pitte therby. Thou art deuy for the multitude of thine owne wates, yet saydest thou neuer, I wil leane of. * Thou hast had the life that thy handes wrought, & therfoze I arte carelesse. For when wilt I be a bawd of leare, seing thou hast broken thy promise, and remembrest not me, neither hast me in thine heart. Thinkest thou, that I also wil holde my peace, as a foze tune, that thou fearest me not? Yea, verely I wyll declare thy goodnesse & thy wozhes, but they shall not prosper the: when thou expest, let thy chosen hope deliuer the. But the winde shal blowe them away, and vanitie shal take them al away. * Reuerendeste, they put their trust in me, shal enherite the lande: and haue my holpe byll in possession.

And therfoze thus he sayeth: * Waire playne, make playne: & cleane the street, take vpon thy shuldryng bloches oute of the way & leade to my people. For thus sayeth the hye and excellent, euen he dwelleth in eternall yugnesse, whose name is the holy one: * I dwell hye aboue: and in the sanctuary, and with him also that is of a contrite and humble spirite do I dwel: that I may heale a troubled mynde, & a contrite heart. * For I chide not ruer, and am not wroth with out ende. But the blasfyming goeth from me: and is included in the body, and I made the breath. I am ioyful with him for his courtesynesse. I smyte him, I hyde me, & am angry, whē he turneth him selfe, and foloweth the by waye of his owne herte. I haue sene his wayes, and I heale him. * I leade him, and restore so hym comfort,

and to those that were soye with him. I make the frutes of thanksgyuyng, that he may say: Peace, peace: vnto them that are farre of, and to them that are nyghe, sayeth the Lord, and I make him whole. But the wyched are like the ragyng sea, that can not reste, whose water is meted with the myze and grauell. * Euen so the wyched haue no peace, sayeth God.

C The. lvi. Chapter.

C The Lord by the mouth of the prophet requyeth the people for they saye thus, wherby haue we full of yugnesse.



Gyre * nowe as loude as thou canst, & leane not of, lyft vp thy voyce lyke a trompet, & shewe my people theyr synnes. For they seke me dayly, and wyl know my wayes, euen as it were a people that dyd right, & had not forsaken the statutes of theyr God. They argue with me concerning right indgement, and wyl be nye vnto God. * Wherfoze fast we (saye they) and thou seest it not: we put our lyues to strapnesse, and thou regardest it not.

* Behold, when ye fast, your lust remaineth: I saye, so ye do no lesse violence to your betters: lo ye fast to tryfe & debate, & to synne w'ch fyt of wychednesse. Howe ye shall not faste thus that you maye make your voyce be heard aboue. * Thinke ye this fast pleaseth me, & a man shuld chaunge him selfe to a daye, & to wite his deed about lyke a boke, & to lye vpon fardyn in an heare cloth? Shoulde that be called fastyng, or a daye that pleaseth the Lord? Woe is not this fastyng rather please me, & thou & loose him oute of bondage, that is in thy danger: that I maye the othe of wyched bargaynes: that thou let the oppressed go free, & take from the all maner of burthen: & so deale thy byeed to the hungry, and bypunge the poore wandryng, home into thynne house: when thou seest I named that thou couer him, & hyde not thy face from thy neyghboure, (and sayest not thynne name) (lyk.)

* Then shal thy light breake forth as the moyning, & thy teache shal right woztly, thy right counseile shal go before the, and the glory of I Lord shal embayre the. * The yf thou callest, I Lord shal answeere the: yf I cryest, he shal saye: here I am. Yea, yf thou layest away fro the thy burthens, and holdest thy fyngers, * cease fro blasphemous talkyng, yf thou haste compassid vpon the hungry, and refrehest the troubled soule: Then shal the lyghte spyrng oute in the darkenesse, & the darkenesse shalbe as the none day. The Lord shal euer be thy guide, & satisfy I desire of thine heart in p'tyme of drought & fyl thy bones w' mary. Thou shalt be like a frese watered garde: lyke I fountaine of water I neuer leaue thy dryng. Then the places I haue euer ben waste shalbe builded of the: there shalt thou lay a foudacion for many kynreds. Thou shalt be called the maker vpon of bedges, and the buylder agayne of the wape of the Saboth.

Yea, yf thou turne thy sete in the * Saboth, so that thou do not the thing which pleaseth thy selfe in my holy daye, and thou cal the pleasure

The Prophecy.

holpe and glorious Baboth of the Lord, and
that thou geue him the honour, so that thou do
not after thine owne ymaginacion, neither let
thine owne wyl, nor speake thine owne wordes.
Then shalte thou haue thy pleasure in the
Lord, and I wyl carge the bte above the earth,
o feth the wirth the heritage of Jacob the father
to; the Lordes owne mouth hath so promised.

¶ The .lix. Chapter.

Q *Q* E Layla is supposed to fear, and realize to fear and report.

3 **B**ehold, the Lordes hande is not so
stoptened & it cannot helpe, neither is
his eare so stoppt that it maye not
heare. But & your misdoings haue sepe
rated you from your God, & your sinnes hyde
his face from you, that he heareth you not. For
your handes are defyled with bloude, and your
fingers with vnrightheousnesse. Your lippes
speake leasynge, and your tongue setteth out
pychernes: so man regardeth rightheousnesse,
and no man iudgeth truly. Curres man poyeth
in vaine thynges, and ymagineth discreate con-
ceiteth weatrenes, & bringeth forth ruel. They
hyde Cockatrice egges, and weave the spiders
webbe: Also soeareth of their egges, by the
But of one tree te vpo them: ther commeth vpo
a serpente. They webbe maketh no clothe,
and they maye not couer them with their laboures.

Their dedes are the dedes of wychednesse, and
the woꝛke of robbery is in their hādes. * Their
feete runne to euell, and they make heaꝛt to thed
innocent bloude, their coꝛsels are twiche doun
ceis, harme * and destruccyō are in their wayes

But the waye of peace they know not. In their
goinges is no equite: their wayes are so crooked
whosoever goeth therein knoweth of no peace
And this is the cause that equite is so far from
vs. and that righteousnes commeth not nigh vs
*like loke for lighte, loo, it is darkness, for the
morning wyne: if we walke in darcke.


Psalm 146. The grope lyke the blynde vpon the wal, we
grope euen as one y^e hath none eyes. We stoble
as y^e none day as though it were toward nyght
in the fallynge places, lyke men that are halfe
deade. We roore all lyke Beares, and mourne
till lyke doores. We loke for quyte, but there is
none for health, but it is farre fro vs. For oure
offences are manye befoze the, and oure synnes
testifie against vs: Per, we must confesse that
we offend, and knowlege that we do amysse:
Namely, transgresse and dissemble agaynst the
Lorde, and fall awaye frome our God by yn-
presumptuous and trayterous ymaginacions,
and raising false matters into our hertes. And
therfoze is equite gone aside, and righteounes
standeth farre off, * truthe is fallen downe in the
drete, and the thyng that is plaine y open, may
not be shewed. Per the truthe is taken awaye, &
he that refrayneth him selfe from euyl, muste be
spoyled. When the Lorde sawe this, it dyspleas-
ed him soze, that there was no quyte. He sawe
also, that there was no man righteous, and he
wondered that there was no man to helpe hym.
Wherfoze he helde hym by hym owne power,

and b: sustayneth him by his owne righte out-
nes. He * put righteousnes vpo hym for a brest
plate, he set the helmet of healtie vpo his heade
he put on waight in steade of clorping, and toke
grioulye abateur hym for a cloke: (like as when
a man goeth forth waightfully to recompence his
enemies, and to be auenged of his aduersaries)
Hamelepe, that he myghte recompence & reward
the Ilandes, wher the howe f name of the Loyd
myghte be feared from the ryling of the sunne
and his maiestie, vnto the going downe of the
same. For he shal come as a violēt water streame
which the winde of the Loyde darthe moued.

* But vnto Zion there shall come a redeemer
and vnto them in Jacob that turne from wyched
nes sayth the Lorde. I will make this couena
unt with them (sayth the Lord) thy spye that
is vpon the, and the wordes whiche I haue put
in thy mouth shall neuer go out of thy mouth,
nor oute of the mouth of thy chylders chyldren,
from this tyme forth for euermore world with
oute ende. sayth the Lorde.

¶ The .ix. Chapter.

42 consolation and comforts to Jerusalem.

 **E**t the vy byrmyes, be byrghde I
(in Jerusalem) for thy * lyghte cometh
and the glozpe of the Lorde is ryfen
vp vpo the. For loo, while s darck-
nisse and cloude conereth the earthe
s the people, the Lord shal shewe the lyght and
vys glozpe shalbe sene in the. * The Gentyles
shal come to thy lyghte, s kynges to the bright-
nes that spryngeth froste vpon the. * Lyfte vp
thyn eyes, s looke rounde about the. All these
gather them selues: and come to the, thy sonnes
shal come vnto the from farre, s thy daughters
shall gather them selues to the on euerye syde.
Then thou shalt se this: and be glorious, thou
shalt maruaple eree adyngelye, and thine herte
shalbe opened, when the aboundaunce of the sea
shalbe conuerted vnto s (that is) wher the riches
of the Gentyles shal come vnto the, The multi-
tudes of Camels, shal couer the, the Dromeda-
ries of Madian and Epda, * All they of Saba
shal come, byrnyng golde and incense, s they
sing the prayse of the Lorde. I. All catell of Ce-
bar shalbe gathered vnto the, s rames of Araba
toth shal serue the. to be offered acceptable vpon
the altar, * whiche I haue chosen: s in the
house of my glozpe whiche I haue gaenfyed.

But what are these that sit here like y^e cloudes
and as the bowes lying to they^e windowes?
The Iles also that waite for me, and spey-
ally the shippes of Charlys, y^e they may bring
thy comes from sauer, and their siluer and their
golde with them, vnto the name of the Lorde
thy God, vnto y^e holy one of Israel, that hath
glorified the: * Strangers shall buyde vp
thy walles, and the kynge of Chalde shall serue
for wh^e I was angry. I smote the: and of my
mercy, I pardoned the: thy gates shall stand
open styl both day and nyght, and neuer be shut
that the booke of the Gentiles may come, and
that their kynge may be brought vnto y^e. For
euery people y^e kynge of Chalde shall serue not the,
shall

shal perishe and be destroyed with utter destruccion. The glory of Libanus shal come vnto þe. The fyre trees. Botes & Cedars together, to garnishe the place of my Sanctuary for I wyl glorifye the place of my fete.

Moreover, those shal come kneeling vnto the, that haue heretofore: and all they that despi sed the, shal fall downe at thy fete. Thou shalt be called the cyrie of the Lorde. Upon the cyrie of the holy one of Israell. Because thou hast bene forsaken and hated: so that no man wence thow the: I wyl make the glorious for ever and ioyfull thow without all paternties. * Thou shalt luche the mylie of the Gentyles, and kin ges brestes shal fete the. And thou shalt knowe that I the Lorde am thy sauoure and redemer the mighty one of Jacob. For I wyl geue the golde, and for yron I wyl geue wood brasse, and for stones yron. I wyl turne thine oppres syon into peace, and thine cracions into ryghte outnes. Violence & robbery shal neuer be heard of in thy lande, neyther harme and destruccion within thy borders. Thy walles shal be called helthe, and thy gates the prayse of God. * The sunne shal neuer be thy daylyght: and the lyght of the mone shal neuer thine vnto the: but the Lorde hym selfe shal be thine euerlastyng light and thy God shal be thy glorye.

* The sunne shal neuer goe downe, and the mone shal not be hyd: for I the Lorde hym selfe shal be thine euerlastyng lyght, and thy sorowfull dayes shal be ended. Thy people shal be al righ teous & possesse thy lande ever, the flower of my plantynge: the worke of my handes, wherof I wyl reioyce. The pondeit and least shal grow into a thousand, and the symplest into a strong people: I the Lorde shal woxtely bypge this thyng to passe in this tyme.

¶ The. lxi. Chapter.

¶ The prophete that shal be anointed & sent to preache.

I the spirit of the Lorde God is vpon me, for the Lorde hath anointed me, and sent me to preache good thynges vnto the poore, that I myght bynde vp the wounded hertes: that I myght preache deliuerance to the captiue, & open the prison to them that are bounde: that I myght declare the acceptable yere of the Lorde, and the daye of vengeance of our God: that I myght com forte all them that are in deuynes, that I might geue vnto them that mourne in Syon, that I myght geue I saye bewep in steade of ashes, ioy full oynment for sygging, pleasaunt raiment for an heup mynde. That they myght be called trees of ryghteousnes, a plantynge of the Lorde for hym to reioyce in.

They shal bynde the longe rougher wilder nes, & set vp the wild desert, they shal repaire þ wast places, & such as haue bene voide thow oute many generacions. Strangers shal stand and fede your catell, and the Aleuantes shal be your plowmen & dyers of your vines. * But ye shal be named þ priestes of the Lorde, & men shal call you the seruantes of our God. Ye shal enioye the goodes of the Gentyles, & triumphe in

theyr substance. For your greates reioyce you shal haue double ioye, and for thame shal they haue ioye of theyr poepon. For they shal haue double possesyon in theyr lande, & euerlastyng ioye shal be with them. For I the Lorde which loue ryghte & hate robbery: though it were offered me, shal make theyr workes full of fayth fulnesse and make an euerlastyng couenaunte with them.

¶ Their sede also: and theyr generacyon shal be knowne amonge the Gentyles, and among the people. All they that see them, shal knowe that they are the hygh blessed sede of the Lorde. And therefore * I am ioyfull in the Lorde, and my soule reioyseth in my God. * For he hath put vpon me the garment of saluacion: and cou ured me w the manrell of ryghteousnesse.

* He shal decke me lyke a bydegrome & as a byde that hath her apparell vpon her. For lyke as the grounde bynggeth forth frute, and as the garden woteth forth sede: so shal I the Lorde cause ryghteousnes, and praple to flosythe forth before all the heathen.

¶ The. lxi. Chapter.

¶ The prophete of the comynge of Chryste.

I the Lorde shal reioyce for I not holde my tounge and for Ierusalem sake: I wyl not cease vntill they ryghteousnesse byake for the as the byrning lyghte, and theyr saluacy on as a byrning lampe. Then shal I Gentiles se thy ryghteousnes, and all kynges thy glorie. Thon shalt be named w a newe name, which the mouth of the Lorde shal shew. Thon shalt be a crowne in the hande of the Lorde, & a glorious garland in the hand of thy God. And this tyme forth thou shalt neuer be called the forsaken, & thy lande shal be nomore called the wyldernes: but thou shalt be called my pleasure is in her: & thy land shal be called þ maryed woman, for the Lorde loneth the and thy lande shal be ioynd in maryage. * And lyke as a ponge man taketh a daughter to maryage, so shal thy sonne be ma ried vnto the. And as a bydegrome is glad of his byde, so shal thy God reioyce ouer the.

I haue set watchmen vpon thy walles (O Ierusalem) which shal neyther cease day nor nyghte to preache the Lorde. And ye also that remembre the Lorde, ye shal not hepe hym close nor leaue to speake of hym vntill Ierusalem be set vp, & made the prayse of the world. The Lorde hath sworn by his ryght hand & by his strong arme, that fro henceforth he wyl not geue thy cozne to be meat for thine enemies, nor thy vine (wherin thou hast laboured) to be dynke for the strangers. But they that haue gathered in the cozne shal eate it, and geue thanks vnto the Lorde and they þ haue bozne in the wyne, shal dynke it in the courte of my Sanctuarie.

So you go you thow w gates make cleane the way for þ people, make plaine, make plaine the fote path, and take away the stones out of it, and set out a token for the people.

Beholde, the Lorde proclaymeth vnto the endes of the world: * tell þ daughter Syon see

The Prophecye.

the Sauoure cometh: behold, he byngeth his treasure with hym, and his woordes go before hym. For they whome the Lord deliuereth shall be called the holy people: and as for the, shall be named the greatly occupied, and not the forsaken cytie.

The .lxiii. Chapter.

Of the redemption promised to the people.

What is he this, that cometh from Edon, with red colored clothes of Bosra: (which is so collyre cloth) and cometh in so myghtely with all his strength. I am he that teacheth righteousness, and am of power to helpe. Wherfore then is thy clothing red, & thy rayment lyke his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me.

Thus will I treade downe myne enemyes in my wrath, and set my fete vpon them in my indignacion. And they: bloude shall be sprunge my clothes, and so will I stayne al my raiment.

* For the daye of vengeance is assigned in my herte, and the yere when my people shall be deliuered is come. I looked aboute me, and there was no man to shewe me any helpe: I marueled that no man helde me vp. Then I helde me by myne owne arme, and my strength sufficed me. And thus will I treade downe the people in my wrath, and bary them in my displeasure, & vpon the earth will I laye the strength.

* I will declare the goodnes of the Lord, per, and the prayse of the Lord for all that he hath geuen vs, for the great good that he hath done for Israel: whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his louynge kyndnesse. For he sayde: These no doubte are my people, and no thinking chyl dren, & so he was they: sauour. In they: troubles, he was also troubled with them, and the angell that went forth from his presence deliuered them: Of very lone and kyndnes that he had vnto the, he redeemed the. He hath bozned them and carped them vp, ever since the world began. But after they prouoked him to wrath and vexed his holy mynde, he was they: enemy and foughte agaynst the hymself. Per remembred Israel the olde tyme of Moses and his people.

* saying: Where is he that broughte them from the water of the see? With them yfede his shepe where is he that hath geuen his holy sperte amonge them: he led them by the ryght hande of Moses with his glayous arme: demyng the water before them (wherby he gaue hym self an euerlastyng name) he led them in: he depe, as an hoyle is led in the playn, & they shulde not stumble as a tame beaste goeth in the felde: and the byeth geuen of God, geue them rest.

Thus (O God) haue thou led thy people, to make thy self a glayous name whichal. * Loke downe then from heauen, and beholde the dwellinge place of thy Sanctuarye, and thy glayous house is it that thy glospe, thy strength, the multitude of thy mercyes, and thy louynge kyndnes will not be entreated of vs: Per arte & out

father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But O Lord, art our father and redeemer, and thy name is euerlastyng. O Lord, * Wherfore hast thou led vs out of thy waye: Wherfore hast thou hardened oure hertes, that we feare & not? We at one with vs agayne, for thy seruantes sake, & for the generacyon of thyne heritage. Thy people haue had but a lytle of thy Sanctuarye in possession: for oure enemyes haue troden downe the holpe place. And we were thine from the begynnyng when thou wast not they: Lord, for they haue not called vpon thy name.

The .lxiiii. Chapter.

Of the prophecies vnder the person of the Jewes, wherby they are called and banished. Wherby they are called is by a cloth dyed with the colour of a woman.

What thou wilt cleane the Heauen in sondre, and come downe: that the mountaynes myghte melt a waye at thy presence, lyke as an whote syer: and that the malicious myght boyle as the water doeth vpon the fyre.

Wherby thy name might be knowne among thyne enemyes, and that the Gentyles myghte tremble before the. When thou wroughtest wonders straunge woordes, we looked not for them. Thou camest downe, and the hylls melted at thy presence. For since the begynnyng, of the world it hath not bene heard or perceiued, neither hath anye eie sene another god besid which doeth so much for them & put they: trust in the.

Thou helpest hym that doeth ryghte with cheartynesse and them that thynke vpon thy wayes. But loo: thou hast bene angrye, for we offended, and haue bene euer in synne, though I wolde haue cleaved to them: per that we be saued. We are all as an vnclane thyng: all our ryghteousnes are as the clothes stayned with floures of a woman, we fall euerychone as the leafe for our synnes carpe vs a waye lyke & wynde.

There is no man that called vpon thy name that standeth vp to take hold by the. Therefore hidest thou thy face from vs, and consumed vs because of our synnes. But now, O Lord, thou father of ours: we are thy claye, and & art oure potter, & we all are the worke of thy handes.

* Be not so sore displeased (O Lord) & kepe not oure offences to longe in thy remembrance: but consider that we are all thy people. The cyte of thy Sanctuarye lyeth wast: Zion is a wil dernes, & Jerusalem a deserte. Oure holy house which is our deuote, where our fathers prayed the, is byente by: pee all oure commodities and pleasures are wasted a way. Wylt thou not be intreated (Lord) for all this: Wylt thou holde thy peace and scooge vs so for?

The .lxv. Chapter.

Of the furye of Jerusalem and the calling of the heathen.

Thy seke me, that byther to haue not asked for me, they synde me & byther to haue not soughte me, I haue sayde I am here, I am here. I am found of a people & neuer called vpon my name. For thus long haue I neuer holden out my handes to an vn faythful people that go not the ryght way, but after

after their owne ymaginations: To a people
is euer desynge me to my face. * They make
their oblations in gardens, & their smoke vpon
alters of bypche, they lurke among the gra-
ues: & lye in theyr dennes all night. * They eat
swynes fleshe: & vncleane borsch is in theyr ves-
sels. If thou comest npe them, they sape touche
me not: for I am holper then thou.

All these men when I am angry, shalbe tur-
ned to smoke and * fyre that shal burne for euer.
Behold, it is witten before my face, & shal not
be forgotten, but recompensed. * I shal reward
it them into theyr bosome: I meane your misde-
des, and the mysdoes of your fathers together
(sayth the Lord) which haue made theyr smokes
vpon the mountaines, and blasphemed me vpo
the hylls: therfore wyl I measure their old de-
des into theyr bosome againe. Moreover, thus
sayth the Lord: * lyke as when one wolde ga-
ther holy grapes, men sape vnto him: bzeah it
not of, for it is holy: * euen so wyl I do also for
my seruantes sakes, that I wyl not destroye
them all. But I wyl take a sede out of Jacob &
out of Iuda one, to take possession of my hyll.

My chosen shal possesse these thynges & my ser-
uantes shal dwell there. Foron shalbe a shepe
solde, and the valley of Achor shal geue & shal
lyng for the cattell of my people that feare me.

But as for you, ye are they & haue forsake the
Lord, & forgotten my holy byl. Ye haue set vp
an alter vnto Iuppiter, and greuen riche drink
offerings vnto the planetes. Therfore wyl I
nombe you with the sward, that ye shalbe de-
stroyed all together. For when I called, noman
gaue me answer: whē I spake, ye hardened not
vnto me but byd wchdednesse before mine eyes
and chose the thyng that pleased me not.

Therfore, thus saith the Lord God: Beholde
my seruantes shal eat, but ye shal haue hunger
Behold, my seruantes shal drinke, but ye shal
suffer thyrst. Behold, my seruantes shal be
mery but ye shalbe confounded. Behold, my ser-
uantes shal reioyce for a very quyetnes of hert
but ye shal crye for: for sothe of hert: & complain
for vexatio of mid. Your name ye shal leaue ac-
ursed amonge my chosen, for God the Lord
shal sape you, and call his seruantes by ano-
ther name. * Whoso reioyleth vpon earth, shal
reioyle in the true God. And whoso sweareth
vpon earth shal swear in the true God. For
the olde enemye shalbe forgotten, and taken a-
waye out of my syghte: * For so, I wyl make
a herte heauen and a newearth. And as for the
olde, they shal neuer be thought vpon, nor kept
in mynd: but the Lord sayth: be glad and cur-
more reioyle, for the thynges & I shal do.

For why? Beholde, I shal make a iopfull
Jerusalem, and his people iopful: yee, I my selfe
wyl reioyle with Jerusalem, and be glad with
my people. * And the voyce of wepyng & way-
lyng shal not be heard in her from thence forth.
There shal neither be chyldre, nor olde man, that
haue not theyr full dayes. But when the chyldre
commeth to an. C. yere olde it shal dye. And yf
be that is an. C. yere of age do dyong he shalbe

curied. * They shal buyde houses and dwell in
them they shal plant vineyardes, and eate the
frute of them: They shal not buyde and ano-
ther possesse: they shal not plant, & another eate.
* But the lyfe of my people shalbe lyke a tree,
and so shal the worke of theyr handes.

My chosen shal lyue longe, they shal not
laboure in vayne, nor beget with trouble: for
they are the hygh blessed seide of the Lord, and
theyr frutes with theim. And if shalbe, that o-
uer they call, I shal answere them.

Whyle they are yet but thynkyng how to
speake, I shal heare them. * The wolfe and the
lambe shal fede together, and the Lyon shal eat
haye lyke the bullocke. * But earth shalbe the
serpentes meate. There shal no man hurte nor
slay another, in al my holy byl, saith the Lord.

The lvi. Chapter.

God dwelleth not in temples made by mannes handes. He des-
pyseth sacrifices done withoute mercy and faith. God con-
fute them that are troubled for his sake, and charge the Chyrtians
the sheweth in continuall.

Thus sayeth the Lord: * Heauen is
my seate, and the earth is my foote.
I ole, where shal now & house stand
that ye wyl buyde vnto me? And
where shalbe the place that I wyl dwell in. As
for these thynges my hande hath made them all
and they are all created, sayeth the Lord.

Whiche of them shal I then regarde? Euen
hym that is pooze & of a lowlye troubled spere
and standeth in awe of my wordes. For who so
sayeth an oxe for me doth me so greate dyho-
nour as he that killeth a man. He that killeth
a shepe for me, knetteth a dogge. He that byn-
geth me meatofferings, offereth swines bloude.

Whoso maketh me a memoziell of incence,
prayseth the thyng that is vnyghee. Per take
they such thynges in hande, and theyr soule de-
lyteth in these abominacions.

Therfore wyl I also haue pleasure in laugh-
yng them to scoone, and & thyng that they feare
wyl I byyng vpon them. * For when I called
no manguere answer: when I spake they wold
not heare: But did wickednesse before mine eyes
and chose the thynges that displease me. Heare
the woide of the Lord all that feare the thyng
whiche he speaketh. Pour brethren & hate you
and cast you oute for my names sake, say: The
Lord is greuous agaynst vs: but you shal see
hym in ioye when they shalbe confounded.

Then shalbe heard a great noyse from the
cyrte and the temple, the voyce of the Lord,
that wyl reward, and recompence his enemies,
lyke as whē a wyfe bringeth forth a man child
or euer she suffre the payne of the byrth, and an
guyd of the traull. Whoe euer hearde or sawe
inche thynges: doth & ground beare in one day,
or are the people bozne at once, as Dion trans-
lated in chyldre byrth & bare her sonnes: For thus
sayeth the Lord.

Am I he that maketh order to beare, and
beare not my selfe? Am not I he that beareth
and maketh barren: sayeth the Lord? Reioyle
with Jerusalem, & be glad with her, all ye that
loue her: * Be iopful with her, al ye & mourned
for

The Prophecy.

The boke of the Pro

photo Jeremy.

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The floods of Jeremy, in such time as prospereth. He excuseth himself, and heere crieth the officer of a pougher, because he is poorer a husband. He is taught of the Lord, and heerein hee is God opened unto him, that the bestowment of the Ieremy by the Babylonians is at hande. Jeremy is commanded to spend the wealth of God unto the Ieremy without faile.

These are sermons of Jeremy
the sonne of helkiah the priest
one of them that dwelt at A-
nathoth in the lande of Ben Ja-
myn when the Lozde had by yt
spoken woth hym in the tyme
of Josiah the sonne of Amon:
kyng of Iuda, in the thyrtyent
yere of hys reigne: and so during vnto the tyme
of Jeioiakym the sonne of Josiah kyng of Ju-
da, * and vntyll the xi. yere of iehoshiah the sonne
of Josiah kyng of Iuda were ended, when Je-
rusalim was taken, euem in the fyfte moneth.

The worde of the Lorde spake thus vnto me. * Before I shoyoned p in thy mothers wombe I dyd knowe the. And o: euer thou wast bozne I sanctified the, & ordeined the to be a prophet vnto the people. Then sayd I: * Oh Lord God I cannot speake, for I am yet but yonge. And the Lord answered me thus. Saye not so I am yong. * For I wale go to all that I shall sende the vnto: & what soeuer I comaunde the, that shalt thou speake. Be not afrayed of theyr faces. For I am w the to deliuer the saith e Lord.

* And with that, the Lord stretched out his hande, and touched my mouth, & the same Lord sayde vnto me: Beholde, I put my wordes in thy mouth, and beholde: this daye doo I set thee ouer the people & kyngdomes that thou mayest roote out, breake of, destroy and make waste: & that thou mayest builde vp and plante. After this the Lord spake vnto me, saying: Jeremy what seest thou? And I sayde: I see a rod of an almonde tree. Then sayde the Lord vnto me: Thou hast sene ryght, for I wyl make hast & be deli upon my word, to performe it.

It happened afterward that a Lozde spake
to me agayn, and sayde: What seest thou? And
I sayde: I dole a seshynge a pot lokyng frome Joh. ma
out of the Rothe.

Then saith the Lord vnto me: Out of the North shall come a plague vpon all the dwellers of the lande. For so, * I will call all the heere-
reds of the kingdomes of the North (saith the Lord). And they shall come, and euery one shall set his seate in the gates of Ierusalem, in theyr walles rounde aboute, and in all the cyties of Iuda. And thozowe them shall I declare my iudgement vpon all synners of those men that haue forsaken me: that haue burnt incense vnto straunge goddes, and worshipped of wo-
men of theyr owne handes.

* And therefore graue vp thy loynes, arys & tell them all, that I graue the in commaundment
 * Feare them not, lest I destroy the before them.
 * For behold, this day do I make the a strong
 defended

for her. For ye shall sucke comforte oute of her
brestes, and be satisfied. Ye shall eate, and haue
driete in the plentifullnesse of her power. For
thus saith the Lord: beholde, I will let peace
into her lyke a water founte and the mighte of
the breaste lyke a flowing streame. Then shall
ye sucke, ye shall be bozne vpon her sides, and be
ioyfull vpon her knees. For lyke as a chyld is
comforted of his mother, so shall I comforte you
and ye shall be comforted in Ierusalem. And when
ye se this, your heart shall reioyse, and your bo-
nes shall say: helpe an herde.

Thus shall the hande of the Lord be knowne
amonge his seruantes, and his indignacyon
amonge his enemyes. For beholde, the Lord
shall come with fyre, & bys sparret shall be lyke
a whyle wynde, that he maye recompence his
vengeaunce in his wyath, and his indignacyon
with the flamme of fyre. For the Lord shall
Iudge all fleshe wth the fyre, and wth bys
sweard, and there shall be a great nombre slaine
of y Lord. Such as haue made the selues holy
and cleane in y gardens, and those y haue eaten
swynes fleshe, myce, and other abhominacions,
these shall come and see my glozpe. Unto them
shall I geue a token and sende a certayn of the
(that be deliuered) amonge the Gentiles: into

* The Iles farre off, þ haue not heard speake of me, and haue not sent me glorie, þal preach my praise amonge þ Gentiles and shall bring al your birthzen for an offering vnto the Lord our of all þ people, vpon hoises: charettes, hoise lytters, vpon mules, and carres to Ierusalem my holy hyl (saith the Lord) lyke as the chyl- dren of Israel, bring the offering in cleane ves- selles to the house of the Lord.

* And I shall take oute certayne of theim for
to be preestes and Leuytes sayeth the Lorde.

For I haue as y newe heauen, and the newe earth
whiche I wyll make, shalbe faste stablished by
me, (sayeth the Lord): And shall poure fede
and poure name contynue, and there shalbe a newe
(1) one for the order, and a newe Sabbath for
the other, and all like shall come to wor-
shippe before me, (sayeth the Lord). And

they shall goe forth, and loke vpon the
carions of them that haue trans-
gressed agaynst me. * For they
woymes shall not dye, ney-
ther shall their fyre be
quenched, and all
fleshe shall
abhorre
them.

**¶ The ende of the booke of the
Propete Clave.**

(,')

defenced towne, an yron pyller & a brasse wall
agaynst the whole lande, agaynst the kynge
and myghtye men of Iuda, agaynst the prestes
and people of the lande. They shall fyghte a-
gainst y, but they shall not be able to ouercome
the: for I am with the to deliuer the, sayeth
the Lorde.

¶ The .ii. Chapter.

*¶ God reuerend by himselfe thus saith the Lorde agaynst
the prestes and scholeres, as preschers of the lawe and
people of the lande. The Lorde is destroyed, because they haue
said, and because they shall be a wretched people.*

I Ozer, the word of y Lorde came
vnto me, saying: Go thy way, crye
in the eares of Ierusalem, and saye
thus sayeth the Lorde: I remember
the, for the kynnesse of thy yowthe
and because of thy steadfast loue, at the tyme of
thy despoiling, in that thou folowest me tho-
rough the wyldernesse, in an vntyled lande. Is-
rael was an halowed chynge vnto the Lorde,
and so was his spalte frutes. * All they that de-
nounce Israel shall offende: my fortune shall fall
vpon them, sayeth the Lorde. Here therefore the
word of the Lorde. O thou house of Jacob, and
all the generacions of the house of Israel. Thus
sayeth the Lorde.

What vnclapthulnesse founde yon fathers
in me, that they went so farre away fro me, fol-
lyng to lyghenesse, and being so vaine? They
thought not in theyr hartes: Where haue we left
the Lorde y brought vs oute of the lande of E-
gypte: that led vs thowth y wildernesse, thro-
rough a desert and rough lande thowth a drye
and a deadly lande: yea a lande y no man had
gone thowth, and wherein no man had dwelt.

And when I had broughte you into a plea-
saunte wel buylde lande, that ye myght enioy
the frutes and all the comodities of the same
ye went forth and despyled my lande y broughte
myne herbage to abhominacion.

The prestes them selues saide not: Where is
the Lorde? They that had the law in theyr han-
des knowe me not: The shepherdes offended a
gaynste me. The prophetes dyd serupe vnto
Baal, and folowed such thynges as shal bring
them no profyte.

Wherfore, I am constrainyd (sayeth the
Lorde) to make my cōplaynt vpon you, & vpon
your chyldren chyldren: Go into the ples of Ce-
drim, and loke well: sende vnto Cedar, take by
lygent hede: & se whether such thynges be done
there, whether the Gentyles the selues deale so
falsely and vntroly with theyr goddes (which
yet ar no goddes in dede.) But my people haue
griuen ouer theyr hye honoure for a thyng that
maye not helpe them.

Be astonysht, O ye heauens, be afraied &
ashamed at suche a thyng, sayeth the Lorde. For
my people haue done it, ruyles. They haue for-
saken me the well of y water of lyfe, and dyg-
ged them pyttes: yea vyse and broken pyttes, y
can holde no water. Is Israel a bond seruante
of one of the householde?

Why the is he so spoiled? Why do they raze &

cry then vpon hym as a yon? They haue made
his land wast, * his cities are so bent vp, that
there is no man dwelling in the. Yee, the chyldren
of Moab and Taphnes haue despyled thy nerche.

Commeth not this vnto the, because thou
hast forsaken the Lorde thy God, ever sence he
led the by the waye? And what hast thou now
to do in the strete of Egypte to drinke the wa-
ter of Asyria? Eytter what in thet thou in the
waye of Asyria? To drinke the water of y floude

Thyne owne wychednes shal reioyce the,
and thy curyngge a waye shal condemne the,
that thou mayst knowe and vnderstande, how
euell and hurtfull a thyngge it is, that thou hast
forsaken the Lorde thy God, & not feared hym,
sayeth the Lorde God of hostes. * I haue euer
broken thy yoke of olde, and burst thy bondes:
yet sayest thou: * I wyll nomore offende, but
(lyke an harlot) thou runnest aboute vpon all
drye hylls, and amonge all grene trees, where
as I planted the a noble vine and a good roote
whose seds is all saythfull. * Howe arte thou
turned then into a bytter vntreutful & strange
grape? Yee, and that so soze: that though thou
waldest with Asyrians, and make thy selfe to
saunoure with that swete smelling herbe of ro-
serb: yet in my syght thou art stained with thy
wychednes, sayeth the Lorde thy God.

Saye not now, I am not vncleane, and I
haue not folowed Baal. * Looke vpon thyne
owne wayes in the woodes, valleyes, and den-
nes, so shalt thou knowe, what thou hast done
Thou art lyke a swifte dyonary, that goeth
easily by his waye, and thy wantonnes is lyke a
wyld ass, that vseth the wyldernesse, and that
smoketh & bloweth at his wyll. Who can tame
the? All they that seke the shall not saye, but
fynde th: in thyne owne vncleannes. Keepe thou
thy selfe from nakednesse, and thy throte from
thyngge, and wrythout shame thou answereste.
So, for I haue loued strangers and them wyll
I folowe.

Lyke as the thefe that is taken with the dede
cometh to shame, euen so is the house of Israel
come to confusyon: the comen people, theyr kin-
ges and rulers, theyr prestes and prophetes.

For they sape to a stocke, thou art my father:
and to a stone, thou hast begotten me, * yee:
they haue turned theyr backe vpon me, and not
theyr face. * Woe in the tyme of theyr trouble
when they sape stande vp, and helpe vs: I shall
answere them. Where art now thy gods, that
thou hast made y let them stand vp & helpe the
in the tyme of nede (yf they be able). * For loke
howe many cities thou hast (O Iuda) so many
gods hast thou also.

Wherfore then wyll ye gooe to latwe with
me, sayng ye all are synners agaynst me sayeth
the Lorde. It is but losse labour, that I synne
your chyldren, for they receiue not my correccio.

Poure stowe swerde destroyed youre pro-
phetes lyke a denouryngge Lyon. O ye people:
looke vpon the word of the Lorde. Am I then
become a wyldernes vnto the people of Israel?
or a lande that hath no lyght? Wherfore sayth
my

The Prophecie.

my people then: we are Lordes, we wyl come no more vnto the: Woerth a mayden forget her rayment, as a byrde her stomacher: But as for my people, they haue forgotten my dayes (innumerable. Wherfore thou thy wayes so high: lye (to optayne sauour there thowome) when thou haste per stayned them with blasphemies and teachest thyne owne wayes:

¶ Upon thy wynges is founde the bloude of pooze and innocent people, and that not in corners and holes onely, but openly in all their places. Perdarest thou say: I am a gyftelesse. Tuthe his wyath can not come vpon me. Beholde, I condemne the in Judgemente because thou darest saye: I haue not offended. And why runnest thou so often to & fro to change thy wayes? For thou shalt be confounded as wel of Egypt, as of the Assyrians: yet, thou shalt go thy waye from them: and smite thyne handes together vpon thyne head. Because thou dost abhorre that confidence and hope of thine and thou shalt not prosper withall.

The iii. Chapter.

¶ God byng mercifull callith vnto repentance his people, whiche he had forsaken for theyr iniquities with phara. The exhorteth Israel vnto repentance promysynge therein the pashopp that shall haue the true knowledge of God. The returne of Israel vnto God confessynge theyr offence.

¶ Omenly, & when a man putteth a waue by a wyfe, and she goeth from hym, and maryeth with another: then the questyon is: Shuld he resort vnto her anye more after that? Is not his teide then defyled and vnclean? But as for the, thou hast played the harlot with many louers: yet turne agayne to me, sayeth the Lorde. Lyfte vp thyne eyes vnto the heylens and loke yf thou be not defyled with whoredom: Thou hast wayped for them in the stretes, and as a murdres in the wybernes. Thowome thy whoredome and shamefull blasphemies, is the blande defyled.

¶ This is the cause that the rayne and eueryng dewe hath ceased. Thou haste gotten the an whores fordeade and wylte not be ashamed. Ellys woldest thou say vnto me: O my father thou art he that hast brought me vp, and leade me from my poud: Wilt thou the put me away, and cast me of for euer? O wylte thou withdrawe thy selfe cleane from me? Heerecheleste, thou speakest suche wordes, but thou art euer doynge woyle and woyle.

¶ The Lorde saide also vnto me: in the tyme of Josaphat the kynge haste thou sene what the rebellyon of Israel hath done: howe the harthe runne vp vpon the hylls, and amonge all the thycktrees, and there played the harlot, hast thou sene also (when she had done all this) howe I saide vnto her: that she shulde turne again vnto me, and yet she is not returned.

¶ Juda that vnfaithfull syster of hers also saue this: namelye, that after I had well sene the aduouty of the whynckynge harlot Israel:

¶ I put her away, & gaue her a byll of denouement. For all this, her vnfaithfull syster Juda

was not ashamed, but went backe, and played the whore also: yea, and the nosp of her whore dome hath defyled the whole lande. For she hath charytied fornicacyon with stones & stockes.

¶ Heerecheleste, her vnfaithfull syster Juda, is not turned vnto me agayne with her whole herte, but sayndly: sayeth the Lorde. And the Lorde sayd vnto me: The badlyder Israel is more ryghteous then the vnfaithfull Juda & therfore go preache these wordes toward the North: and saye: Thou bysloberpent Israel, turne agayne (sayth the Lorde) & I wyl not let my wyath fall vpon you, for I am mercifull (sayth the Lorde) and I wyl not alway beare displeasure agaynst the: but this I wyl, that thou knowe the greates blasphemies. Namelye, that thou hast vnfaithfully forsaken the Lorde thy God & haste made thy selfe partaker of strange goddes: vnder all greene trees, but hast had no wyl to heare my voyce, sayeth the Lorde.

¶ O ye disobedient chyldren, turne agayne: saith the Lorde, and I wyl be married with you. For I wyl take one of the scie, & tye out of one generacion from amonge you & byng you into Zion: & wyl gent you herome after mine owne mynde, which shall fede you w learning & wisdom. Moreover, when ye be increased and multiplied in the lande, then (sayth the Lorde) there shall no more boast be made of the Ark of the Lordes testament, and no man shall thinke vpon it, neither shall any man make mencion of it: for soe shal it be as if it had never beene: nor shall be called the Lordes seat, & all heathen shall be gathered vnto it: for the name of the Lordes sake, which shall be set vp at Ierusalem. And from that tyme forth they shall folow no more the ymaginacyon of theyr owne fro ward herte.

¶ Then those that be of the house of Juda shal go vnto the house of Israel: & they shall come together out of the North, into the same lande that I haue geuen your fathers. I haue the word also, how I toke the by byng but a chyldre and gaue the a pleasaunte lande for thyne heritage yea, and a goodlye hoste of the heathen, & howe I commaunded the, that thou shuldest call me sa theer onely, and not to thyne fro me.

¶ But lyke as a woman vnfaithfully faileth her husbande, so are ye vnfaithfull vnto me: O ye house of Israel (sayeth the Lorde).

¶ And therfore the voyce of the chyldren of Israel was heard on hye, wepyng and wailing: for they haue defyled theyr waye, and forgotte God the Lorde.

¶ O ye disobedient chyldren, turne agayne (saynge, lo we are thyne: for thou arte the Lorde oure God:) And so shall I heale your backturnynges. Cruelly, vaine trusteth he for helpe that loketh for it in the hylls, and in dayn is it sought in the multitudine of mountaynes, & but the helth of Israel standeth only vpon God our Lorde. Confusyon hath deuoyed our fathers labour from our yowthe vnto yea, they thepe & bullockes, their sonnes & daughters. So do we also

also hope in our confusion, and shame couereth vs. * for we and our fathers from oure youthe by vnto this day haue synned against y^e Lozde our God, and haue not obeyed the voyce of the Lozde of our God.

The.iii. Chapter.

In the true repentance of returning to God. Overcometh to the circumference of the heart. The interpretation of Jeremy is prophesied, for the malice of theys preter.

Isræll. yf thou wilt turne the, then turne vnto me, sayeth the Lozde. And yf thou wilt put away thyne abominacions out of my syght, thou shalt not bee moued: * And shalt sweare. The Lozde liueth: in truth, in equitie & righteousnesse: & all people shall be fortunable & ioyful in hym. For thus sayth y^e Lozde to al Iuda and Ierusalem: plow your lande & sowe not amonge the thornes. * Be circumcised in the Lozde & cut away the foreskin of your hertes, all ye of Iuda and all the indwellers of Ierusalem: that my indignacion bryake not out lyke fyre and kynde, so y^e noman may quench it, because of y^e wickednesse of your ymaginacions.

* Breache in Iuda and Ierusalem, crye out and speake: blow the trompettes in the lande, crye that euery man maye heare, gather together, and saye: Gather you together, and we will goo into stronge cyties. Bet by the token in syon, speede you, & make no taryng. * For I will brynge a greates plage, & a great destruction from the North. For the spoiler of y^e Gentyles is bryght vp from his place, as a lyon out of his denne, that I maye make thy lande wast and destroye the cyties: so y^e noman may dwell therein. Wherefore, gird your selues about with sacke clothe, mourne, and wepe, for the fearfull wrath of the Lozde is not to be despised from vs.

At the same tyme (sayeth the Lozde) y^e herite of the kynge and of the princes shall be gone, the priestes shall be astonysed, and the prophetes shall be sore afraid. Then sayth y^e Lozde God, halfe thou then distressed this people and Ierusalem, sayng: * Ye that haue peace, and now y^e swarche goeth thow we theys lye. Then shall it be sayde to the people and to Ierusalem: * a stronge wynde in the dyce places of the wylder-nesse commeth thow we the waye of my people but neyther to san, nor to cleanse.

After that, shall there come vnto me a strong wynde from those places, and then will I also geue sentence vpon them: For so, he cometh vp lyke as a cloude, & his charreters are lyke a stormy wynd. * His horsemen are swifter then the Eagle. Woe vnto vs, for we are destroyed. O Ierusalem, woe thine hert for y^e wickednesse that thou mayst be helpe. How long shall thy noysome thoughtes remaine with the?

For a voyce from Dan and from the hyll of Ephraim speaketh out, & telleth of a destruction Remembre the bethen, & geue Ierusalem warning, and preach vnto her that watchers ouer her are commyng from farre countreys. They haue cryed out agaynst the cyties of Iuda. And they haue belied ther aboute in euery place

lyke as the watchmen in the felde: * For they haue psonned me to wrath, sayeth the Lozde.

* Thy wayes & thy thoughtes, haue brought the vnto this, such is thyne owne wickednesse and dysobedience, and because it is a bytter thynge, it hath stryken the to the herte. Ah my helpe, ah my helpe (Waste thou crye) howe is my herte so sore: my herte panted wythin me I can not be still, for I haue heard the cryng of the trompettes, and peales of warre. They crye: murder vpon murder, the hole lande shall perishe. Immedyately my tentes were destroyed, and my hangings in the twynhellyng of an eye. Howe longe shall I see the tokens of warre, and heare the noyse of the trompettes?

Acuerthelesse, this shall come vpon them, * because my people is become foolyshe, and hath not knowen me. * They are the chyldren of foolysheenesse, and without any discrecyon. To do euell, they haue wyl ynough: but to do wel, they haue no wysdom. I haue looked vpon the earth, and see: it was waste & voyde. I looked towarde heauen, and it had no lhyne. I beheld the mountaynes: and so they trembled and all the hylles were in feare. I looked aboute me, and there was no bodye, and all the bydes of the ayre were awaye. I marked well, and the plowed felde was become waste: yea, all theys cyties were broken downe at the pience of the Lozde, and indignacion of his wrath.

For thus hath y^e Lozde sayd: The hole lande shall be desolate, yet will I not then haue done. And therefore shall the earth mourne, and the heauen be sope aboute: for the thynge that I haue spoken (to the prophetes) and taken vpon me to do, shall not repent me, & I will not go from it. The hole land shall lye, for y^e noyle of y^e horsemen and bowmen: they shall runne into denues, into woodes, and clim vpon the stony rockes: All the cyties shall be void, & noman dwell in therein.

What wilt y^e now do, thou being destroyed? * For though thou clodest thy selfe with scar- let, and deckest the with golde: * though thou payntest thy face with coloures, yet shalt thou cry in thy selfe in wayne. For those y^e dytters haue bene thy great sauouters, shall abhorre y^e and go about to slaye the. For I heare a noyle lyke as it were of a woma traueling on one labouryng of her fy: it cryde: Euen the voyce of the daughter Sid, & casteth out her armes, and sonnety, sayng: Ah, woe is me, how sore vered and faint is my hert: for feare of y^e murderers.

The.v. Chapter.

In Jeremy is shewd no righteous or faithfull man founde, ap- paret amongst the people of the rulers, for he sayd: like the Lozde shoulde speake the cytie. Wherefore Jeremye is destroyed of the Assyrians.

Whe thow we Ierusalem, beholde: I and see, Sehe thow we her stretes al- so wythin, yf ye can fynde one man y^e doth equall and iyghte, or sekerth for the truth, and I shall spare that cytie (sayeth the Lozde). * For though they can saye: y^e Lozde hath purged, yet do they sweare to discrep.

Where as thou, O Lozde, lokest on thy vpon sayth and truethe.

Thou

The Prophecie.

Thou hast scourged them, but they take no repentance: thou hast corrected them for amendment, but they refused thy correction. They made their faces harder then a stone, and would not amende.

B Therefore I thought in my self: peradventure they are so simple and foolish, & they understand nothing of the Lordes way & iudgements of our God. * Therefore will I go vnto the yedes and rulers, and talke with them, if they know the way of the Lord and the iudgements of our God. But these in lyke manner haue broken the pole, and burst the bondes in sondre.

*** Therefore, a lyon oute of the woode hath burst them, and a wolfe in the euening hath destroyed them. The Leopard doeth lyke luryng by the cyties, to teare in peces all them that come thereout. For thei offences are multiplyed, and thei departing awaye is increased. Shoulde I then for all this haue mercye vpon the: Thy chylde haue forsaken me, & sworne by them that are no goddes. And albeir, that I fedde them to the ful, yet they fail to aduownt, and haunte harlottes houses.**

C In the desire of vnclely lust, they are become lyke the stoned horse: every man neyeth at his neighbours wyfe. * Shuld I not correcte this sayeth the Lorde: Shuld I not be auenged of euery people that is lyke vnto this: Cyme vp vpon thei walles, beate them downe, but destroye them not vterly: take awaye thei fortresses, because they are not the Lordes.

For vnfaithfully hath the house of Israel and Iuda forsaken me, sayeth the Lorde. * They haue denyed the Lorde, and sayde: it is not he that looked vpon vs. * Tush there shal no mysfortune come vpon vs, we shal be nether swerd nor hunger. As for the warning of the prophetes they take it but for wynd: yea there is none of these whiche will tell them, that suche thynges shall happen vnto them.

Therefore thus sayeth the Lord God of hostes: because ye speake suche wordes, behold: * The wordes that are in thy mouth will I turne to fyre, and make the people to be woodde, that the fyre maye consume them. * Lo, I will byynge a people vpon you from far, O house of Israel (sayeth the Lorde) a myghty people, an olde people, a people whose speache thou knowest not, neyther understandest what they saye.

Thei arrowes are sodayne deathe: yea, they them selues be very spawntes. This people shall eate vpon thy frute and thy meate: yea, they shall deuoure thy sonnes & thy daughters, thy wyfe and thy bullockes. They shall eat vpon thy grapes and fygges. As for thy strong and wel fenced cyties, wherein thou dydest truste, they shall byynge to pouertie, and that thow olde swerde. * Neuerthelesse I will not then haue done with you, sayeth the Lord. But if they say wherfore doth the Lord our God al this vnto vs

Then answer them: * because that lyke as ye haue forsaken me, and serued straunge goddes in your owne lande, euen so shall ye serue other goddes also in a straunge lande. Speache

this vnto the house of Jacob and crye it out in Iuda, and saye thus: Heare this (thou foolish and vnderstande not people) * ye haue eyes, but ye see not: eares haue ye but ye heare not. Feare ye not me, sayeth the Lorde. For ye are ashamed to loke me in the face: * which bynd I set with the sande, so that it can not passe his bondes. For though it rage, yet can it do nothing, & though the waues thereof be swell, yet maye they not go ouer. But this people hath a false and obstinate harte: they are departed and gone away from me. They thinke not in their hartes: O let vs feare the Lorde our God, that geueth vs raine early and late, when ned is: whiche heareth euer the prayer of the poore.

*** Neuerthelesse, your misdoings haue turned these from you, and your synnes haue robbed you herof. For amonge my people are founde wyched persones, that pryncipally laye snares and waite for men, to take them and destroye them. And lyke as a net is full of byrdes, so are they houses full of that which they haue gotten with falschod and discreete. Herof cometh their great substance and rychesse, herof are they fat and welthy, & are more myscheuous then any other.**

*** They mispasse not the lawe: they make no ende of the fatherlesse cause: yea, and they prosper: yet they iudge not & pouer accorde to equyte. * Shuld I not punyssh these thynges, sayeth the Lorde: shuld I not be auenged of all such people as these be: horrible and greuous thynges are done in the lande. The prophetes trache falsely, and the priestes receiue gyftes, and my people * haue pleasure therein. What will come thereof at the laste?**

The vi. Chapter.

The synne for which Ierusalem is afflicted. The synne of the priests, the synne of the prophets, the synne of the people. The Lorde correcteth the synners of the Ierus. The comynge of the Babylonians to punish the synners.

Come oute of Ierusalem, ye stronge chyliden of Ben Jamin blow vp the trompettes ye * Recuytes, set vp a token vnto Bethcaran, for a plage and a greate mysferte appereth oute frome the North. I will lyken the daughter Syon to a fayre and tendre woman, and to her shall come the shepherders with theyr flockes. Theyr tentes shall they pitch rounde about her, and euery one shall fede them that are vnder his hande. Make battayle agaynst her (shall they saye) Arise, let vs go vp, whyle it is yet daye. Alas, the day goeth away, & the nyght shadowes fall downe. Arise, let vs go vp by nyght, & destroye her strong holdes, for thus hath the Lorde of hostes commaunded. Hewe downe her trees, & set vp bulwarkes agaynst Ierusalem, for the tyme is come that this cite must be punished: for in her is all malice. Lyke as a condyte spouteth out waters, so she spouteth oute her wychednesse. Robbery & vngyfteousnesse is herde in her, sojownd and woundes are euer there in my syghte. Amendeth O Ierusalem I will I with you to my best fedde, & make I desolate and the land also, & no man dwel in it. For thus sayeth

sayth the Lord of hostes. The residue of Israel shall be gathered, as the remnaunte of grapes. And therfore turne thyne hande agayne into the basket, lyke the grape gatherer. But vnto whom shall I speake, whom shall I warne that he maye take hede? Their eares are so uncircumcysed, that they maye not heare.

Beholde, they take the wordes of God but for a scoone, & haue no lust thereto. And therfore I am so full of thine indignacion. (O Lord) that I may suffer no longer, but shew it out vpon the children: for they are without and vpon al yonge men. Pee, the man muste be taken prisoner with the wife, and the aged with the crepell. Their houses with their lades, & wiche shall be turned vnto strangers when I stretch out myne hand vpon the inhabitants of this lande, sayth the Lord. For from the left vnto the right, they hang al vpon couctousnes, & from the prophet vnto the priest: they go al aboute with falshe and lies.

And besyde that, they deale the parte of my people with swete wordes, sayng: peace, peace, wher ther is no peace at al. Were they ashamed when they had comyted abhominacion? Truly nay they be past shame. And therfore they shall fall among the slayne & in the houre wher I shall vylet them, they shall be brought downe sayth the Lord. Thus sayth the Lord: go into the stretes, consyder and make inquisition for the olde waye, and yf it be the good & ryghte way, then go therein, that ye may fynde rest for youre soules. But they saye we wil not walke therein, & I wyll set watchmen ouer you, and therfore take hede vnto the voyce of the troper. But they say we wyll not take hede. Heare therfore ye gentiles, & thou congregacion that know, what I haue deuyed for them. Heare thou erth also, be holde, I wyll cause a plague to come vpon this people, euen the frute of their owne ymaginacions. For they haue not bene obedient vnto my wordes & to my law, but abhorred them. Wherfore I wyll byng ye me lincise from Babilon, & swete smellyng Calamus fro farre countryes: Poure burnt offeringes displease me, & I reioyce not in your sacrifices. And therfore thus sayth the Lord beholde, I wyll make this people fall, & therfore shall fall among them the father with the childen, one neyghbour shall peryshe with another.

Thus sayth the Lord, Beholde there shall come a people from the North, and a great people that shall aryse fro the endes of the earth, whowes and with darters shall they be weaponed. It is a rough & scarce people, & an vmerciful people, their voyce shall crye lyke the see, they ride vpon horses wel appointed to the battel against the daughter Syon. The crye of them haue we hearde. Our armes are feeble, theynes & sorowe is come vpon vs, as vpon a woman trauelyng with chylde. Let no man go forth into the felde let no man come vnto the hye strete: for the swerde and feare of the enemyes is on euery syde.

Wherfore gyde a sacke cloth aboute the (O thou daughter of my people) spynckle thy selfe with ashes: moune & wepe bytterly as vpon thyne onely beloued sonne. For yf destroyer shall

sodenlye fall vpon vs. The hane I sette for a strong tower. (O thou prophete) and a well fenced wal among my people, to lye & to try their wales. For they are al stubburne apostates & fallen awaye, walkyng disceyfullye, they are cleane blasf, and yf, for they hurt and destroy euery man. The bellous are bent in the fyre, the leade is not molten: the meller melteth in vaine for the euil is not taken away fro them. Therfore do they call them naughtye siluer, because the Lord hath cast them out.

The viij. Chapter

Jeremy is commaunded to shewe vnto the people the wordes of God, which he had sayd in the outwarde temple of the temple. The euil that shall happen to the Iewes for the bypocrisyng of their prophetes. Wherfore both not the Lord cherefully requyre of the Iewes, but that they shoulde obeye his wordes.



These are the wordes that God spake vnto Jeremy, sayng: Stand vnder the gate of the Lordes house and crye oute these wordes there, with a loude voyce and saye: Heare the word of the Lord al ye of Iuda, & go in at this doore to worshippe the Lord. Thus sayth the Lord of hostes, God of Israel. Amend your wayes & your coucelis, & I wil let you dwel in this place. Truste not in false lyng wordes, sayng: here is the temple of the Lord, here is the temple of the Lord.

But rather in dede amende your wayes and counceils, & indige ryghte betwyxe a man & his neyghboure, oppresse not the straunger, the fatherlesse, and the wyddow: shed not innocent bloude in this place, cleane not to straunge goddes to your owne destruccio, then wyll I let you dwel in this place: yee, in the lande that I gaue afore tyme vnto your fathers for euer. But take hede: ye trust in lyng tales, that begyle you and do you no good: For when ye haue stolen, murdered, comyted aduourty, and perjury: When ye haue offered vnto Baal, folowynge straunge and vknown gods that ye be unpunished: Yet then come ye and stand before me in this house: (Whiche hath my name geuen vnto it) & say: We are absolved quite, though we haue done all these abhominacions.

What thyncke you this house that beareth my name, is a den of theues? And yet I se what you thyncke, sayth the Lord. Goto my place in Babilon, wher vnto I gaue my name afore tyme, and loke wel: what I byd to the same place for the wickednes of my people of Israel. And nowe though ye haue done al these dedes (sayth the Lord) and I my selfe rose vpon euery tyme to warne you and to comen with you, yet wolde ye not heare me. I called, ye wolde not answer. And therfore eue as I haue done vnto Babilon so wyll I do to this house, that my name is geuen vnto (that you put your trust in) yee, vnto the place that I haue geuen to you: and your fathers. And I shall trust you out of my syght: as I haue cast out al your brethren the whole sede of Ephraim.

Therfore, thou shalt not praye for this people, thou shalt nether geue thankes, nor byd

Isa. xlii. 1. and lli. 1. Roma. iiij.

Eph. ii. 12. Jer. xlii. 1.

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The Propheeye.

prayer for them: thou shalt make no intercession
to me for the, for in no wise wilt I be the. **De-
est** thou not what they do in the cities of Juda,
and in the stretes of Ierusalem? * The children
gather stiches, the fathers humble the fyre, the
woman knebe dough: to bake cakes for the
queene of beauf. They powre out bynche offerynges
vnto strange gods, to prouoke me vnto wrath
howbeit they hurt not me, saith the Lord, but
rather confounde and shame them selues. And
therefore thus saith the Lord God: beholde, my
wrath and my indignacion shall be poured oute
vpon this place, vpon men and cattel, vpon the
trees in the felde, & frute of the lande, & it shall
be burne, so that no man maye quench it.

E Thus sayeth the Lord of hostes the God of
Israel: heape vp your burnt offerynges with
your sacrifices, and eate the flesh. * For when
I brought your fathers out of Egypt I spake
no worde vnto them of burnt offerynges and sa-
crifices: but thus I commaunded them, sayng
* hearken & obeye my voyce, and I shall be your
God, and ye shall be my people: so that ye walke
in all my wayes whych I haue commaunded you,
that ye maye prosper. * But they were not obe-
dient, they inclined not their eares thereto, but
went after theyr owne ymagynacions, & after
the motions of their owne wyched herte, and so
turned them selues away, and churched not vnto
me. And this haue they done, fro the tyme
your fathers came out of Egypt, vnto this day.

F * Neuerthelesse, I sente vnto you, all my ser-
uantes the prophetes. I rose vp early and sente
you worde: yet wolde they not hearken, nor offer
me theyr eares, but were obstinate, & wolke the
theyr fathers. And thou shalt no more speake all
these wordes vnto the, but they shall not heare
the, thou shalt cry vnto them, but they shall not
answere the. Therefore shalt thou say vnto the
thus is the people, that neither heareth the voyce
of the Lord theyr God, nor receaured his correc-
cion. * Fawthfulness & truthe is cleane rooted
out of theyr mouth.

G * Wherefore cut of thyne heare, O Ierusalem
and cast it a waye, take vp a complayne on hye,
for the Lord hath cast a waye, and scattered the
people that he is dyspleased with all. For the
children of Juda haue done euil in my syghte,
saith the Lord. * They haue set vp their abho-
minacions in the house that hath my name, and
haue defiled it. They haue also buyded an aul-
ter at Topheth, whiche is in the valleye of the
children of hennom, & they might burne theyr
sonnes and daughters in fyre, whiche I neuer co-
maunded the neither came it euer in my thought.
And therefore beholde, the dayes shall come, say-
eth the Lord, that it shall no more be called To-
pheth, or the valleye of the children of hennom,
but the valleye of slaughter. * For I Topheth, they
shall be buryed, because they shall ciles haue no
rowme. * Yee, the deade bodies of this people
shall be eaten vp of the foules of the aire: & wilde
beastes of the earth, and no man shall frap them
awaye. * And as for the voyce of mirth & glad-
nesse of the Cyties of Juda, and Ierusalem the

voyce of the bydegrome, and of the hyde, I wyl
make them cease: for the lande shall be desolate.

The viii. Chapter.

*The destruction of the Ierusalem. The Lord mooueth the people
to amendment, shewing by theyr synnes, the cause why the
Ierusalem is destroyed of the prophetes and prophetes.*



At the same tyme sayeth the Lord, I
the bones of the kynges of Juda, &
bones of his prynces, the bones of
the prestes and prophetes: yet and
the bones of the cytyzens of Ierusa-
lem shall be brought out of their graues & layd
against the sunne the mone, & all the heavenly
host: whom they loued, whom they serued: wh-
they ranne after, whome they sought and wo-
shipped. They shall neither be gathered together
nor buried, but shall lye as dong vpon the earth
to theyr shame and despylyng.

* And all they that remaine of this wyched
generacion, shall desire rather to dye the to lye
where soeuer they remaine and where as I sea-
rer them, sayeth the Lord of hostes. Thus shalt
thou saye vnto them also, thus saith the Lord
Do men fall so, that they aryse not vp agayne?
O yf Israel repente, wil not God turne agayne
to the? Wherefore then is this people and Ieru-
salem gone so farre backe that they turne not
agayne? They are euer the longer the more ob-
stinate, and wyl not be conuerted.

* For I haue looked & consyded, but there
is no man that speaketh a good worde: there is
no man that taketh repentance for his synne &
wyl so muche as say: wherefore, haue I doone
this? But euerye man, as soone as he is turned
backe runneth forth syl, like a wyde horse in
a battel: The wyche in the ayre knoweth his
apointed tyme, the Turtle doue: the Swallowe
and the Crane, consider the tyme of theyr reuel
* but my people wyl not know the tyme of the
punysshment of the Lord. How dare ye saye
then, we are wyse, we haue the law of the Lord
amonge vs?

Truely in wayne haue he prepared his penne
and vayne haue the wyters written it, therefore
shall the wyse be confounded, they shall be afrayd
and taken: for lo, they haue caste out the word
of the Lord: what wysdome can the be among
them? Wherefore I wyl geue their wyues vnto
aleauntes, and theyr felides to destruction.

* For frome the lowest to the hylle: they so-
lowe all fylthy lucre, & from the prophet vnto
the prest, they deale all with lyes. * Neuerthe-
les they deale the hurt of my people very frend-
ly, sayng: peace, peace, where there is no peace
at all. Yee for shame, howe abhominable thin-
ges do they: yet they be not ashamed: yee, they
knowe of no shame. * Wherefore in the tyme of
their visitacion, they shall fall amonge the dead
bodies, and be ouerthrowne sayeth the Lord.

Wherefore I wyl consume them in dede, say-
eth the Lord, so that there shall not be one grape
vpon the vine, neither one figge vpon the figgetre
and the leaues shall be plucked of. And the thyng
that I haue geuen them shall be taken from the
wyl longe we the tyme: Let vs gather oure
selues

It shal be together, and go into the stronge Cypre, there shal we be in rest. For the Lord our God hath put vs to silence & geuen vs water myete with gall to drynche, because we haue sinned against him. * We looked for peace, and we sawe not the better, we waited for the time of healeth and lo, here is nothing but trouble.

The noyse of his boies is heard from Dan the whole lande is afrayed at the noying of his strong boies, for they are come in, and haue deuoured the lande, with al that is in it: the cities and those that dwell therein. * Whereouer I wyl sende Cockatrices and serpentes amonge you, (which wyl not be charmed) and they shal bite you sayth the Lord.

I wolde haue had comforte againste for to be but sorrowe is come vpon me, and beaumes vnder my herte, for loo, the voyce of the crying of my people is heard for feare of them, that come from a farre countrie. Is not the Lord in Syon? Is not the King in her? Wherefore then haue they greued me? (Wal þ Lord saye) With theyr ymagines and foolyshe straunge fallycons of a forryne God: The bestest is gone, & Homer hath an ende, and we are not helpe, I am sore vexed because of the hurte of my people, I am deuy & abashed, is there no tricke at Gilad? Is there no wisdom there? Why then is not the healeth of my people recovered

Chapter.

The complaint & bewailing of the prophet the for manye of the people. In the knowledge of God ought we only to reioyce. The vncircumcysion of the heere,

Who * wyl geue my deade water enough, & a well of teares for myne eyes, that I maye wepe nyghte and daye for the slaughter of my people? * Wylde God that I hadde a cottage some where farre from folke, that I might leaue my people, and go from them, for they be all aduouterers and a whymyng folk. They bende their tungen like bowes to shote out lies. They were strong vpon earth. As for the truth, they maye notyinge a waye with all in the world. For they go from one wyckednesse to another, and wyl not knowe me, sayth the Lord.

* Pre, one must kepe him selfe from another no mā may safelye trust his owne brother, & for one brother vndermyndeth another, one neyghbour begyleth another. Pre, one dissembleth with another, and they deale with no truste. * They haue practised theyr tongues to lye, and taken greate paynes to do myschefe: Thou syttest in the myddes of a disceatfull people, whiche for very dyssemblinge falschod, wyl not knowe me sayth the Lord.

Wherefore thus sayth the Lord of hostes, beholde, I wyl melt them, & trye them: for what shuld I els do to my people? Theyr tungen are lyke sharpe arowes, to speake dysceat. Wylth their mouth they speake peacably to their neyghbour, but pceuly they laye wayte for him. * Shulde I not punyche the for these thynges, sayth the Lord? Or shulde I not be aduenged of any such people as this? Vpon the mountaynes wyl I take vp a lamentacion & a sorrowful

crie, and a mournyng vpon the sayre playnes of the wilderness. Namely how they are so diste vp: that no man gothe there anye more. Per a man shal not heare one beaste crye there.

Wylde & catell are gone fro thence, * I wyl make Ierusalem also an deape of stoness, & a den of venimous wormes. And I wyl make the Cities of Iuda so wast, & no man shal dwell there in. What mā is so wyll, as to vnderstande this? Or to whome hath the Lord spoken by mouth & he maye shew this & saye: O thou lande, why perystest thou so? Wherefore arte thou so bent vp, & lyke a wilderness, & no man goeth thozom Per, the Lord him selfe tolde the same vnto the that forsoke his lawe, and kepte not the thyng that he gaue them in charyngement, neyther lyued thereafter: * but folowed the wyckednes of their owne bettes, and ierued straunge goddes, as theyr fathers taughte them.

Wherefore thus sayth the Lord of hostes the God of Israel. Beholde, I wyl se the people with worme made, & geue them gall to drynche: * I wyl scatere them also amonge the heathen, wher neither they nor their fathers haue knowe and I wyl sende a swerd amonge them, to persecute them, vntyll I buyng them to naughte Whereouer, thus sayth the Lord of hostes, be ware of the vengeance that hangeth ouer you: and call for mournyng wyues, & sende for wyse women that they come hostely, & syng a mournyng songe of you, that the teares maye fall out of oure eyes, and that our eye lyddes maye geue out of water.

For there is a lamentable noyse heard of Syon. How are we so sore dectraied? How are we so petecously confounded? We must forsake oure owne natural countrie, and we are thutte out of oure owne lodgynges. Per heare þ worde of þ Lord: O ye women, & let your eares regard the wordes of my mouth, & ye maye leaue your doughters to mourne, & p eury one may teach her neyghbours to make lamentacion Namely thus: Death is clymyng vp in at our windowes he is come into oure houses, to destroye & chylde befoze the doze, and the yonge man in the strete But tell thou playnly, thus sayth the Lord.

* The deade bodies of men shal lye vpon the ground, as the dong vpon the felde and as the hepe after the mower, and ther shalbe no mā to take them vp. Thus sayth the Lord. Let not the wyseman reioyce in his wysedome: nor the strong man in his strenght: neyther the ryche mā in his ryches. * But who so wyl reioyce let him reioyce in this, that he vnderstandeth, & knoweth me: for I am the Lord: whyche do mercey, equite, & rightousnes vpon the earth. * Therfore haue I pleasure in suche thynges, sayth the Lord. Beholde, the tyme cometh: sayth the Lord that I wyl vifet all them, whose foze-shynne is vncircumcised. The Egyptians, the Jewes, the Edomites, & Ammonites, the Moabytes, * and the Hauen Chadianites & dwell in the wilderness. For all the Gentiles are vncircumcised in þ flesh, but al the house of Israel are vncircumcised in the herte.

The Prophecie.

The .i. Chapter

The confessions of the heathen are not to be feared, of the wisdom of god, and of the power of god. of all creatures.

Hear the worde of the Lord that he speaketh vnto the, O thou house of Israel. Thus sayeth the Lord * Ye shal not lerne after the maner of the heathen, and ye shal not be afrayed, for the tokens of heauē: for the heathen are a frayre of such: yea, all the customes: and lawes of the Gentiles are nothing but vanite. They haue done a tree in the woode, with f bandes of the wozechman, and fasten on it with the axe, they couer it ouer with golde o: syluer, they fasten it with napples & diamers, that it mouenot. It standeth as a sylle as the palme tree, it can neyther speake nor go one foote, but muste be borne. * Ye not ye afrayd of suche, for they can do neither good nor euil. But there is none like vnto the, O Lord, * a great is the name of thy power. Who wolde not feare the? O hynde of the Gentils, for thoue is the dominion.

For among al the wise men of the Gentils, in al their kyngdoms, there is none y maye be likened vnto the. They are altogether vlearned and vnpic in this one thyng. Al their conyng is but vanite: namelye wod, syluer: which is bzought out of Charlis, and beate to plates: and golde from Oppir, * a worche that is made with the hand of the crafterma. & the catter clothed it with yelowē spliche & scarlett, euen so is the worche of their wise men altogether. But y Lord is a true God, a luyng God, & an euerlastyng luyng. * If he be wozd, the carthe shalthe: al the Gentiles maye not abyde his indignacion.

As for their gods thus shal you saie to them: they are goddes, that made neither heauen nor earth, therefore shal they perishe from the earth, and from all thynges vnder heauē. But (as for our God) * he made the earth with his power, & with his wisdom he hath ordeyner the whole course of y world, & his discrecyon hath he spred oute the heauens. At his voyce the waters gather together in y ayre, & he dymeth vp y clowdes feth the vetermost partes of y earth: he turneth y lychtning to rayne, and bzyngethe fowls the wyndes out of thei treasures. his wisdom maketh all men foolis: And confounded be castles of ymages, for y they caste, is but a vaine thyng, and hath no lyfe. * The vayne craftermen with thei wozhes, y they in thei vanitie haue made, shal perishe one w an other in tyme of visitacion. Auerthelesse Jacobs pozeion is none suche: but it is he that hath made all thynges, & Israel is the rod of his enheritaunce. The Lord of hostes is his name. Gather vp thy warres out of the lande thou that art in the strong place. For thus sayeth the Lord. Behold, I wil now shewe as with a stone hynde the inhabitours of this lande at this once, & wil bzynge trouble vnto them that they shal proue true the worde, that I haue spoken by the prophetes.

Alas, howe am I hurt: alas howe paynfull are my se, urges vnto me: For I consyde this

forowe by my selfe, and I must suffre it. My tabernacle is destroyed, & all my coardes are bzoken. My chyldre are gone from me, & ca no where be founde. Nowe haue I none to shewe out my tene, and to set vp my hanginges. For the herde me haue done folpshy. y they haue not sought the Lord. Therefore haue they deale vnpicly with thei cattell: and are scattered abyde. Beholde the noise is heard at hande and great sedicion out of the north: to make the cities of Iuda a wilderness, and a dwelling place for wyagons. * Nowe I knowe (O Lord) that it is not in mans power to bzide bys owne wayes, o: to rule his owne steps and goynges. Therefore chaften y vs, O Lord, but with fauoure: not in thy wyath, bzynge vs not vterly to naught. * Doute out thine indignacion rather vpon the Gentyles, that knowe the not, and vnto the people that cal not on thy name. * And y because they haue consumed, deuoured, and destroyed Jacob: and haue made his habitacion wast.

The .ii. Chapter.

It curd of them that they not the worde of Goddes promise. The people of Iuda following the steppes of their fathers, worshyppynge strange goddes. The Lord sayeth that he will not heare the Jewes, and subsequently also Ieremye to praye for them.

His is another sermon, whyche the Lord commaunded Ieremye for to preach, sayyng: heare y wozdes of the couenaunt, and speake vnto the men of Iuda, and to al them y dwel at Ierusalem. And saie thou vnto them: Thus sayeth the Lord God of Israel: * Cursed be euey one y is not obediēt vnto the wozdes of this couenaunt: which I commaunded vnto your fathers, what tyme as I bzought them out of Egypt, fro y yon fornace, sayyng: * Be obediēt vnto my voyce, & do accordyng to al y I commaunde you so shal ye be my people, and I wil be your God, and will kepe my promise, * that I haue sworn vnto your fathers. Namely that I wolde geue them a lande whyche floweth with milke and honye, as ye se, it is come to passe vnto this daye. Then answered I and said: Amen. Let it be euen so Lord as thou sayest.

Then the Lord sayd vnto me againe: Wraich this in the cyties of Iuda & rounde about Ierusalem, & say heare the wozdes of this couenaunt that ye maye kepe them, for I haue diligently exhorted your fathers euer sence the tyme that I bzought the out of the lande of Egypt vnto this daye. I gaue them warnyng by tymes, sayyng: heare vnto my voyce. * Auerthelesse they wolde not obey me, nor encline thei eares vnto me, but folowed the wyched ymaginacions of thei owne bestes. And therefore, I haue accused them as trasgressours of al the wozdes of this couenaunt, that I gaue them to kepe which they (notwithstandyng) haue not kept.

And the Lord sayd vnto me: It is found out y whole Israel & all the cytyens of Ierusalem are gone backe. They haue turned them selues to the blasphemies of thei fozefathers, which had no lust to heare my worde. Euen lyke wyse haue these also folowed straunge Goddes, and wozshypped

Hande fawne
Hy: people

Engl. 1. 1. 1.

Sum. 1. 1.

Sum. 1. 1.

psal. 138. 1.

Exod. 17. 1.

Exod. 17. 1.

worshipped them. The house of Israel and Ju-
da haue broken my couenaunt, whiche I made
with their fathers.

C Therefore thus sayeth the Lord. Beholde, I
wyl sende a plague vpon them, which they shal
not be able to escape, and though they cry vnto
me, I wyl not heare them. * Then shal the tow-
nes of Iuda and the citezynes of Ierusalem go,
and call vpon their gods vnto whom they ma-
de their oblacions, but they shal not be able to
helpe the in tyme of their trouble. * For as ma-
ny cities as thou hast O Iuda, so many goddes
hast thou had also. And loke how many kretes
there be in the, (O Ierusalem) so many name-
full alters haue ye set vp, alters I say to offe-
re vpon them vnto Baal. * Therefore wyl I praye not
for this people, vnto neither praye nor pray-
er for the, for though they cry vnto me in theyr
trouble, yet wyl I not heare them.

What parte hath my beloued in my house sing-
inge he hath wrought abominacyon, seruyng
many Goddes. * The holy fleshe offerynges in
the temple are gone fro the O Iuda, and thou
when thou hast done euill makest thy boast of it.
* The Lord called y a grene Olive tree, a faire
one, a fructful one, a goodly one: but with great
clamor hath the enemy set fyre vpon it and the
braunches of it are destroyed. For the Lord of
hostes that planted the, hath deuyled a plague
for the (O thou house of Israel & Iuda) for the
euill that ye haue doneto prouoke him to wrath
in that ye byd seruer vnto Baal.

D This (O Lord) haue I learned of the, and vn-
derstande it, for thou hast shewed me theyr yma-
gynacions. * But I am as a meke lambe an-
dye that is caried awaye to be slaine, not kno-
uyng, that they had deuyled suche a counsell a-
gainst me, sayng: * We wyl destroy his meat
with wodde, and dryue hym out of the land: of
spuyng: that his name shal neuer be thought
vpon. Therefore, * I wyl beseeche the nowe (O
Lord of hostes) thou righteous Judge, thou
that triest the reynes & the herres: let me se the
aduenged of them: for vnto the haue I commyt-
ted my cause. The Lord therfore spake thus of
the citezins of Anathoth: that soughte to slaye
me, sayng. * Preache not vnto vs in the name
of the Lord, or els thou shalt dye of oure han-
des. Thus I saye spake the Lord of hostes.
Beholde, I wyl visite you. Your yong men
shall perishe with the sword, your sonnes and
your daughters shal vterly dye of hunger, so
that none shal remaine: For vpon the citezins
of Anathoth wyl I bringe a plague: euen the
yeare of their visitacion.

The xii. Chapter.

C The prophete manerly greatly at the prophete of the temple,
although he confesse God to be righteous. The Jewes me fulfyllen of
the Lawe, he speake agaynst Lawes, and preaches that fulfille the
people. The Lawe thenceforth visitacion vnto the nation that be-
lieve vpon Iherusalem troubled and wroth.

Lord, thou arte moare righteous,
then I wylde dispute with & Re-
uerencelesse, lette me talke with the
in thinges reasonable. * Howe hap-
penethis, that the waye of the un-

godly is so prosperous? & that it goeth so well
with them which (without anye shame) offen-
ded & lye in wickednesse? Thou plantest them
they take roote, they grow, & bring forth frute
They best much of the, yet art thou farre from
their raynes. But thou Lord (to whome I am
wel knowe) thou that hast sent and proued my
bert * take them away, like as a floche is caried
to the slaughter house, and point them for y day
of slaughter. Howe longe shal the land mourne
* and all the herbes of the felde perishe, for the
wychednes of them that dwel therein.

The cattell and the bydes are gone: yet saye
they tuche. * God wil not destroye vs vterly
Scinge thou arte weep in runnyng wyth the
fotemen, howe wylt thou then runne with ho?
In a peaceable sure land thou mayst be safe
But howe wylt thou do in the furious wyde of
Iordane? For thy byethen & thy kynred haue
altogether despised the: and cried out vpon the
in thine absence. * Belieue the not, though they
speake faire wordes to the. As for me (I say) I
haue forsaken myne owne dwelling place, and
leste mine heritage. My lyfe also that I loue so
well haue I geuen into the handes of mine ene-
myes. * Myne heritage is become vnto me, as
a lyon in the wood, It crieth out vpon me, there
for haue I forsaken it. Myne heritage is vnto
me, as a speckled byde, a yerde of diuerse colou-
res vpon it. Come & gather ye together all y
beastes of y felde, Come that ye maye eat it vp
* Diuerse herdmen haue broken downe my
nephe, and troden vpon my porcion. Of my
pleasaunt porcion, they haue made a wilderness
and desert. They haue layde it wast: and now y
it is wast, it spgberth vnto me. Per, y whole lād
lieth wast, & no man regardeth it. The destroy-
ers come ouer the heate euery way, for y sword
of the Lord doth consume from y one end of the
land to y other, & no fleshe hath rest. They haue
sowne wheate, & reaped thornes. They haue ta-
ken heritage in possession, but it doeth them no
good. And y prophetes were ashamed of yore
fruites, because of the great wrath of the Lord

Thus sayeth the Lord vpon all myne euill
neighboures, that laye hande vpon myne heri-
tage, which I haue possessed, euen my people of
Israel: Beholde, I wyl pluche them (namelye
Israel) out of the lande, and put out the house
of Iuda from among them. * And when I haue
rooted them out, I wyl be at one with them a-
gayne: and I wyl haue mercy vpon them: * and
drynge them agayne, eue y man to yps owne
heritage, & into his lande. And yf they (namelye
that trouble my people) wyl learne the wayes
of them, to sweare by my name: The Lord ly-
ueth (lyke as they learned my people to sweare
by Baal) then shal they be rehedned among my
people. But yf they wyl not obeye, then wyl I
rote out the same folke, and destroye the sayth
the Lord.

The xiii. Chapter.

C The destruction of the Jewes is purgued, and they shal
fynde abondance: they shal be rehedned to the people of God
and they shal be fulfyllen.

Thy ill Thus

The Prophecie.

Ihus sayeth the Lord vnto me: good thy waye: & get me a lynny bryche & gyde it about thy loines, and let it not be wet. The I got me a brych accordyng to the commaundement of the Lord and put it about my loynes. After this the seconde tyme, the Lord spake vnto me againe. Take the brych that thou hast prepared and put aboute the, and get the vp, and go vnto Euphrates & hyde it in an hole of y^e rocke. So went I, and hyd it at Euphrates, as the Lord commaunded me. And it happened longe after this, & the Lord spake vnto me. Up and get the to Euphrates, & let the brych fro thence: which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, & toke the bryche from the place wher I hyd it, and beholde, the bryche was corrupte, so that it was profitable for nothinge.

Then sayde the Lord vnto me. Thus sayeth the Lord. Euen so wyl I corrupte the pyper of Juda & the pyper of Jerusalem. This people is a wicked people, & they wil not heare my woide, they folowe the wyched ymaginations of their owne hert, and hang vpon straunge gods, them they serue & worship: & therfore they shal be as this brych, that serueth for nothinge.

For as straitly as a brych lyeth vpon a mans loines, so straitlye byd I bynd the whole house of Israel, & the whole house of Juda vnto me saith the Lord: that they might be my people: that they might haue a glorious name that they myght be in honoure, but they wolde not obeye me. Therfore laye this rible befoze the & say. Thus sayth y^e Lord God of Israel. Euery pot shalbe fylled with wyne. And they shal say thynckeste thou we knowe not, that euery pot shalbe fylled with wyne? Then shalt thou saye vnto them. Thus saith y^e Lord. Beholde I shal fyl all the inhabiteours of this lande with dyshonemmes, the kinges y^e syt vpon Dauides stole, y^e prestes & prophetes, with all that dwel at Jerusalem. And I wil set them one against another pee, & father against the sonnes, saith the Lord.

I wyl not pardon them, I wil not spare them nor haue pite vpon them, but de stroye the. Be obedient, geue eare: take not dysdayne at it, for it is the Lord him selfe that speaketh. Honour the Lord your God here in, or he take his lycht from you, & or euer your feete stromble in darcknes at the hil, least when you looke for the lighte he turne it vnto the shadowe and darcknes of death. But yf ye wyl not heare me, & geue you secret warnyng, I wil mourne from my whole herte for your stubbernes. Witteoulpe wyl I wepe, & the tentes shal gush out of myne eyes. For the Lordes flocke shalbe carped a waye captiue. Tell the kyng & the quene humble youre selues, syt you downe lowe, for youre dygnitie shalbe thowen downe, and the crowne of your gloire shal fall from your heade.

The cyties towarde the south shalbe shut vp & no man shal open them. All Juda shalbe caried a waye captiue, so that none shal remayne.

Lifte up youre eyes, and beholde them that

come fro the north, where is the flocke (O thou land) that was gine the. And where are thy sat an rich shepe? To whom wilt thou make thy mone when the enemye shal come vpon the: for thou hast taught them thy self, and made them masters ouer y. Shal not sorrow come vpo the as on a woman traunayling w^{ch} childe? And yf thou woldest then sape in thine hert. Wherfore come these thynges vpo me? & Euen for y^e multitude of thy blasphemies, shal thy hynde partes and thy feet be discouered.

Way a man of Inde chaunge his skyn, & the cat of y^e mountaine her spottes: nomore maye ye that be exercised in euyl, do good. Therfore wyl I scatter them, lyke as the stubble that is take a way with the south winde. This shalbe your porcion, and the porcyd of your measure, wherewith ye shalbe rewarded of me, saith the Lord: because ye haue forgotten me, & put youre trust in dysceyful thynges. Therfore shal I turne thy clothes ouer thy heed, & discover thy thynges, that thy pryncities maye be sene, thy aduocerie, thy deedly malice, thy beastlinesse, and thy shameful whozdom. For vpon the selues and bylles I haue sene thynne abhominacions. Wloob vnto the (O Jerusalem) when wylt thou euer be cleansed any more?

The xiiii. Chapter.

Of the death that shoulde come in Jerusale. The prayer of the people of Iherusalem of the Lorde. The unfortunat people are not heare. Of prayer, fasting, and of folk prophetes that spake the people.

Whe woide of the Lord shewed vnto I Jeremy, concerning the deatch of the frutes. Juda hath mourned, his gates are desolate: they are brought to deuilles euen vnto the grounde, & they crye of Jerusalem goeth vp. The lordes sente their seruantes to sech water, & when they came to the welles, they did finde no water, but caried their vessels home emptye. They be ashamed and confounded, and couer theyr herdes. For the grounde is dyed vp, because ther cometh no rayne vpon it. The plowmen also be ashamed, and couer theyr herdes. The hynde also forloke the yonge fawne, that he brought forth in the felde, because there was no grasse. The wilde asses byd stande in the hygge places, and drew in theyr wynde lyke the dragons, theyr eyes dydde fayle, for wante of grasse.

Wonderle our owne wickednesse doth reward vs. But Lord do thou accordyng to thy name, though our transgressions & synnes be many, & against the haue we synned. For thou art the comfort & helpe of Israel in the tyme of trouble: Wylt thou be as a straunger in the land, & as one y^e goeth ouer the felde, & cometh in onely to remaine for a nyght? Wylt thou make thy self a coward, & as it were a gyafe that yet may not helpe? For y^e (O Lord) art in y^e myddest of vs: & thy name is called vpo vs, for sake vs not. Thus hath the Lord said vnto this people seying they haue had such lust to wandre & brode, & haue not refrained their feet, & therfore displeased the Lord: but he wyl nowe bynge agayne to remembraunce all their mysdedes, & punysh

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

Jerem. xlii.
p. 1. v. 11. 12.
and 13. 14.

punye all their synnes. Per, euen thus saith **J** Lozbe vnto me: * Thou walste not praye to do this people good: For though they fast, I will not heare their prayes, and though they offer burnt offerynges and sacrifices: yet will not I accept them. For I will destroye them with the sword, hunger and pestilence. Then answered I: O Lozbe God, * the prophetes sape vnto them: Tylle ye shall neede to feare no swerde and no hunger shal come vpon you, but the lozbe shal geue you contynuall rest in this place:

And the Lozbe sayd vnto me: The prophetes preache lies in my name, where as I haue not sente the, nerher gaue I the any charge, nerher dyd speake vnto the, yet they preache vnto you false visions, charmyng, vanite, and disceatfulnes of their owne hert. Therefore thus saith the lozbe: As for those prophetes that preache in my name (whom I neuertheless haue not sente) and I sape: Tylle there shal no swerde nor hunger be in this land: * With swerde and with hunger shal those prophetes perishe, & I people to whome they preache shalbe call out of Ierusalem, dye of hunger & be slaine with I swerde: & ther shal be no man to bury the: both they & their wyues their sonnes and their daughters: For thus wil I powre their wickednes vpon the. This shall I say also vnto them. * Mine eyes shal wepe wout ceasinge daye and nyghte. For my people shalbe destroyed with great harme: and shal perishe with a great plage. For I go into the felde: loo, it lieth al ful of slayne men. If I come into the cite: loo, they be all lampyed of hunger.

Per, their prophetes also & preastes shalbe led into an vknownen lande. Hast thou then viterly forsaken Iuda? Doest thou abhorre thyon? O hast thou so plagued vs, & we ca be healed no more? * We looked for peace, & there cometh no good: for the tyme of helth: & loo, here is no thinge but trouble. We knowledg (O lozbe) all our misdedes, and the synnes of our fathers that we haue offeded the. Be not displeased, O Lozbe for thy names sake: for get not thy louing kyndnes. Rember the thione of thine honour breake not the councaunt that thou hast made w vs. * Are there any amonge the gods of the Gentiles, that sende rayne or geue the showres of heuen? O maye the heauens drop rayne without thy commaundement: Doest not thou it, O Lozbe oure God in whom we trust: Per, Lozbe thou doest all these thynges.

The xv. Chapter.

The Lozbe will not heare Moyses, as Aaron & they praye for the people: but will wrappe them in many miseries. The cause of such greute miseries.

Then spake the Lozbe vnto me. * Though Moyses and Samuel stode before me, yet haue I no herte to this people. Wyne the awaye that they maye go out of my sight: And if they sape vnto the, whether shal we go: The tell them: The Lozbe geureth you this aunswere: * Some vnto death: some to I swerde, some to hunger, some into captiuite. For I will bringe the plagis vpon them saith **J** Lozbe. The sword shal slay them: & dogges shal tear the in peeces

* the foules of paye, & beastes of the earthe shal eat the vp, & destroye them. I wil scatter them about also in all kingdoms & lades to be plagued: because of Manasses sonne of hezekia king of Iuda, for thynges that he dyde in Ierusalem.

Who shal then haue pittie vpon the, O Ierusalem: Who shalbe for thy: O who shal make intercession, to obteyne peace for the: seynge thou goeste frome, & turnest backwarde, saith the Lozbe: Therefore, I will stretche out myne hande agaynst the to destroye the, and I haue ben for thy so longe & I am wepy. I haue scattered them abroade with the same on euery syde of the lande. * I haue wasted my people & destroyed them. Yet they haue had no luste to turne forme theyr owne waies. I haue made their wydowes mo in nombze, then the sandes of the see. Upon the mothers of their children dyd I bringe a destroyer in the none day. * So denyly and vnwares dyd I sende a feare vpon their cities: So that each borne seuen children hath none, her herte is full of sorowe.

* The Sunne doth faile her in the cleare day, she is confounded and lamente for very heuynes: As for those that remayne, I will deliuer them vnto the swerde before their enemyes sayeth the Lozbe. * O mother, alas that euer thou dyd: best beare me, a brauler & rebuker of the whole lande: Though I neuer sente nor receaued vpon vsurpe, yet all men speke euell vpon me.

And the Lozbe answered me: Mercie thy remembrance shal haue welthe: Come not I to the, when thou art in trouble & helpe the, whet thine enemy opprest the: Doeth one yron hurte another: or one metall that cometh from the north, another? * As for thy ryches & treasure, I will geue them out into a praye, not for anye monie, but because of al thy synnes: that thou hast done in all costes. * And I will bring I with thine enemies into a lande that thou knowest not: for the fire that is kindled in my indignacion, shal burne you vp.

O Lozbe, thou knowest, therefore remember me, & viset me, deliuer me fro my persecuters. Take me not from this life in the tyme of long pacience, thou knowest, that for thy sake I suffer rebuke. * Whet I had sounde thy wordes. I dyd eate them vpon gredelepe: they haue made my hert ioyful & glad. For thy name was called vpon me, O Lozbe God of hostes. I dwel not amonge I scoyners: nerher is my delite therein: but I dwel onely in the feare of thy hande, for thou hast fylled me with bitternes. Shall my heauynes endure for euer? At my plagis the so great that they maye neuer be healed: Wylte thou be as one that is false: and as a water that falleth and cannot contynue: Upon these wordes, thus saide the Lozbe vnto me. Psthou wilt turne a gayne, I shall set the in my seruice: and yf thou wylte take oute the thynges that are precyous from the vile, thou shalt be euen as myne owne mouth. * They shall conuerte vnto the, but cur ne not thou vnto the: and so shall I make the a strong brasen wall agaynst this people. * They shal fyghte agaynst the, but they shal

yd ill not

The Prophecie.

not pueruall. For I myselfe will be with the, to helpe the and deliuer the. sayeth the Lord. And I wyl ryd the out of the handes of the wyched, and deliuer the out of the handes of ryauntes.

The xvi. Chapter.

The prophesie of the myserie of the Jewes. The helme that the northynge of Iherusalem is the contempt of God: his labour in cause of these myserie. The prophesie of the captiuitie of Babylon, and thes deliuerance from thence agayne. The callinge of the Gentyles.

Ihus sayde the Lord vnto me: Thou shalt take the no wyfe, nor beget children in this place. For of the children that are bozne in this place & of the mothers that haue bozne them, and of the fathers that haue begotten the in this land, thus sayth the Lord. They shall dye an horrible death: no man shall wepe for the nor bury them, but they shall lye as donge vpon the earthe. They shall perishe thowge the swearde and hunger, and their bodies shall be meat for the foules of the aire, and bestes of the earth. For thus sayth the Lord. So not thou in vnto them, nor come to mourne & wepe for them: for I haue taken my peace fro this people. sayth the Lord. yee, my fauoure and my mercie. And in this lande shall they dye, olde and younge, and shall not be buried, no man shall be wepe them, no man shall clyppe or haue him selfe for them.

There shall not one viset another, to mourne with them for their deade, or to console them. One shall not offer another the cup of consolacio to forget their heuynesse for father and mother.

* Thou shalt not go into their fe: all house, to sit downe, to eat and drinke with them: For thus sayth the Lord of hostes the God of Israel.

* Beholde, I shall take a waye out of this place the voyce of myrrh & gladnes, the voyce of the bridegrome & of the byde, yee, and that in your dayes, that ye maye see it.

C Nowe when thou seest this people at these wordes & they saye vnto the: * Wherefore hath the Lord deuised all this greates plage for vs? Or what is the offence & synne that we haue done against the Lord our God? Then make thou the this answer: * Because your fathers haue forsaken me: sayeth the Lord and haue walked after straunge goddes, whom they haue honoured and worshipped, but me they haue forsaken and haue not kept my law. * And ye with your shameful blasphemies: haue exceeded the wickednes of your fathers. For every one of you hath folowed the freward and euell ymaginacio of his owne herte: and is not obedynte vnto me.

* Therefore wyl I cast you out of this lande into a land that ye and your fathers know not and there shall ye serue strange goddes day and nyght, there wyl I thewe you no fauoure. * Beholde, therefore sayth the Lord: the dayes are come that it shall no more be sayde: The Lord liueth which brought the children of Israel out of the lande of Egypte: But it shall be sayd: the Lord liueth that brought the children of Israel from the nozthe, and from all landes where he had scattered the: For I wyl byng the agayne into the lande that I gaue vnto the fathers

Beholde sayth the Lord: * I wyl sende out many spyhers to take them, and after that wyl I sende out hunters to hunte them out from all mountaines and hylles, and out of the caues of stone. For myne eyes beholde all their wayes, & they can not be hid fro my face, neither can their wyched dedes be kept close oute of my syghte. But first wyl I sufficientely rewarde the: shamefull blasphemies & synnes, because they haue despyled my lande, namely with their synnyng ydoles and with the carions of the: abominacions, wherewith they haue filled myne heritage. * O Lord, my strength, my power a refuge, in tyme of trouble. The gentiles shall come vnto the, from the endes of the world, and say, Verely our fathers haue cleaued vnto lyes: their ydoles are but vayne and vnysofteable. How can a man make those his gods, whyche are not able to be gods? And therefore I wyl once teach them, sayth the Lord: I wyl thewe them my hande and my power, that they maye knowe that my name is the Lord.

The xvii. Chapter.

The frewardes of the Jewes. Cursed be those that put thys confydence in man, & those blessed that trust to God against hys synners. God is the frewarder of the herte. The bynging waters are forsaken. The halowynge of the Sabboth is commaunded.

Youre synne (O ye of the trybe of Iuda) is wyrtten in the table of youre perces and grauen so vpon the hedges of youre aulcers with a penne of yd and with an Adamante clawe, that as the fathers thynke vpon the: children, so thynke you also vpon youre aulcers, wooddes the trees, hylles, mountaines and feldes. * Wherefore, I wil make my mounte that standeth in the felde al your substance and treasure to be spoyled, for the greates synne that ye haue doone vpon your hyl places thowge oute all the contres of your land, ye shall cast out also from the heritage that I gaue you. And I wyl subdue you vnder the heauye bondage of youre enemies, in a lande that ye knowe not. For ye haue missered sye to myne indignacio, which shall burne euermoore. Thus sayth the Lord: * Cursed be the man that putteth his trust in man, and that taketh steepe for his arme, and he whose herte departeth from the Lord, he shall be lyke the brathe, that groweth in the wyldernes. As for the good thynge, that is for to come he shall not se it: but dwell in a drye place of the wilderness, in a salte and vnooccupied lande. * Blessed is the man, that putteth his trust in the Lord, and whose hope is the Lord him selfe. * For he shall be as a tree that is planted by the waters syde: whiche spredeth out the roote vnto myssnesse, whome the heate cannot harme: when it cometh, but his leaf shall be grene. And though there growe but lytle fruite, because of drought: yet is he not carful, but he neuer leaueeth of to byng for the fruite. Amonge all thynge man hath the most disceafull & stubborne hert. Who shall then knowe it? * Euen I the Lord searche oute the grounde of the herte, and try the

raines: & reward every man according to his wayes & according to the frute of his doings.

* The partyche maketh a nest of egges, which she layde not. he commeth by rchelle, but not ryghteously. In the myddest of his lyfe must he leaue them behynd hym, and at the last be founde a verpe foole. But thou (O Lorde) whole thow one is moste glayous, excellent, and of moste antiquyte, which dwellest in the place of our holp sette: Thou art the comforte of Israel. All they that forsake the, shalbe confounded: all they that departe from the, shalbe written in earth: * for they haue forsaken the Lord the very conducte of the waters of lyfe.

D Heale me, O Lord, and I shalbe whole: saue thou me and I shalbe saued: for I art my praisse. Beholde, these men sape vnto me: Where is the woide of the Lord? (Let it come nowe.) Where as I neuer beleffe, obedyente folowed the as a shepherde, and haue not vncalled taken this of hie vpon me, this knowest thou well. My woide also were ryghte before the. Be not nowe terrible vnto me, O Lorde, * for thou art he in whome I hope. When I am in perill. Let my persecuters be confounded: but not me: let them be afrayd, and not me. Thou shalt byng vpon them the time of theyr plage, and shalt destruy them ryghte soze.

E Thus hath the Lorde sayde vnto me: * Go & stande vnder the gate where thow owest people and the kynges of Iuda go oute and in: pea, vnder al the gates of Ierusalem I sape vnto them heare the woide of the Lorde, ye kynges of Iuda, and all thou people of Iuda and all the cytyzens of Ierusalem, that go thow the gate. Thus the Lorde commaundeth: * Take hede for your lyues, that ye carpe no burthen vpon you in the Saboth to bynge it thow the gates of Ierusalem: ye shal beare no burthen also out of your houses in the Saboth. Ye shall do no labour therein, but halowe the Saboth, * as I commaunded your fathers. howbeit, they obeyed me not, neyther hardened they vnto me but were obstinat and stubborne, & neyther obeyed me, nor receiued my correccion. Neuertheles if ye will heare me (sayth the Lord) & beare no burthen into & oute thow the gate vnto the Saboth if ye will halowe the Saboth, so if ye do no woike therein: then shal there go thow the gates of this cytie kynges and prynces, & shall sye vpon the thone of Dauid: They shalbe carped vpon charettes, & ryde vpon horses bothe they & theyr wyues. Pea whole Iuda & the cytyzens of Ierusalem shal go hede thow: & this cytie shal euer be the moze & moze inhabited.

There shall come men also from the cyties of Iuda, from aboute Ierusalem and from the lande of Ben Iamin, from the playne felde, from the mountaynes, and from the wyldernes which shal byng burnt offsprynges, sacrifices oblacions, and incense, and offer vp thanksgyng in the house of the Lord. But if ye wyl not be obedyente vnto me, to halowe the Saboth, so that ye wyl beare your burthens thow the gates of Ierusalem vpon & Saboth

Then shall I set fyre vpon the gates of Ierusalem and it shall burne vpon the houses of Ierusalem and no man shalbe able to quenche it.

The xliii Chapter.

God sheweth by the example of a potter: that it is in his power to destroye the besydes of his woide: and to helpe them agayn when they amende. The conspiracy of the Iewes agaynst Jeremy. His prayer agaynst his aduersaries.

Ihs is another communicacyon that God had with Jeremy, sayng: Arise & go downe into the potters house and there shall I tell the moze of my mynde. Nowe when I came to the potters house. I founde hym making his woike vpon a whele. The vessel that the potter made of claye, brake amonge his handes. So he began a new and made another vessel according to his mind. Then sayde the Lorde thus vnto me: * Waxe not I doo wyth you as this potter doeth. O ye house of Israel, saith the Lorde: Beholde ye house of Israel, ye are in my hande, euen as the claye in the potters hande.

* When I take in hande to roote oute, to destroye, or to waste a waye anye people or kyngdome. * If the people agaynst whome I haue thus deuised) conuert from theyr wickednes: I repent of the plage. & I deuyled to byng vpon them. * Agayn, when I take in hande to builde or to plant a people or a kyngdom, if I same people do euill before me, and heare not my voice I repent of that good & I deuyled to do for them.

Speake now therfore vnto whole Iuda: and to them that dwell at Ierusalem. Thus sayeth the Lorde: Behold, I am deuising a plage for you and am taking a thyng in hande agaynst you.

* Therfore, let euery manne turne from his euill waye, take vpon you the thyng that is good & do right. But they said. A moze of this * we wyl folowe oure owne pynagynacions, and do euery man according to the wilfulnesse of his owne mynde.

Therfore thus saith the Lorde: Aske among the heathen, if any man haue hearde suche horrible thynges, as the daughter of Sion hath done. Shal not the snow that melteth vpon the stony rockes of Lybanus) moflen the felde? Or maye the sprayes of waters be so grauen away, that they runne nomoze, gene mofnes noz make fruteful? But my people hath so forgotten me, that they haue made sacrifice vnto vayne gods. And theyr prophetes make them fall in theyr wayes from the auncent pathes, and to go into a fote way not vsed to be troden of iust men. Wherethow: they haue brought theyr lande into an euerlastyng wyldernes and scorne. * So that whosoever traualleth derby shalbe a bashed, and wag their heades.

With an aske wynde wyl I scatere them before theyr enemy. And when theyr destruccid cometh, I wyl turne my backe vpon them, but not my face. Then saide they: come let vs pynagyne some thyng agaynst this Jeremye: for the preachers shall no be destitute of counsell, nor the prophetes destitute of & woide of God. Come and let vs smite hym with & tongue and

h. v. let vs

The Prophecie.

let vs marke all his wordes, consider me: **D** Lozde, & heare the voyce of myne enemies: **W**hal they recompence euell for good / for they haue dygged a pyt for my soule. **R**emembre that I stode before the, to speake good for them and to turne away thy wrath from them.

Therfore, let theyr chyldren dye of hunger and let them be oppressed with the sword. Let theyr wyues be robbed of theyr chyldren & become wyddowes: let their husbandes be slayne let theyr yonge men be kyled with the sword in the felde. Let synners be heard out of theyr houses, wher synners cometh secretly vpon the.

For they haue dygged a pyt to take me, and layde snares for my feet. Yet Lozde I knowest all theyr counsel, that they haue deuised to slay me. Forgeue not theyr wickednes: and let not theyr synne be put out of thy syghte, but let the be iudged before the as the gylete. This walte thou do vnto them in tyme of thy indignacion.

The xix. Chapter.

Of the prophecye the destruction of Ierusalem for the captivity and besyging of the wyche of God.

Thus sayde the Lozde: So the waye and by the an earthen pytcher, and bying forth & denatours & chese pytches vnto the valley of the chyldren of hemon, whiche lyeth before the doze that is made of byrche: and shewe them there the wordes, that I shall tell the: and saye thus vnto them. Heare the wordes of the Lozde pe kynges of Iuda and ye cetergens of Ierusalem.

Thus sayeth the Lozde of hostes the God of Irael: Beholde, I wyll byng suche a plage vpon this place, that the eares of all that heare it shall glowe. And that because they haue forsaken me, and vnhalowed this place and haue offered in it vnto straunge goddes: whome neyther they, theyr fathers, nor the kynges of Iuda haue knowen. They haue fylled this place also with the bloude of innocents. **F**or they haue set up an alter vnto Baal, to burne their chyldren for a buente offeringe vnto Baal, whiche I nether commaunded nor charged the nether thought once there vpon.

Behold therefore the tyme cometh, sayeth the Lozde, that this place that nomore be called Topheth, nor the valley of the chyldren of hemon, but the valleye of slaughter. **F**or in this place wyll I slaye the denatours of Iuda and Ierusalem, and kyll them downe with the sword in the syght of theyr enemies, and of them that seke theyr lyues. And theyr dead carcasses wyll I geue to be meat for the foules of the ayre, and the bestes of the felde. And I wyll make this cytle so desolate & despyled, that who soeuer goeth thereby, shalbe abashed and iest vpon her because of all her plagis.

I wyll fede them also wyth the flesh of theyr sonnes and their daughters. **P**ea, euery one shall eat vp an other, in the besyging and straitnesse, wherewith theyr enemies that seke theyr lyues shall kepe them in. And the pitcher shalte thou breake in the syght of the men that shalbe wyth the, and saye vnto them: Thus

sayeth the Lozde of hostes. **E**uen so wyll I destroye this people and this cytle, as a man breaketh an earthen vessel that cannot be made whole agayne. **I**n Topheth shall they be buried, for they shall haue none other place. Thus wyll I do vnto this place also: sayeth the Lozde: and to them that dwel there in: yee, I wyll do to this cytle as vnto Topheth (for the houses of Ierusalem, and the houses of the kynges of Iuda shalbe despyled, lyke as Topheth) because of all the houses, in whose parlours they dyd sacrifice vnto all the hostes of heauen, and powred byrche offeringes vnto straunge goddes. And so Jeremie came from Topheth, wher the Lozde had sent hym to prophete and stode in the court of the Lozde, and spake to all the people: Thus sayeth the Lozde of hostes the God of Irael: Beholde, I wyll byng vpon this cytle & vpon euery towne about it: all the plagis that I haue deuised agaynst them: **F**or they haue bene obstynate, & wolde not obey my warnynges.

The xx. Chapter.

Jeremie to susanna and call into prison for preaching of the word: of God the prophecye the captivity of Babylon. He explained that he in a mocking stroke for the words of God. He is compelled by the spirit to preach the word.

When Balthur the priest, the sonne of Emer, chiefe of the house of the Lozde heard Jeremie preache so stedfastly: he smote Jeremie, and put him in the stocks: & are by the hye gate of Ben Iamin, in the house of the Lozde.

The nexte daye following Balthur broughte Jeremie oute of the stocks agayne. Then layd Jeremie vnto hym: The Lozde shal call the nomore Balthur: (his excellent and increasynge,) but Gago: (he is fearful & afraid) euery where. **F**or thus saith the Lozde, behold, I wyll make the afraid euery thy selfe, and all that fauoure the whiche shall perishe with the sword of theyr enemies: euery before thy face.

And I wyll geue whole Iuda vnder the power of the kyng of Babylon, whiche shall carpe some vnto Babylon prisoners, & slaye some with the sword. **W**hereouer, all the substantances of this lande, all theyr precious & gorgeous wythes, all costlynes, and all the treasure of the kynges of Iuda, wyll I geue into the handes of their enemies whiche shal spoyle them, and carpe the vnto Babylon. But as for the (Balthur) shalte be carped vnto Babylon with all thyne household, & to Babylon shalte thou come, wher thou shalt dye, and be buried: thou and all thy fauourers to whome thou hast preached lyes.

O Lozde: If I am discyued, then haste thou discyued me: thou haste deite strongly, and haste preyauiled, and makest me stronge agayne. **A**t the day long am I dyspyled & laughed to scoorne of euery manne, because I haue not preached longe agaynste malycious tyrannye and shewed them of destruction. **F**or the which cause they call the wordes of the Lozde in my tery and take me euery to the wyse.

Wherfore I thought thus before, not to speake of hym, nor to preache any more in his name.

But

But the worde of J Lozde was a very burning fyre in my herte, and in my bones, which when I wolde haue stopp'd: I might not. For wher

I hearde so many derpysons and blasphemys on euery syde of me, complain vpon hym saye they: and we wyll tell his tale: yea, euen of myne owne companions, & suche as were conuersant with me, went about to murder me: saynge: vpon hym. We shall one waye or other begyle hym, and p'euayle against hym: and be aduenged of hym.

But the Lozde stode by me lyke a myghty gyant, therfore my persecuters fell, and could do nothyng. They shalbe soze confounded, for they haue done vnyuersally, they shall haue an euell lastyng name: * And now: O Lozde of hostes thou righteous searcher, (whiche knowest & raynes, and the very hertes) let me se them punished, for vnto the, I comyt my cause.

D Wng vnto the Lozde, and praye hym: for he hath deliuered the soule of the oppressed from the bande of the vyolente: * Cursed be the daye wher in I was borne: vnbappy be the day wher in my mother brought me forth. Cursed by the man that brought me father the tydynges to make hym glad, sayng: I hast gotten a sonne. Let it happen vnto that man, as to the cytyes which J Lozde turned vpside downe. Let hym heare cryng in the moynyng, & at none day lamentable howlyng. Wherfor thou not me as sone as I came out of my mothers wombe: O my mother had bene my graue her self, that the byrth myghte not haue come out, but remayned still in her. * Wherfore came I forth of my mothers wombe: To haue experyence of labour & sorrow, and to leade my lyfe with shame.

C The. xxi. Chapter.

Of the prophesie that Jeremie shalbe taken, & the cytye burned.

I These are the wordes that the Lozde spake vnto Jeremie: what tyme as kynge zedekias sent vnto hym. Wherfore the sonne of D Dauid, and so phonyas the sonne of Dauidas praye saynge: * The counsel at the Lozde (we pray J) of our behalf, for Nabuchodonosor K kynge of Babylon besegeth vs, yet the Lozde (peradventure) wyl deale with vs, according to his maruelous power, and take hym from vs.

B Then spake Jeremie: Seue zedekias thus answered. Thus sayeth the Lozde God of Israel beholde, I wyl turne backe the weapons I ye haue in your handes, wherby ye fyghte agaynst the kynge of Babylon and the Chaldees whiche besege you rounde about the walles: and I wyl byng them together in the myddest of this cytye, and I my self wyl fyghte against you with an outstretched hande and with a myghty arme, in greete dyspleasure and terribile wraethe and wyl smyte them I dwell in this cytye: yea, both men & cattell shall dye of great pestilence.

* And after this (sayth the Lozde) I shall deliuer zedekias K kynge of Juda, & his seruantes his people, and suche as are escaped in the cytye from the pestilence, swearde and hunger into

the power of Nabuchodonosor kynge of Babylon: yea, into the handes of theyr enemyes, into the handes of those that folowe vpon theyr spyes whiche shall smyte them with the swearde, they shall not p'prie them: they shall not spare them, they shall haue no mercye vpon them.

And vnto this people thou shalt saye: Thus sayeth the Lozde: behold, I lay besyde you the wynde of lye and deathe. * Whoso abydeth in this cytye, shall perishe: either with the swearde with hunger, or pestilence. But who so goeth out to holde on the Chaldees parte, that besege it, he shall saue his lyfe, & shall wyne his soule for a praye. * For I haue set my face agaynst this cytye (sayth the Lozde) to plage it and to do it no good. It must be geuen into the hande of the kynge of Babylon, & be bzent with fyre.

And vnto the house of the kynge of Juda I say thus: heare J word of the Lozde: O thou house of Dauid, thou shalt saye to the Lozde: * Wyldest thou ryghteousnesse, and that sone: deliuer the oppressed from vyolent power, & ouer my terryble wraethe breake out lyke a fyre and burne, so that no maner maye quench it, because of the wychednesse of your imaginacions. * Behold (sayth the Lozde) I wyl come vpon you that dwell in the valleyes, rockes and felde, & say: * Cuth, who wyl make vs a leaue, or who wyl come into oure houses: For I wyl vyset you (sayth the Lozde) because of the wychednes of your inuencions, & wyl kyndle suche a fyre in your wood, as shall consume all I is about you.

C The. xxii. Chapter.

Of the prophesie that Jeremie shalbe taken, & the cytye burned.

I Thus saide the Lozde: Go downe into the house of the kynge of Juda, and speake there these wordes, and saye: heare the worde of the Lozde, thou kynge of Juda, that syrest in the kynge lyce seat of Dauid: thou and thy seruantes and thy people that go in and oute at this gate. Thus the Lozde commaundeth: * kepe quyet and ryghteousnesse, deliuer the oppressed from J power of the vyolente: doo not geue nor oppresse the stranger, the fatherlesse nor the wydow & the no innocent bloud in this place.

And kepe these thynges faithfully, then shal there come in at the doore of this house saynges to sye vpon Dauidas seate: they shalbe caried in charrettes, and ryde vpon horses bothe they and theyr seruantes, and theyr people. But ye wyl not be obedyent vnto these commaundementes: * If we are by myne owne selfe, sayth the Lozde) this house shalbe waste. For thus hath the Lozde spoken vpon J kynge house of Juda. Thou Gilead art vnto me J head of Lybanus. Shall I not make the so waste: and thy cyties also: J nom an shall dwell therein: I wyl prepare a destroyer with dys weapons for the to he we downe thy espycally Cedre trees, & to cast them in the fyre. And all the people I go by this cytye shal speak one to another. * Wherfore hath J Lozde done thus vnto this noble cytye: Then

The Prophecie.

Then shall it be answered: because they haue broken the couenaunt of the Lorde they God, and worshipped & serued straunge goddes.

* Woyn not ouer the dead: and be not woe

for them, but be soye for hym that departeth away: for he cometh not agayne, and seeth his natyue countrey no more. For thus sayeth the Lorde: as touching * Well the sonne of Josias kynge of Iuda: whiche raygned after his father, and is caried oute of this place, he shall neuer come hether agayne, for he shall dye in the place, wherunto he is led captiue, and shall see this lande nomore. * Woe worth hym & buyldeth his house with vnryghteousnesse, and his parlours with the good that he hath gotten by violence: which neuer recompenseth his neyghbours labour, nor payeth hym his hire: he buildeth in hym self, I wyl buyld me a wyde house and goyous parlours. he causeth windowes to be betwen therein, and felynges and ioyes maketh he of Cedre, and painteth the with Sennaper: Thynkest thou to raygne nowe, & thou pronokest me to wrath wth thy Cedar trees?

Dyd not thy father eate and drinke, and prospered well, as long as he delte with equitye, and ryghteousnes? Per, when he helped the oppressed and poore to they ryghte, then prospered he wel. From whence came this, but only because he had me before his eyes, sayeth the Lorde: He uertheles, as for thyne eyes and thine hart, they loke vpon courtesies, to shed innocent blood to do wrongs & violence. * And therfore thus sayeth the Lorde agaynst Ierohim, the sonne of Josias kynge of Iuda. They shall not mourne for hym (as they vse to do) alas brother, alas sister. Neither shall they saue vnto hym. Alas sye, alas for that noble wyner. But as an asse shall he be buried, corrupt, and be cast without the gates of Ierusalem.

E Clyme vnto the hill of Lybanus: O I thoughter upon lyfte by thy voyce vpon Basan, cry from all partes: for all thy iouers are destroyed. I gaue the warning, whyle thou wast yet in prosperitie. But thou saydest: I wyl not heare. And this maner hast thou vsed from thy youth that thou woldest neuer heare my voyce. All thy herdmen shall be diuyn with the wynde: and thy derlinges shall be caried away into captiuitie. Then shalt thou be brought to shame & confusyon because of all thy wickednes, thou & dwellest vpon Lybanus, and makest thy nest in the Cedre trees. * Whow lyke shalt thou be regarded when thy sorowes & panges do come on the as a woman traueylng with chyld.

* As truly as I liue (saith the Lorde) Though Conanias the sonne of Ierohim, kynge of Iuda were the sygnet of my ryght hande, yet wyl I plucke hym of. And I wyl geue the into the power of them that seke to slaye the, and into the power of the that thou fearest, into the power of Nabuchodonosor the kynge of Babylon, and into the power of the Chaldees. Woynouer, I wyl sende the & thy mother & bare & into a straunge lande wher ye were not borne, and there shall ye dye. But as for the lande that ye wyl despyse

to returne vnto, ye shall neuer come at it againe. This man Conanias shall be like an ymage robbed and tozned in peces, whiche pleasech no man for all his apparell. Wherfore, both he and his seide shall be sent a way, and cast out into a land that they knowe not.

O thou earth, earth, earth: heare the woide of the Lorde. Thus sayeth the Lorde: Wylte this man amonge the outlawes, for no prosperitie shall this man haue all his lyfe longe. Repeter shall any of hym seide be so happy, as to syt vpon the seate of Dauid: & to beare rule in Iuda.

The xxii. Chapter.

Of the shephards agaynst the cruel curators that made havoc of the shepe of the Lorde. At the conspuracyon of the remnant of the Iudues to the sayd. The shephards of the true shephards Christ to prosper. Against false shephards: when a prophet preacheth the word of God, and contemned the shepe of the shephards. Against shephards that preach lyke vnder the name of God. The miracles of false shephards.

Woe be vnto the shepherdes, that destroye and scatter my flocke, sayeth the Lorde: Wherfore, this is the comaundement of the Lorde God of Israel: vnto the shepherdes that fede my people. Ye scatter and thruste oute my flocke and loke not vpon them. Therfore now wyl I vylet the wychednes of your ymaginacions, sayeth the Lorde: And wyl gather together the remnaunte of my flocke frome all landes that I had dyuyn them vnto, & wyl bring them agayne to they pastures, that they may growe and encrease. I wyl set shepherdes also ouer them, whiche shall fede them. They shall nomore feare & drede, as there shall none of them be losse, sayeth the Lorde.

* Behold the tyme cometh saith the Lorde that I wyl raise vp the righteous braunch of Dauid: whiche kynge shall beare rule, & he shall prosper with wisdom, and shall set vp equitye and ryghteousnes agayne in carthe.

In his tyme shall Iuda be saued, and Israel shall dwell without feare. And this is the name that they shall call hym: weuen & I Lorde our ryghteousnes. * And therfore beholde, the tyme cometh, sayeth the Lorde, & it shall be nomore sayd the Lorde lyueth, whiche broughte the chyldren of Israel out of the lande of Egypt. But & I Lorde lyueth, which broughte forth, and led the seed of the house of Israel out of the Roithlande and from all countries where I haue scattered them: & they shall dwell in their owne lande agayne.

My herte breaketh in my bodye, because of the false prophetes, al my bones shake. I am become lyke a broken man (that by reason of wyne canne take no rest) for verie feare of the Lorde and his holpe woide: because the lande is full of aduoucers, and chozde swearing, it mourneth, & the pleasant pastures of the deserte are dyed vp. Yee, the waye & men take is wyched, and they gouernance is nothyng lyke the holy woide of the Lorde.

For the prophetes & the prestes theim selues are polluted with pocytes & their wychednes haue I founde in my house, saith the Lorde. Wherfore they way shall be slyppery in the darkened wherin

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wherein they maye flacker and fall. For I will bring a plague vpon them, euen the yere of their visitacion, sayeth the Lorde. I haue sene folpe amonge the prophetes of Samarye, & preached for Baal, and disceyued my people of Israel.

I haue sene also amonge the prophetes of Ierusalem soule aduoutye, and presumtuous lyen. They take the most shameful men by the hande, slatering them: so that they can not returne from theyr wyckednes. All these whiche cytyens are vnto me as Sodome, and as a habytours of Gomoz.

Therefore thus sayeth the Lorde of hostes concerninge & prophetes. Behold, I will fede them with woxe and wode, and make them drinke the water of gall. For from the prophetes of Ierusalem is yccuredly come into all the lande.

And therefore the Lorde of hostes geueth you this warnynge. Heare not the wordes of the prophetes that preache vnto you, and disceyue you: truelye they preache you vanite, for they speake the meaninge of their owne herte, and not out of the mouth of the Lorde.

They saye vnto them that despyse me: The Lorde hath spoken it: Tush, ye shall prospere right wel. And vnto all them that walke after the luste of theyr owne herte: they saye: Tush there shal no misfortune happen you. For who hath sitten in the counsayl of the Lorde that he hath heard and understande, what he is about to do? Who hath marked his deuple, and heard it? Beholde, the scoyme whether of the Lorde (that is hym indignacion) shal goe forth, and a wyolent whylle wynde shal fall downe vpon the head of the vngodlye.

And the wyathe of the Lorde shal not turne againe, vntill he persourme a fulfyll the thought of his herte. And in the latter dayes ye shall knowe his meynynge.

I haue not sene these prophetes, sayeth the Lorde: yet they ranne. I haue not spoken to them, yet they preached. But yf they had continued in my counsell, they had opened to my people my wordes, and they had turned my people from theyr euell wayes and wycked ymagynacions. Am I then God & seeth but the thyng whiche is nye at hande, and not that is farr off: sayeth the Lorde. Way any man hysde hym selfe so, that I shal not se hym, sayeth the Lorde. Do not I fulfyll heauen and earth, sayeth the Lorde. I haue heard wel ynough, what the prophetes saye, that preache lyen in my name, sayynge: I haue dreamed: I haue dreamed.

Howe longe will this contynne in the prophetes herte to tell lyen, & to preache the craftye subtelty of theyr owne herte: Whose purpose is (with the dreames & euery one tel) to make my people forget my name, as their fozefathers dyd when Baal came vp. The prophet that hath a dreame let him tell it: and he & understandeth my word, let hym shewe it saythfully.

For what hath he chaffe and wheate to do together sayth the Lorde: Is not my word lyke a fyre, sayeth the Lorde: and lyke an hammer: & breakech the hard stone: Therefore thus sayeth

the Lorde: beholde, I will vpon the prophetes that steale my word pccuclly from euery man: Beholde here am I (sayeth the Lorde) agaynst the prophetes & make tynge tendre to speake and to saye: The Lorde hath sayde it. Beholde here am I (sayeth the Lorde) agaynst those prophetes that dare prophesie lyng dreames, and myacles, whome I neuer sente nor commaunded the. They shal do this people greute harme sayeth the Lorde.

Of this people, either any prophet or preache aske the, and saye, what is the burthen of the Lorde: Thou shalt saye vnto them: what burthen: Therefore will I caste you from me, sayeth the Lorde: because ye your selues are a burthen. And the prophete, wicak, of people that vseth this tearme (the burthen of our Lorde) hym wyl I wyllet: and his house also.

But this shall ye saye euery one to another, and euery man to his brother. What answereth the Lorde geuen: what is the Lordes commaundemente? And as for the burthen of the Lorde: ye shall speake nomore of it, for euery mannes owne word is his burthen because ye haue altered the wordes of the lyuing God, the Lorde of hostes our God.

Thus shall euery man saye to the prophetes: what answereth the Lorde geuen the? What sayeth the Lorde: And not once to name the burthen of the Lorde. Therefore thus sayeth the Lorde. For so muche as ye haue vseth thys terme the burthen of the Lorde where as I notwithstandynge sente vnto you, and forbad you to speake of the Lordes burthen.

Behold therefore, I will repute you as a burthen, & wil cast you out of my pccesse: yee, & the cytie also & I gaue you and youre fathers: and will bring you to an euerlastynge confusyon: and into such a name as shal neuer be forgoth.

The xxiii. Chapter.

The vision of the paynes of sygges. The first vision signifyeth that parte of the people shal be brought agayne from captivite. The second that yechias and the rest of the people shal be deliuered.

The Lorde shewed me a vision. Behold, there stood two maidens of sygges before the temple of the Lorde: after that Nabuchodonozor kynge of Babylon had led awaye captiue Iechonias the sonne of Ieoahym: kynge of Iuda, the myghtye men also of Iuda with the woichemasters, and connyng men of Ierusalem: vnto Babylon. In the one maunde were verpe good sygges, euen lyke as those that be fyrtst rype. In the other maunde were verpe noughtye sygges whiche might not be eaten, they were so euell. Then sayde the Lorde vnto me: what seest thou Jeremye? I sayde: sygges whereof some be very good, and some so euell that no man maye eate them.

Then came the word of the Lorde vnto me after this maner: Thus sayeth the Lorde God of Israel, lyke as I knowest the good sygges, so shal I knowe the men led awaye whom I haue sent out of this place, into the lande of the Chaldeys.

The Prophecie.

dees, for they shall profyte and wylle see myne eyes
vpon them, for the beske, for I wyl byng them
agayne into thys lande: I wyl buyde them
vp, and not breake them downe: I wyl plant
them and not roote them oute. * And I wyl
geue them an herte to knowe howe that I am
the Lorde, they shal be my people, and I wyl be
they God, for they shal retorne vnto me with
they whole herte.

Deu. xxi. a
Jer. xxi. b
Jer. xxi. c

Jer. xxi. d

* And lyke as thou knowest the noughtye
figges which may not be eaten, they are so cruel
euen so wyl I (sayeth the Lorde) let zedekias
the kyng of Iuda, yea, and all his prynces, and
the residue of Iherusalem, that remaine ouer in
this lande, and them also that dwell in Egypt
be byred and plaged in all kingdomes and lan
des. And wyl make them to be a * reproche, a con
fession by woide a laughing stocke, & shame in al
places, where I shal leaue them. I wyl sende
floodes, hunger and pestilence amonge them,
vntyll I haue cleane consumed them out of the
lande, & I gaue vnto them and they fathers.

Jer. xxi. e
Jer. xxi. f
Jer. xxi. g

The xxv Chapter.

*Jeremy propheseth that they shal be in captiuite, ix. yeres
and .5. because they contemned and despyed the woide of God,
the fourth yere that after the .ix. and .5. yeres, the Babylonians
shalle be destroyed. The destruction of all nacions is prophesied
in the mouth of the people of the nacions to Iustifying.*

3



Sermon that was geuen vnto Je
remie, vpon all the people of Iuda
In the fourth yere of Iehoyah the
sonne of Josias kyng of Iuda that
was in the fyfte yere of Nabucho
donozor kyng of Babylon. Which sermon Je
remie the prophete made vnto all the people
of Iuda, and to all inhabytours of Iherusalem
on this maner.

From the thirtieth yere of Josias the sonne
of Amon kyng of Iuda, vnto this present daye
(that is euen thye and twenty yere,) the woide
of the Lorde hath ben comytted vnto me.

Jer. xxi. a
Jer. xxi. b
Jer. xxi. c

* And so I haue spoken vnto you, I haue risse
vpearlie, I haue geuen you warnunge in cea
son but ye wolde not heare me, * Though the
Lorde hath sent his seruantes, all the prophete
s to you in reason: Yet wolde ye not obeye,
ye wold not encline your eares to heare.

Jer. xxi. d

He sayde: * Turne agayne euery man frome
his euell waye, and from your wicked ymagi
nacions, and so shall ye dwell for euer in the
lande that the Lorde promysed you, and youre
fathers. And go not after straunge goddes
serue them not, worshippe them not, and angre
me not with the woikes of youre handes: then
wyl I not punyche you. Nevertheless, ye wolde
not heare me (sayeth the Lorde) but haue despyed
me with the woikes of your handes, to your
owne grate harme.

3

Jer. xxi. e

Wherfore thus sayeth the Lorde of hostes,
* because ye haue not hearkened vnto my woide
Loe, I wyl sende oute, & call for all the people
that dwell in the North (sayeth the Lorde) and
wyl prepare Nabuchodonozor the kyng of
Babylon my seruante, and wyl byng them
vpon this land, and vpon al p dwel therein, and

Jer. xxi. f
Jer. xxi. g

vpon all the people that are about them, & wyl
vntely roote them out: I wyl make of them a
wyldernes, a mockage and a conynual defect.

* Moreover I wyl take from them the voice
of gladnes & solace, the voice of the bydegrome
and the byde, the voyce of the anoynted with
the cressettes, and this whole land shal be come
a wyldernes, and these nacions shal serue the
kyng of Babylon .ix. yeres and .1. * When the
.ix. yeres are expyred, I wyl vpsyte the wy
kednes of the kyng of Babylon, and his people
sayeth the Lorde: yea, and the lande of Chal
des, and wyl make it a perpetual wyldernes
and wyl fulfyll all my woikes vpon that lande
whiche I haue denysed agaynst it, yee all that
is written in this booke which Jeremy hath pro
phesied of all people: so & they also shal be sub
dued vnto byres nacions and greute kynges
* for I wyl recompence them according to their
deedes, and woikes of they owne handes.

Jer. xxi. h
Jer. xxi. i

Jer. xxi. j
Jer. xxi. k
Jer. xxi. l

For thus hath the Lorde God of Israel spo
ken vnto me: Take this wyne cuppe of indig
nacion from my hande, that thou mayst cause all
the people to whome I sende & for to drynke of
it: that when they haue drynken thereof, they
may be madde, & oute of they wyttes, when
I sweard cometh that I wyl sende amonge them
Then tooke I the cuppe from the Lordes hand
and made all people to drynke thereof, vnto
whome the Lorde had sente me.

Jer. xxi. m
Jer. xxi. n

But fyfte, the ctyte of Iherusalem, and all
the ctytes of Iuda, they kynges and prynces,
to make them desolate, waste, despyled, and bil
led at, and cursed, accorbyng as it is come to
passe this daye. Yea, and whare the kyng of E
gypte, his seruantes, his prynces & his people
al together, one with an other. And all kynges
of the lande of Hys: All kynges of the Philisti
nes and w Alcalon, Asah, Accaron, and rem
naunte of Idod, the Edomites, & Moabytes
and the Ammonytes, All the kynges of Tyus
and Sydon, the kynges of the Iles, that are be
yonde the sea, Dedan, Thema, Buz, & all them
that dwell in the uttermoste partes of the world
all the kynges of Araby, and (generally) all the
kynges that dwell in the desert: all the kynges
of samy, all the kynges of Elam, all & kynges
of the Medes, all the kynges toward & North
whether they be farre or nye, euery one against
his neyghbours: yea, and all the kyngdomes
are vpon & whole earthe. The kyng of Bera
ch sayde he: shall drynke with them also.

Jer. xxi. o

Therefore, saye thou vnto them: This is the
comandement of the Lorde of hostes the God
of Israel: Drynke and be drynken, spewe and
fall, that ye neuer aryse, and that thow the
sword, whiche I wyl sende amonge you. But
yf they wyl not receiue the cuppe of thine hand
and drynke it: then tel them: Thus doth & Lorde
of hostes cheten you: drynke ye shall, and that
woztly. For loe, I begynne to plage the ctyte
that my name is geuen vnto, thynke ye then
I wyl leane you vnpunished: Ye shall not go
quite, for why? I call for a sword vpon al & inha
byters of the earth sayeth the Lorde of hostes.

Jer. xxi. p
Jer. xxi. q
Jer. xxi. r

Jer. xxi. s
Jer. xxi. t

Therefore

Therefore, tell them all these wordes, and say vnto them: * The Lord shall ceepe from aboue and let his voice be heard from his holy habitation. With a great noise shall he ceepe from his court regall: he shall geue a greete voyce, lyke the grapegatherers; & the sounde thereof shall be heard vnto the endes of the worlde. For the Lord hath a iudgement to geue vpon all people, and will holde his court of iustyce with all fleshe, & punyssh the vngodly: sayeth the Lord.

For thus sayeth the Lord of hostes: * Behold a miserable plage shall goo from one people to another, and a great stormy water shall arise from all the endes of the earth. And the same daye shall the Lord hym selfe slay them, from one end of the earth to another. For he shall no more be made for any of the, none gathered vp, none buried: but shall lye as dunge vpon the ground.

Houme (O ye shepherdes) & ceepe, lyke your selues with albes, O ye rammers of the flocke for the tyme of your slaughter is fulfilled, that ye shall slay one another, & ye shall be scattered and ye shall fall lyke vessels newly made.

* The shepherdes shall haue no waye to flye and the rammers of the flocke shall not escape. Then shall the shepherdes ceepe horribly, and the rammers of the flocke shall mourne: for the Lord hath consumed theyr pasture, and theyr best felde theyr dead, because of the horrible wrath of the Lord. They haue forsaken theyr foldes lyke as a yon. For their land is waste, because of his furpous crueltie, and for hym fearfull indignacion.

¶ The xxvi. Chapter.

Jeremye moueth the people to amendment, by shewing of the prophetes and prophetesses brought to iudgement. And sheweth the people to hym of Ierusalem contrary to the will of God.

In the begynnyng of the raygne of Jehohim the sonne of Josiah kyng of Juda, came this worde from the Lord, sayng: Thus saith the Lord

* Stande in the court of the Lordes house, and speake vnto all them whiche (oute of the cyties of Juda) come, to do worshippe in the Lordes house, all the wordes that I commaund the to say.

* Loke that thou kepe not one worde backe, yf (per aduenture) they wyl herken, and turne euery man from his wyched waye, * that I maye also repente of the plage whiche I haue determined to byngne vpon them, because of theyr wyched inuencion.

And after this maner shalt thou speake vnto them. Thus sayeth the Lord: yf ye wyl not obey me to walke in my lawes whiche I haue geuen you, to heare the wordes of my seruantes the prophetes whome I sent vnto you, clyng vnto mynselfe, and styl sendynge: yf ye wyl not followe them (I saye) then wyl I do to this house

as I byd vnto Babilon, and wyl make this cytye to be abhorred of all the people of the earth. And the priestes, the prophetes, and all the people hearde Jeremye preache these wordes in the house of the Lord.

Now when he had spoken out all the wordes that the Lord commaunded hym to preache vnto

the people: then the priestes, the prophetes, and all the people take holde vpon hym, and sayde: thou shalt dye. Howe darest thou be so bold, as to saye in the name of the Lord: it shall happen to this house as it byd vnto Babilon: and this cytye shall be so waste, yf no man shall dwell therein.

And when all the people were gathered about Jeremye, in the house of the Lord, the priuies of Juda heard of this rumour, and they came sone oute of the hynges palace, into the house of the Lord, and sat them downe before the netweyke of the Lord. Then spake the priestes and the prophetes vnto the rulers and to all the people these wordes: * This man is worthy to dye for he hath preached agaynst this cytye, as ye your selues haue heard with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lord hath sent me to preache agaynst this house and agaynst this cytye all the wordes that ye haue heard. Therefore am I obedient vnto the voyce of the Lord your God so shall the Lord repente of the plage, that he hath deuyled agaynst you. Nowe as for me: I am in your handes, do with me as ye thinke expedient and good. But this shall you knowe, yf ye put me to deathe: * ye shall make your selues, this cytye, and all the inhabytours thereof guilty of innocent bloude. For this is of a truty that the Lord hath sent me vnto you, to speake all these wordes in your eares.

Then sayde the rulers and the people vnto the priestes and prophetes: This man may not be condemned vnto deathe, for he hath preached vnto vs in the name of the Lord our God. The elders also of the lande stode vp, and sayd thus vnto all the people: Micah, the Mozaheite

* whiche was a prophete vnder Ezechiah kyng of Juda, spake to all the people of Juda: thus sayeth the Lord of hostes: * Spon shall be plowed lyke a feld, Ierusalem shall be an heape of stones, and the hyll of the Lordes house shall be turned to an hye woode. Byd Ezechiah the kyng of Juda and the people of Juda put hym to deathe for this: No verely: * but rather feare the Lord, & made theyr prayer vnto hym. For the which cause also the Lord repented of the plage, that he had deuised agaynst them.

Shulde we then do suche a shameful dede agaynst our soules: There was a prophete also that preached truly in the name of the Lord, called Aiah sonne of Semiah, of Cariathiarim: this man preached also agaynst this cytye, and agaynst this lande accordyng to all as Jeremye sayeth. Now when Jeremye the kyng with all the elders & priuies, had heard his wordes, the kyng went about to slay hym. * When Aiah perceyued that, he was afrayed & fled, and departed into Egypte.

Then Jehoahim the kyng sent his seruantes into the lande of Egypte: Namely Elnathan the sonne of Achboi: & certayne men with hym into Egypte, whiche fetched Aiah out of Egypte and brought hym vnto kyng Jehoahim, that slay hym with the sword, and cast his dede bodye into the comen peoples graue. But Ahicam

the

The Prophecye.

the sonne of Nabhan helped Jeremij. & he came not into the banes of the people to be slayne.

The xxvii. Chapter.

¶ Jeremij at the chawmment of the Lorde sheweth how he was brought to the kinges of Iuda and to the other kinges that were neygh, wherby they are moued to become subiectes vnto Nabuchodonosor. He warneth the people and the kinges & rulers, that they be true not false prophetes.

In the begynnyng of the reygne of Jehoahaz sonne of Josiah king of Iuda, came this word vnto Jeremij from the Lorde, which spake thus vnto me. Make the bondes & chaynes and put them aboute thy necke, and sende them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon: and that by the messengers which shall come to Ierusalem vnto zebediah the kyng of Iuda, and bydde them say vnto theyr masters: Thus saith the Lorde of hostes the God of Israel, speake thus vnto your masters: * I am he, & made the earth, the men, and the cattel that are vpon the grounde, with my grete power, and outstretched arme: and haue geue it vnto whome it pleased me: * And now wyl I deliuer al these lades into the power of Nabuchodonosor the kyng of Babilon my seruant. The bestes also of the feilde shall I geue him to do him seruice. * And al people shall serue him, & his sonne, and his childrens children vnto the time of the same lande be come also: yet many people and great kynges shall serue hym.

Wherouer, that people & kyngdom whiche wyl not serue Nabuchodonosor, and that wyl not put theyr neckes vnder the yoke of the kyng of Babilon: I same people wyl I visyte with the swerde, with hunger, with pestilence, vntill I haue consumed them in his handes, sayeth the Lorde. * And therfore folowe not your prophetes, sorchaers, expounders of dreames, charmers and wytyches, whiche saye vnto you: ye shall not serue the kyng of Babilon. For they preache you lyes: to byng you farr from your lande, and that I myght caste you out, and destroye you. But the people that put theyr neckes vnder the yoke of the kyng of Babilon, and serue hym: those wyl I lette remayne still in theyr owne lande (saith the Lorde) and they shall occupie it and dwell therein.

All these thynges tolde I zedekia the kyng of Iuda, and sayd: * But your neckes vnder the yoke of the kyng of Babilon, and serue hym and his people, that ye maye lyue. Why wylte thou and thy people praye with the swerde with hunger, with pestilence: lyke as the Lorde hath deuyled for all people, that wyl not serue the kyng of Babilon? * Therfore geue no care vnto those prophetes (that tell you: ye shall not serue the kyng of Babilon) for they preache you lyes: neither haue I sent them, sayeth the Lorde howbeit they are bolde, falsly to prophete in my name, that I myght sloue byng you out, and that ye myght perishe by your preachers.

I spake to the prestes also and to all the people: Thus saith the Lorde: heare not the wordes of those prophetes that preache vnto you,

and saye: Beholde, * the vessels of the Lordes house shall shortly be broughte byther agayn from Babilon: for they prophete lyes vnto you. heare them not, but serue the kyng of Babilon: that ye maye lyue. Wherfore wyl ye make this cite to be destroyed? But yf they be true prophetes in verie dede, and yf the worde of the Lorde be completed vnto them, then lette them praye the Lorde of hostes that the remnant of the ornamentees (whiche are in the house of the Lorde, and remayne yet in the house of the kyng of Iuda, and at Ierusalem) be not carryed to Babilon also. For thus hath the Lorde of hostes spoken, concernynge the pylers, the lauer, the seate: and the resydue of the ornamentees that yet remaine in this cite, which Nabuchodonosor the kyng of Babilon toke not, * when he carryed awaye Ieconiah the sonne of Jehoahaz kyng of Iuda with all the power of Iuda and Ierusalem vnto Babilon captiue.

Pea, thus hath the Lorde of hostes the God of Israel spoken, as touchynge the resydue of the ornamentees of the Lordes house, of the kyng of Iudaes house, and of Ierusalem: * They shall be carryed vnto Babilon, & there they shall remayne vntill I visyte them, sayeth the Lorde. * Then wyl I byng them byrder agayne. And this was done in the same yere, even in the begynnyng of the reygne of zedekiah kyng of Iuda.

The xxviii. Chapter.

¶ The false prophete of Hananiah the prophet Jeremij sheweth that the prophete of Hananiah is false, by the example of the other prophetes. He byngs the kynges of the Lorde, especially Hananiah, prophesyng his death.

In the fourthe yere of the reygne of zebedekiah kyng of Iuda, in the fyrste moneth happened that Hananiah the sonne of Asur the prophete of Gibeon, spake to me in the house of the Lorde in the presence of the prestes and of all the people, & sayde: Thus saith the Lorde of hostes the God of Israel: I haue broken the yoke of the kyng of Babilon, * and after two yere wyl I byng agayne into this place al the ornamentees of the Lordes house, & Nabuchodonosor kyng of Babilon carryed awaye from this place, vnto Babilon. Pea, I wyl byng agayne Ieconiah the sonne of Jehoahaz the kyng of Iuda hym selfe, with all the pyloners of Iuda (that are carryed vnto Babilon) even into this place, sayeth the Lorde. For I wyl bryake the yoke of the kyng of Babilon.

Then the prophet Jeremij gaue answer vnto the prophet Hananiah befoze the prestes, and befoze all the people that were presente in the house of the Lorde. * And the prophete Jeremij sayde: Amen, the Lorde do that, and graunte the thyng whiche thou hast prophesied: that he may byng agayne all the ornamentees of the Lordes house, and restore all the pyloners frome Babilon into this place. But thou also what I wyl saye, that thou and all the people maye heare. The prophetes that were before vs in tyme past, which prophesied of warre of trouble

of trouble, of pestilence, either of peace, vpon ma-
ny nacions and great kyngdomes, were proued
by this (yf god had sent them in very dede) wher
the thing came to passe, whych the p[ro]phete
tolde before. And hananiah the p[ro]phete toke
the chayne from the p[ro]phet Jeremies necke, &
broke it, and with that sayd hananiah, that al
the people mighte heare. Thus hath the Lorde
spoken: Euen so wyl I breake the pochte of Ra-
buchodonozor kyng of Babilo, from the necke
of all nacions: yee, and that within this two
yeres. And so p[ro]phet Jeremy went his way.
Some after that hananiah the p[ro]phet had ta-
ken the chayne from the p[ro]phet Jeremies necke
and broken it: The worde of the Lorde came vn-
to the p[ro]phet Jeremy, saying: Go, and tell ha-
naniah these wordes. Thus sayth the Lorde.
Thou hast broken the cheyne of wodde: but in
steade of wodde thou shalt make cheynes of yron.
For thus sayth the Lorde of hostes the God
of Israel: I wyl put a pochte of yron vpon y^e neck
of al this people, that they may serue Rabucho-
donozor the kyng of Babilon: yee, and so shal
they do. And I wyl geue him the deastes in the
felde. Then said the p[ro]phet Jeremie vnto the
p[ro]phet hananiah: Hear me hananiah. The
Lorde hath not sent me, but I bringest this people
into a false belefe. And therefore thus sayth the
Lorde, beholde: I wyl sende the out of the land
and within a yere thou shalt die, because thou hast
said y^e spoke against the Lorde. So hananiah
the p[ro]phet died the same yere in y^e vii. moneth.

The xxix. Chapter.

The p[ro]phete of Jeremie sent vnto them that were in cap-
tivitye in Babilon. He p[ro]pheseth the returne from the
captivitye after 70 yeres. He p[ro]pheseth the destruction
of the kyngs and of the people that conspire in Jerusalem.
He threatneth the two p[ro]phets that seduce the people. The
death of hananiah the p[ro]phet is p[ro]phesed.

These are y^e wordes of y^e booke that Je-
remy the p[ro]phet sente from Jerusa-
lem vnto the prisoners, y^e senatours
p[re]astes, p[ro]phetes, & all the people
whom Rabuchodonozor had led fro
Jerusalem vnto Babilon: after the tyme that
kyng Sehoniah & his queene, his chamberlains
the princes of Iuda and Jerusalem, the woche
maisters of Jerusalem were departed thither.
Whiche booke Eliaha the sonne of Saphan &
Somaiah y^e sonne of heliah dyd beare, whiche
zedekiah the kyng of Iuda sent vnto Babilon
to Rabuchodonozor the kyng of Babilo, these
were the wordes of Jeremies booke.

Thus hath the Lorde of hostes the God of
Israel spoken vnto al the prisoners, that were
led from Jerusalem vnto Babilo, * buyd you
houses to dwel therein, plant you gardens: that
ye may enioye the frutes therof. * take you wy-
ues, to beare you sonnes & daughters, prouyd
wyues for your sonnes, & buyndes for your
daughters: that they may get sonnes & daugh-
ters: and that ye maye multiplye there. Laboure
not to be lette but seke after peace and prosperi-
te of the citty wherein ye be prisoners, * and
pray vnto the Lorde for it. For in y^e peace therof
shall your peace be. For thus sayth the Lorde of

hostes y^e God of Israel, * Let not these p[ro]phe-
tes and soothsayers that be among you disceane
you & beleue not yowre owne dremes. For why
* they p[re]ach you lyes in my name, And I haue
not sent them, saith the Lorde.

But thus sayeth the Lorde: * When ye haue
fulfilled lxx. yeres at Babilon, I wyl byp[re]s-
sye you home, and of myne owne goodnes I wil ca-
rye you hither agayne into this place. For I
knowe what I haue deuysed for you sayth the
Lorde: My thoughtes are to geue you peace, &
not trouble (whych I geue you already) & that
ye myghte haue hope agayne. * Ye shal crye vnto
me, ye shal go and call vpon me, & I will heare
you. * Ye shal seke me & fynde me. Yee, yf so be y^e
ye seke with your whole herte: I wil be found
of you saith the Lorde, & I wyl deliuer you out
of prison: and gather you together agayne out
of all places, wherin I haue scattered you, saith
the Lorde, & wyl byp[re]sye you agayne to the same
place, from whence I caused you to be caried a-
waye captiue. But where as ye say, that God
hath raised you vp p[ro]phetes at Babilo: thus
hath the Lorde spoken to the kyng that sitteth
in the chyrone of Babilo, & to all the people that
dwell in this citty, your b[re]thren * that are not in Babilon,
gone with you into captivitye: Thus (I saye)
speareth the Lorde of hostes beholde. * I wyl
sende a swerde: hunger, & pestilence vpon them
and wil make them like vntymely figges, that
maye not be eaten for bitterness. And I wil per-
secute them wth swerd, with hunger, & pestilence.

I wil deliuer them vp to be verred of al kyng
domes to be cursed, abhorrred, laughed to scoyne
and put to confusyon of all the people, amonge
whome I haue scattered them: and that because
they haue not bene obedient vnto my commaun-
dementes: saith the Lorde whiche I sent vnto
them by my seruantes the p[ro]phetes. * I stode
vpearlye, and sente vnto them: but they wolde
not heare, sayth the Lorde. Heare therefore the
worde of the Lorde, all ye prisoners, whome I
sent from Jerusalem vnto Babilon. Thus hath
the Lorde of hostes the God of Israel spoken of
Ihab the sonne of Eliaha, and of zedekiah the
sonne of Iahazabab, whiche p[ro]phetic lyes vnto
you in my name. Beholde I wyl deliuer them
into the hande of Rabuchodonozor the kyng of
Babilon, that he maye slaye them before your
eyes. And all the prisoners of Iuda, that are in
Babilon, shall take vp this terme of cursynge
and saue. Some God do vnto the, as he dyd vn-
to zedekiah and Ihab, whome the kyng of Ba-
bilon rosted in fyre, because they sinned againe
fully in Israel. For they haue not only despyed
they^e neyghbours wyues, but also p[re]ached
lying wordes in my name, whiche I haue not
commaunded them.

This I testifie: and assure, saith the Lorde
But as for Demetiah y^e Rechabite, thou shalt
speake vnto him. Thus saith the Lorde of ho-
stes y^e God of Israel: Because thou hast sealed
letters vnder thy name vnto al the people that
are at Jerusalem, and to Zophoniah the sonne of
Gaaliah the prest: yee, and sente them to al the

The Prophecye.

Preacher: wherein thou writest thus vnto him: The Lord hath ordeyned the to be a preast in the stead of * Jehoiada & preast that thou shouldest be the chiefe in the house of the Lord, aboue all prophetes and preachers, and that thou myghtest set them vpon the pyllyer, as in the stocks. Howe happeneth it then, that thou hauest not reproued Jeremy of Anathoth, whych neuer lea- neth of his prophetsyng: And belydes all this, he hath sent vs woordes vnto Babilon, & tolde vs playnely: that oure captiuitie shal longe dure: that we shoulde buyde vs houses to dwell therein: and to plante vs gardens, that we may enioye the frutes therof. Which letter Dopho- niad the prest receiue, & let Jeremy the prophete heare it. Then came the woordes of the Lord vnto Jeremy sayng: sende woord to all them that be in captiuitie: on this maner: Thus haue the Lord spoken concerning Semiah the Rechelamite: because that Semiah hath prophesied vnto you without my commission & broughte you into a false hope, therefore thus saith the Lord doth rectifye you: Behold, I wyl visit Semiah the Rechelamite, & his seed: so that none of his shal remaine amonge this people, and none of them shal see the good: I wyl do for this people, saith the Lord. For he hath preached falsely of the Lord.

The xxx. Chapter.

*Exhortation of the people from Babilon God by his chyr-
sting strength that the people in synners, the to the
of the sinners of Israel.*

I These are the woordes, that the Lord sheweth vnto Jeremy sayng. Thus sayeth the Lord God of Israel: * Wryte vp diligently al the woordes that I haue spoke vnto the, in a booke. For loo, the time cometh, saith the Lord that I wyl bringe agayne the prisoners of my people of Israel, and Iuda, sayre the Lord. For I wil restore them vnto the lande, that I gaue to their fathers, and they shal haue it in possession. Agayne, these woordes spake the Lord, concer- nyng Israel and Iuda: Thus sayth the Lord. We haue hearde a terrible cry, feare and disqui- eten, for what elles doth this signifye, that I see. Namely that all stronge men lympt, euerye man his hand vpon his loines, as a woman in the payne of her trauaile. Whoruere saw a man trauaile with chylde: Enquyre there after, and se. See, all they faces are maruelous pale.

25 Alas for this daye, which is so dreadfull that none maye be likened vnto it, and alas for the tyme of Jacobs trouble, for the whych he shal yet be deliuered. For in 5 dayes sayth the Lord of hostes I wyl take his yoke fro of hyne and breake the bondes: And strangers shal no more lette hym, but they shal do seruer vnto God they Lord, and to Dauid they kynge, whome I wyl raise vp vnto the. * And as for the, O my seruant Jacob, feare not sayre the Lord, and be not afrayed, O Israel. For loo, I wyl helpe the also from sacre, and they sed fro the lande of they captiuitie. And Jacob shal turne agayne, he shal be in rest, and haue a pro- sperous lyfe, and no man shal make him afrayd

For I am with the to helpe the saith the Lord. * And though I shall destroye all the people among whom I haue scattered the, yet wil I not destroye the, but correct the, & that with dis- cretion: For I know that thou art in no wise without faute. Therefore thus saith the Lord Thy bysnynges are pailous: and thy woundes redy to cast the into sickness. There is no ma to medle with thy cause, or to laye plaster vpon or to bynde vp the woundes there maye no man helpe the. All thy louers haue forgotten the, & care not hyng for the. For I haue geuen a cru- el stroke, and chastened the roughly: & that for the multitude of thy misdeades: for thy synnes haue had 5 ouerhand. Why makest thou more for thyne harme in dede, thou art soze wounded and in leoparde, but for the multitude of thy mysdoes & synnes: I haue done this vnto the.

* And therefore all they that denour the, shal be deuoured, and al thine enemies shal be led in to captiuitie. All they that make the wast, shal be wasted them selues, and al those that rob the wyl I make also to be robbed. For I wyl geue the thy helth agayne & make thy woundes whole saith the Lord, because they reuiled the, as one cast a way & despised. And (saith the) is the who no ma regardeth. For thus saith the Lord. Beholde: * I wyl byynge agayne the captiuitie of Jacobs teetes & defende his dwelling place. The cite shal be builded in her olde estate, & the hou- ses shal haue their right foundacion. And out of them shal go thanksguyng: & the voyce of lode.

I wyl multiplie them, and they shal not be fraye: I shall endue them with honoure, and no man shal subdue them. They chylde shal be as afoze time, and they congegraci shal con- tinue in my syde. And al those that were them wil I visit. * A captaine also shal come of them and a pynce shal spyng our from the middest of them, him wyl I challenge to my selfe and he shal come vnto me. * For what is he y gyuerth ouer his herte to come vnto me sayth the Lord. * He shal be my people also, and I wyl be your God. Beholde: on the other syde shal I wathe of the Lord byake out as a storme water as a myghtye whylle wynde, and shal fall vpon the heades of the vngodlye.

The terrible displeasure of the Lord shal not leaue of, vntyl he haue done, & performed the intente of his herte, * which in 5 latter dayes ye shal vnderstande: At the same tyme sayeth the Lord, that I be the God of al generations of Israel, and they shal be my people.

The xxxi. Chapter.

The prophecye that the people of Israel shal be restored agayne vnto the prosperitie. To be turned from synne to the grace of God. The birth of Christ is prophesied. Al the wicked shal dye in their wickednes. The new Testament is couenanted to prosper. The City of Ierusalem is to be builded & the people of the Lord. Oure synnes shal be remitted, that they shal not anye thought on God promyseth that he wil care of the Iewes. The bysynge agayne of Ierusalem.

I Thus sayth the Lord: the people of Israel, whych escaped in the wyldernes fro the swearde, founde grace to come into they rest. Euen so shal the Lord nowe al so appere vnto me from sacre and saye, I loue

John. vi. 3 * I loue the wyth an euerlastyng loue, therefore
by my mercye I haue drawen the to me. I will
repayre the agayne, O thou daughter of Israel
that thou mayest be faste and sure. Thou shalt
take thy tabernacles agayne, and go forth wyth the
that leade the dancke. Thou shalt plant vynges
agayne vpon the hylls of Samaria, & the grape
gatherers shall plant, and commenlye eate of it.

For the dayes shall come when the watch-
men vpon the mount of Ephraim shall crye, a-
crye, * let vs go vpon the mount to our Lord God
for thus sayth the Lord: Reioyce with gladnes
because of Jacob, crye vnto the head of the Gen-
tyles: speake out, synge and saye: O Lord saue
thy people, the remnant of Israel, and make
them whole. Beholde, I will brynge them a-
gayne from oute of the north lande, and gather
them from the endes of the world, with blynde
and lame that are amonge them, wyth the wo-
men that be greete wyth chyldre, and suche as be
also deliuered: and the compaignie of them that
come agayne, shall be greete.

They shall come wepyng and wyth mercy-
full pte wyll I brynge them byther agayne, I
wyll lead the to fprynge of water in a strygge
waie, where they shall not stumble. * For I am
Israelis father, & Ephraim is my first borne.

Hear the woide of the Lord, O ye Gen-
tyles, preache in the ples, that lye farre of, and saye
he that scattered Israel, shall gather hym toge-
ther agayne, and shall hepe hym, as a shepheard
dorch his flocke. For the Lord hath redeemed Ja-
cob, and red hym from the bande of the vpolent,
and they shall come, and reioyce vpon the hyll of
Sion, and shall haue plenteousnesse of goodes
which the Lord shall geue them. Namely: wheat
wyne: oyle, ponge shepe and calues. And they
conscience shall be as a welwatered garden, for
they shall nomoze be hungry.

Then shall the mayde reioyce in the dancke
pee, bothe ponge and olde folkes. For I will
turne they: sozow into gladnesse, and wyll com-
forte them from they: sozowes: and make them
ioyfull. I wyll powre plenteousnesse vpon the
heres, of the prestes, and my people shall be satisfy-
ed wyth my goodnesse sayth the Lord.

Thus sayeth the Lord: * the voyce of heu-
nesse, wepyng and lamentacyon was herde on
the euen of Rachel mournyng for her chyldren &
wold not be comforted, because they were away.

But now sayth the Lord, leaue of from we-
pyng and cryenge, wythholde thyne eyes from
teares, for thy labour shall be rewarded, sayth the
Lord. And they shall come agayne oute of the
lande of they: enemyes: Pee, euen thy posterite
shall haue consolacyon in theys, sayth the Lord,
that thy chyldren shall come agayne into they:
owne lande. Moreover, I heard Ephraim, that
was led awaye captiue, complayne on this ma-
ner. * O Lord, thou hast correct me and thy cha-
stityng haue I receaved, as an vntamed calfe.
* Conuerter thou me, and I shall be conuerted: for
thou art my Lord God: Pee, asone as thou tur-
nest me, I shall reforme my selfe, and when I
vnderstande, I shall smyte vpon my thigh. For

verely I haue comytted shamefull thynges. For
I haue doone p repulse & confusion of my youth.

Vpon this complayne, I thought thus by
my selfe, * is not Ephraim my dere sonne: is he
not the chyldre, wyth whome I haue had all my
myth and passyme: For sem the tyme that I
syllt comened wyth hym, I haue him euer in re-
membraunce: therefore, my verpe berre depucth
me vnto hym, gladly and longyngly wyll I haue
mercye vpon him sayth the Lord: Set watch
men, proude teachers for the: set thine bett vpon
the ryght waie, that thou shouldest walke, and
turne agayne, O thou daughter of Israel, turne
agayne to the cyties of thyne. Howe longe wyll
thou go astraye, O thou synners daughter:
For the Lord wyll worke a newe thyng vpon
earth. A woman shall compasse a man.

For thus sayth the Lord of hostes the God
of Israel. It wyll come therto, that wht I haue
broughte Iuda out of captiuyte, these wordes
shall be heard in the lande and in his cyties. The
Lord which is the sayre & bydegrome, of rygh-
teousnesse, make the fructfull, O thou holy hyll.
And there shall dwell Iuda, and all her cyties, &
shepherdes, and husbandmen. For I * shall fede
the hungry soule, and refrethe all fayne hertes.
When I herd this, I came agayne to my selfe. I
mused, lyke as I had bene waked out of a swete
sleepe. Beholde, sayth the Lord, the dayes come
that I wyll sowe the house of Israel, & the house
of Iuda, wyth men and wyth cattell.

* Pee, it shall come therto, that lyke as I haue
gone about in tymes past to rote them oute, to
scatter them, to bryake them downe, to destroie
them, and chasten them: Euen so wyll I also go
dyligently aboute, to bryde them vpon agayne, &
to plante them, sayth the Lord. * Then shall it
nomoze be sayd: the fathers haue eaten a sowte
grape, and the chyldrens teth are set on edge: for
euery one shall dye for his owne misdeede: so that
who so eateth a sowte grape, his teth shall be set
on edge. * Behold, the dayes come, sayth the Lord
that I wyll make a newe couenaunt wyth the house
of Israel, and wyth the house of Iuda, not after
the couenaunt that I made wyth they: fathers,
when I toke them by the hand and led them out
of the lande of Egypte: wherby couenaunt they
bryake: pee, euen when I as an husbnde had rule
ouer them, sayth the Lord. * But this shall be
the couenaunt that I wyll make wyth the house
of Israel after those dayes, sayth the Lord. * I
wyll plante my lawe in the inward partes of
them, and wyte it in they: hertes, * and wyll be
they: God, and they shall be my people.

And from thence forth, shall no man teache
his neyghboure as his brother, and saye: knowe
the Lord. But they shall al knowe me from the
lowest vnto the hyest, sayth the Lord. For I
wyll forgyue they: mysdoes, and wyll neuer re-
membre they: synnes any moze. Thus sayeth the
Lord, whiche gaue the * sunne to be a lyght for
the day, and the moone and starrs to wyne in the
nyght: which mounth the see, so that the floudes
therof wate feare: bys name is the Lord of
hostes. Lyke as thes ordynance shall neuer be
33 ii. when

The Prophecie

take out of my sight, sayth the Lorde. So shall the scoe of Israel neuer cease, but alwaye be a people before me.

So:ouer, thus sayth the Lorde: lyke as the heauen above cannot be measured, and as fouldarpons of the earth beneath maye not be soughte oute. * So wyll I also not calke oute the whole scoe of Israel, for that they haue comytred: sayeth the Lorde: Beholde, the dayes come, sayeth the Lorde: that the cytie of the Lorde shalbe enlarged from the towre of Hananeel, vnto the gate of the corner walle. From thence shall the ryght measure be taken before her vnto the byll toppe of Garb, and shall come aboute Garb and the whole valley of the deade carthasses, and of the ashes, and al the felde vnto the booke of Cedron: and vnto the corner of the hollygate toward the East, where as the sanctuary of the Lorde also shalbe set. And when it is now builded, and set vp of thyng fast vpon, it shal neuer be broken nor cast downe any more.

The xxxiij Chapter.

Jeremye is cast into pylon, because he prophesied that the cytie shalbe destroyed of the henge of Babylon. By the which that heere is bought of the commandment of the Lorde, as frumpred, that the people shalbe come agayne to their owne pylon. The people of God are his seruantes, and he is their Lorde. To leaue God is to leaue his people, so the intent that they maye be destroyed.

In these wordes spake the Lorde vnto Jeremye, in fiftenth yere of zedekiah kynge of Iuda: whyche was the eghthen yere of Nabuchodonosor, at tyme as the kynge of Babylons house laye syege vnto Ierusalem: But Jeremye the prophet laye bounde in the court of the pylon, which was in the hyng of Judas house: where zedekiah the kynge of Iuda caused hym to be layde, because he had prophesied of this maner: Thus sayth the Lorde: Beholde, I wyll deliuer the cytie into the handes of the kynge of Babylons, whiche shall take it. As for zedekiah the kynge of Iuda, he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kynge of Babylons which shal speake with him mouth to mouth, and one of them shall lye another in the face. And zedekiah shalbe carped vnto Babylons, & there shall he be, vntyll the tyme that I vylt him, sayth the Lorde. But yf thou takest in hande to fyghte agaynst the Chaldees, thou shalt not prosper.

And Jeremye sayth: thus hath the Lorde spoken vnto me. Beholde, Hananeel, the sonne of Belum thyn vnckles sonne, shall come vnto the and requyre the to redeme the lande that lyeth in Anathoth vnto thy selfe: * for by reason of synned it is thy ryght to redeme it, and bye it out.

And Hananeel, myne vnckles sonne came to me in the court of the pylon, accordyng to the worde of the Lorde, and sayde vnto me: Wyt my lande, I praye the: that lyeth in Anathoth in the country of Ben Iamin: for by heretage I haue ryght to lose it out for thy selfe, therfore redeme it. Then I perceyued that this was the comaundment of the Lorde, and so I bought the lande from Hananeel of Anathoth, mine vnckles sonne and wayed hym there the money: euen seuen sy-

cles, and ten silver pence.

I caused hym also to make a wytyng, and to seale it: and called recorde therby, and wayed hym there the money vpon the weygthes. So I toke the cupdence with the coppe when it was orderly seald & red it over, and I gaue the cupdence vnto Baruch the sonne of Neriah, the sonne of Maasiah in sygnt of Hananeel, my cosyne and in the presence of the wytnesses, that be named in the cupdence: and before all the Jewes that were therby in the court of the pylon.

I charged Baruch also before them, saying. The Lorde of hostes the God of Israel commaundeth the, to take this seald cupdence with the coppe: and to lape it in an erthen vessel, that it may longe contynue. For the Lorde of hostes, the God of Israel hath determined that houses shalbe sold, and vyneyardes shalbe possessed agayne in this lande. Now when I had deliuered the cupdence vnto Baruch sonne of Neriah, I besoughte the Lorde, saying: O Lorde God, * it is thou that hast made heauen and earth with thy great power and thy arme, and there is nothing that I can saye. * Thou shewest mercy vpon thou sandes, thou recompenseth the wyckednes of the fathers, into f bosome of the chyldren that come after them. Thou art the great & myghty God, whose name is the Lorde of hostes: greete in counsell, and excellent in worke. Thyn eyes lye vpon all the wayes of mens chyldren, * to rewarde euery one after his waye: and accordyng to the frutes of his inuencions.

Thou hast done great tokens and wonders in the lande of Egypt, as we se this daye vpon the people of Israel. & vpon those men, to make thy name great, as it is come to passe this day. Thou hast brought the people of Israel out of the lande of Egypt with tokens, with wonders with a myghty hand, with a stretched out arme and with greete terribleness: and hast gyven them this lande, lyke as thou haddest promysed vnto thy fathers. Namely, that thou woldest gyue them a lande, that floweth with mylke and honye. * Now when they came therin, and possessed it, they folowed not thy voyce, & walke not in thy lawe, * but all that thou commaundest them to do, that haue they not done, & therfore come all these plagues vpon them.

Beholde, there are bulwoches made nowe agaynst the cyty to take it: and it shalbe wonne of the Chaldees that besyge it with swearde, with hunger, & death: and loke what thou hast spoken, that same shall come vpon them.

For lo, al thynges are present vnto the. Yet (sayst thou vnto me O Lorde God) and commaundest me, that I shall loose a peece of lande vnto my selfe, & take wytnesses thereto: and yet in the meane season the cytye is deliuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me saying: Behold I am the Lorde God of all flesh is there any thyng then to haue for me. Therfore thus sayth the Lorde: * Behold, I shall deliuer this cytye into the power of the Chaldees, and into the power of Nabuchodonosor, the kynge

kyng of Babylon, they shall take it.

For the Chaldees shall come and burne this cite, and set fyre vpon it, and burne it, with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and bowyed bypnyhe offerynges vnto straunge goddes, to prouoke me vnto wrath. For I saye the chyldren of Israel, and the chyldren of Iuda haue wrought wyckednes before me euer from theyr youth vpon what haue they els done but prouoked me with the workes of their owne handes, sayeth the Lord.

What hath this cytye ben els but a pryncyng of my wrath, euer sence the day that they byploed it, vnto this houre wherein I call it out of my fynde, because of the great blasphemys of the chyldren of Israel and Iuda, whiche they haue done to prouoke me: yee they, their kynges they, paynes, they, prayes, they, prosperes, the men of Iuda, & the cytyens of Ierusalem.

When I stode vpon the wall, and taught them & instructed them, they turned their backs to me and not their faces. They wolde not heare, to be reformed & correct, but set theyr ydols in the house, that is halowed vnto my name, to despyle it. They haue byploed bye places for Baal, in the valley of the chyldren of Hennom, to bowe theyr sonnes & daughters vnto Moloch, which I neuer commaunded them: they ther came it euer in my thowght to make Iuda synne with such an abominacyon. And nowe therfore, thus hath the Lord God of Israel spoken, concerninge this cite, which (as ye your selues confesse) shall be deliuered into the handes of the kyng of Babylon when it is donne with the swerde, with hunger, and with pestilence. Beholde, I will gather them together from all landes, wherein I haue scattered them in my wrath in my fearfull & great displeasure, & I will bypnyng them agayn vnto this place, where they shall dwell safely. And they shall be my people, & I will be theyr God.

And I will gyue them one hert & one way, that they may feare me al the dayes of their life: that they & theyr chyldren after them may prosper. And I will set vpon euerylastyng covenants with them. Namely, that I will neuer cease to do them good, and that I will put my feare in their hartes, so that they shal not runne away from me. Yee, I will haue a lust, and pleasure to do them good, & sayethfully to plant them in this lande with my whole herte, & with all my soule. For thus sayeth the Lord: lyke as I haue bypnynged all this great plage vpon this people, euen so will I also bypnyng vpon them all the good that I haue promysed them. And men shall haue theyr possessions in this lande: whereof ye saye now, that it shall neuer be inhabited of the people, nor of cattell: but be deliuered into the handes of the Chaldees. Yee, lande shall be bought for money, and euidences made there vpon, & sealed before wytnesses in the countrey of Ben Jamin, and rounde about Ierusalem, in the cyties of Iuda, in cyties that are vpon the mountaynes, & in them that lye beneth yee, and in cyties that are in the south. For I will bypnyng theyr bypnyngers byther agayne, sayeth the Lord.

The xxxiii. Chapter.

The prophete is mannyng of the Lorde to praye for the deliuerance of the people, whiche the Lorde promysed: God sheweth synners, and howe graciously to the people, for theyr owne sake. Of the byrth of Christe. The kyngdome of Christe in the church shall neuer be ended.

Where, the worde of the Lord came vnto Jeremye on this maner, when he was yet bounde in the Courte of the prynces. Thus sayeth the Lord, whiche fulfyllereth the thyng that he speaketh: the Lord whiche perfourmeth the thyng that he taketh in hande, euen he whose name is the Lord. I crye vnto me and I will answer, and I will beate and bye thynges, whiche were vnknewen vnto the. Thus I saye I spake the Lord God of Israel, concerninge the houses of this cytye and the houses of the kyng of Iuda, & they are broken: for I have the dynallie & the swerde: Because the inhabitants of this cytye are come to fighte agaynst the Chaldees, and they are fylled with the drake hartes of men whome I haue slayne in my wrath and displeasure: when I turned my face from this cytye, because of all her wyckednesse. Beholde sayeth the Lord, I will repaire and heale theyr woundes, and make them whole: I will open them the large treasure of peace and truth. And I will returne the captiuitie of Iuda and Israel: and I will set them vpon agayn as they were afore. From all misdoers, wherein they haue offended agaynst me, I will cleanse them.

And all theyr blasphemys whiche they haue done agaynst me, when they regarded me not, I will forgyue them. And this shall get me a name a people, and honour amonge all the people of the earth, whiche shall heare all the good that I will shewe vnto them: yee, they shall be as a people, and as a people at all the good dedes and benefites that I will do for them. Moreover, thus sayeth the Lord: In this place where of ye saye that it shall be a wyldernesse, wherein neither people nor cattell shall dwell: in the maner in the cyties of Iuda and wythoute Ierusalem (whiche also shall be so voyde, that neither people nor cattell shall dwell there) shall the voyce of gladnesse be heard agayne, the voyce of the bydegrome and of the byde, & voyce of them that shall sing: Prayse the Lord of hostes, for he is louyng: and his mercye endureth for euer, and the voyce of them that shall offer vpon giftes in the house of the Lord. For I will restore the captiuitie of this land, as it was afore: sayeth the Lord. Thus sayeth the Lord of hostes, It shall come yet thereto, that in this lande, which is voyde from men and cattell and in all the cyties of the lande, there shall be set vpon shepheardes cotages: in the cyties vpon the mountaynes: and in the cyties that lye vpon the playne, and in the cyties of the south.

In the lande of Ben Jamin, in the feldest of Ierusalem, and in the cyties of Iuda shall they be nombred agayne, vnder the bande of hym, that telleth them, sayeth the Lord: Beholde, the tyme cometh, sayeth the Lord: that I will perfourme that good thyng, whiche I haue promysed vnto the house of Israel, and to the house of Iuda.

The Prophecye

In those dayes and at the same tyme, I will bringe forth vnto Dauid, the brāuche, of ryghteousnesse, and he shall do equyte and ryghteousnesse in the lande. In those dayes shall Iuda be helped, and Ierusalem shall dwell safe, and he shall call her, is euen God our ryghteousnesse. For thus the Lorde promyseth * Dauid shall neuer want one to sit vpon the throne of his house of Israel: neither shall the priests and Leuites want one to offer alwaye before me burnt offerings, to kindle the meateofferings, and to prepare the sacrifices.

And the worde of the Lorde came vnto Jeremie after this maner. Thus sayth the Lorde: Owe the couenaunt * whiche I haue made with dauid and nought be broken, that there shulde not be day and nought in due season: Then maye my couenaunt also be broken, whiche I made with Dauid my seruaunt, & so he not to haue a sonne to raygne in his throne: so that also the priests and Leuites neuer sayle, but serue me. * For lyke as the starres of heauē may not be nombred neyther the lande of the see measured: so will I multiplye the seede of Dauid my seruaunt, and the Leuites, my ministers.

Moreover, the worde of the Lorde came to Jeremie, sayinge: Considerest thou no what this people speaketh? Two kynredes (say they) hath the Lorde chosen, and those same two hath he cast away. For so they haue despised my people, and they reputed them as though they were no people. Therefore thus sayth the Lorde: If I haue made no couenaunt with dauid and nought, and geuen no statute vnto heauen and earth: the will I also caste awaye the seede of Iacob & Dauid my seruaunt, so that I will take no pynce out of his seede, to rule the posterite of Abraham Isaac and Iacob. But yet I will turne agayne theyr captiuitie, and be mercifull vnto them.

The xxxiii. Chapter.

The thirtieth that the cytie, & the kyng iehoiachin also that: be geuen into the handes of the kyng of Babilon. the rebueth them that broughte such of thesē iehoiachin into captiuitie, as were pardoned to goe at theyr libertie.

These are the wordes whiche the Lorde spake vnto Jeremie. * What tyme as Nabuchodonosor the kyng of Babilon & all his hostes (out of all the kyngdomes that were vnder his power) and all his people foughte agaynst Ierusalem, and all the cyties ther of. Thus sayth the Lorde God of Israel: So, and speake to iehoiachin the kyng of Iuda, and tell hym: The Lord sendeth this word vnto the. Beholde, * I will deliuer this cytie into his hand. Beholde, * I will deliuer this cytie into his hand of the kyng of Babilon: he shall burne it, and thou shalt not escape his handes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kyng of Babilon in the face and he shall speake vnto the mouth to mouth: & then shalt thou goo to Babilon. Yet heare the worde of the Lorde, O iehoiachin, & kyng of Iuda: Thus sayth the Lorde vnto the. Thou shalt not be slayne with the swerde, but shalt dye in peace. * Lyke as the forefathers the kinges, thy progenitors were bent: so shalt thou be bent also, & in thy mourning they shall say: Oh Lord

For thus haue I determined, sayth the Lorde.

Then sayd Jeremie the prophete all these wordes vnto iehoiachin kyng of Iuda in Ierusalem: what tyme as the kyng of Babilons host besieged Ierusalem, & the remnant of the cyties: Namely, Lachis and Iekab, which yet remanend of the * stronge fenced cyties of Iuda.

These are the wordes that the Lorde spake vnto Jeremie the prophete, when iehoiachin was agreed with all his people at Ierusalem, that there shulde be proclaimed * a libertie, so that euery man shulde let his seruaunt & handmaide go fre: Hebrue, and hebruisse, and no Jewe holde his brother as a bondman. Nowe as they had consented, all the princes, & all the people which had gathered vnto this agreement, & euery man shulde let at libertie his bonde seruaunt, & bond woman, & no longer to holde them bonde, euen so they were obedyent, and let them go fre. But afterwarde they repented and toke agayne the seruautes and handmaidens, whom they had let go fre, and so made them bonde agayne.

For the whiche cause the worde of the Lorde came vnto Jeremie from the Lorde hym selfe, sayinge: Thus sayth the Lorde God of Israel.

* I made a couenaunt with your fathers, when I brought them out of Egypt, (that they shulde nomore be bondmen) sayinge: When leui peres are out, euery man shall let his bought seruaunt, an hebrue go fre, if he haue serued hym fyve yerres. But your fathers obeyed me not, and herkened not vnto me. As for you, ye were now turned, and byd ryght before me in that ye proclaimed, euery man to let his neyghbour go fre, and in that ye made a couenaunt before me, in my temple that beareth my name. But yet ye haue turned your selues agayne, & blasphemed my name. In this, & euery man hath requyred his seruants and handmaidens agayne, whom ye haue let go quyte and free, and compelled them to serue you agayne, & so be your bondmen, and bondwomen. And therefore thus sayth the Lorde: ye haue not obeyed me, euery man to proclaim freedom vnto his brother and neyghbour: wherefore I will call you vnto a freedom, sayth the Lorde: euen vnto the swerde, to the pestilence & to hunger, and will make you to be plagued in all the kyngdomes of the earth. Per, those men that haue broken my couenaunt, & not kept the wordes of the appoyntment which they made before me, when they swored & calfe in two, & when there went thow the two halves therof: the princes of Iuda, the princes of Ierusalem, the gelded men, the priests, and all the people of the lande, whiche went thow the two halves of the calfe. Those men will I gyue into the power of thre enemies, and into the handes of them that followe vpon theyr lyues.

* And theyr dead bodies shalbe meate for the foules of the ayre, and bestes of the feld. As for iehoiachin the kyng of Iuda and his princes, I will deliuer them into the power of theyr enemies, and of them that desire to slay them, and into the hande of the kyng of Babilons host, which now is departed from you: But thow my

commandement (sayth the Lorde) they shall come agayne before this ctyte, they shall syt agaynst it: they shall burne it: & ouerthrowe it. I will lape the ctytes of Iuda so wastell, that no man shall dwell therein.

¶ The lxxv. Chapter.

¶ The purpose of the chapter is the commandment of the Lorde to the Rechabites, that they should not drink wine, but they did not obey.

In the wordes which the Lorde spake vnto Jeremie, in the daye of Iehoiachin the sonne of Iosiah kynge of Iuda are these: So vnto the house of the Rechabites, & call them out, and bynge them to the house of the Lorde into some commodious place, & gyue them wyne to drynke. Then toke I Iazaniab, the sonne of Jeremie the sonne of Ihabazimab, & his brethren, & all his sonnes, and the whole household of the Rechabites: and brought them into the house of the Lorde, into the closet of the chyldezen of Hanan, the sonne of Iegedallah the man of God, which was by the closet of the pynces, that is aboue the closet of Maasiah the sonne of Belum, which is the treasurer. And before the sonnes of the kyned of the Rechabites, I set pottes full of wyne and cuppes, and sayd vnto them: Drynke wyne.

But they sayd: we wyl drynke no wyne: for Jonadab the sonne of Rechab our father commaunded vs, saying: Pee and your sonnes shall neuer drynke wyne, & buyde no houses, sowe no seede: plant no vynes, yet: ye shall haue no vynyardes but for all your tyme, ye shall dwell in tentes, that ye may lyue long in the lande wherein ye be straungers. Thus haue we obeyed the commandement of Jonadab the sonne of Rechab our father, in all ye hath charged vs, & so we drynke no wyne all our lyfe longe: we nor our wyues our sonnes & our doughters. Neither buyde we any house to dwell therein, we haue also amonge vs neyther vynyardes, nor come lande to sowe: but we dwell in tentes, we obey, & do accordyng vnto all ye Jonadab our father commaunded vs.

¶ But now that Babuchodonosor the kynge of Babylon came vnto the lande, we sayde: come, let vs go to Ierusalem, that we may escape the host of the Chaldees and the Assirians, and so we dwell now at Ierusalem. Then came the word of the Lorde vnto Jeremie, saying: Thus sayth the Lorde of hostes the God of Israel: Go and tell the men of Iuda and the inhabitants of Ierusalem: Wyl ye not be reformed to obey my wordes, sayth the Lorde? The wordes which Jonadab the sonne of Rechab commaunded his sonnes, that they shuld drynke no wyne, are fast and surely kepte: for vnto this day they drynke no wyne, but obey they fathers commandement. But as for me: I haue stande vpon early, I haue spoken vnto you, & gyue you earnest warnyng: and yet haue ye not ben obedyent vnto me. Pee, I haue sent my seruauntes all the prophetes vnto you, I rose vpon early, & sent you word, saying: O turne you now every man from his wyched waye: amende your lyues, and go not after straunge goddes to worschipp them:

that ye may contynue in the lande wyche I haue geuen vnto you and your fathers, but ye wolde neyther heare me, nor folowe me.

The chyldezen of Jonadab Rechabys some, haue stoufastly kepte they fathers commandement, that he gaue them, but this people is not obedyent vnto me. And therefore thus sayth the Lorde of hostes the God of Israel: Beholde, I will bynge vpon Iuda, and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue deuyed agaynst them. For I haue spoken vnto them, but they wolde not folowe: I haue called vnto them, neuertheless, they wolde geue me no answer: Jeremie spake also to the household of the Rechabites: Thus sayth the Lorde of hostes the God of Israel. For so much as ye haue obeyed the commandement of Jonadab your father, and kepte all his preceptes, and done accordyng vnto all ye he hath bydden you. Therefore thus sayth the Lorde of hostes the God of Israel: Jonadab the sonne of Rechab shall not fayle, but haue one out of his stock, to stand alwaye before me.

¶ The lxxvi. Chapter.

¶ Baruch the scribe, as Jeremie had charged the booke of the cursed agaynst Iuda & Israel. He is sent with the booke vnto the people and readeth it before them all. He is called before the rulers and readeth it before them also. The rulers then vnto the kynge the wordes of the booke. Jeremie taketh the booke and readeth a litle of it, and caldeth it in the tyme. There is another word of the commandement of the Lorde.

In the fourth yere of Iehoiachin the sonne of Iosiah the kynge of Iuda, came the word of the Lorde vnto Jeremie, saying: Take a booke, and wyte ther in all the wordes that I haue spoken to ye agaynst Israel, agaynst Iuda, and agaynst all the people, from the tyme that I beganne for to speake vnto the (in the daye of Iosiah) vnto this daye. That when the house of Iuda heareth of the plage, which I haue deuyed for them tury maye peradventure, turne every man from his wyched waye: that I maye forgyue tury offenders and synners. Then byd Jeremie call Baruch the sonne of Neriah: and Baruch came in the booke at the mouth of Jeremie all the wordes of the Lorde, wyche he had spoken vnto hym.

And Jeremie commaunded Baruch saying: I am in prison, so that I maye not come in to the house of the Lorde: therefore go thou thyself and reade the booke that I haue written at my mouth namely, the wordes of the Lorde and reade the in the Lordes house vpon the fastyng day, & the people, whole Iuda, and all they that come out of the ctytes may heare. Peradventure, they wyl pray myhelly before the face of the Lorde, & turne every one from his wyched waye. For great is the wrath and dyspleasure, that the Lorde hath taken agaynst this people. So Baruch & sonne of Neriah byd accordyng vnto all that Jeremie the prophet commaunded him, readyng the wordes of the Lorde out of the booke in the Lordes house. And this was done in the fyfte yere of Iehoiachin the sonne of Iosiah kynge of Iuda, in the ix. moneth, when it was commaunded, that all the people of Ierusalem shulde faste before the Lorde & they also were come from the ctytes of Iuda vnto Ierusalem.

The Prophecie

E Then read Baruch the wordes of Ieremye oute of the booke within the house of the Lord: oute of the treasury of Samariah & sonne of Saphan the scribe, whiche is besyde the hyer losse of the * newe doore of the Lordes house: that all the people myght heare. Now when Micheah & sonne of Samariah, the sonne of Saphan had hearde all the wordes of the Lord oute of & booke he wente downe to the kynges palace into the cheryben chambers, forther all the princes were set. Elishama the scribe, Dalaiab the sonne of Semet, Elnathan the sonne of Ichboz, Samariah the sonne of Saphan, Jechiah the sonne of Hananiah, with all the princes. And Micheah tolde them all the wordes & he hearde Baruch reade oute of the booke before the people.

D Then all the princes sent Ichudi the sonne of Harhamiab, the sonne of Belamiah, the sonne of Chusi, unto Baruch, sayinge: Take in thine hande the booke, wher oute thou hast red before all the people, and come. So Baruch the sonne of Aeriah, toke the booke in hys hande, and came unto them. And they sayde unto hym: Wytte downe and reade the booke, that we maye heare also. So Baruch red that they myght heare. Nowe when they had hearde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wyll certifie the kyng of all these wordes. And they examyned Baruch, sayinge: tell vs howe dydest thou wytte all these wordes out of hys mouth. Then Baruch answered them: he spake all these wordes vnto me in hys mouth, and I wrote them in the booke.

E Then sayde the princes vnto Baruch: So thy waye, hyde the word Ieremy, so that no man knowe where ye be: And they went into & kyng to the court. But they kepte the booke in the chambze of Elishama the scribe, and tolde the kyng all the wordes, that he myght heare. So & kyng sent Ichudi to fet hym the booke whiche he broughte out of Elishama the scribes chambze. And Ichudi red in it that the kyng and all the princes tohyde were aboute hym myght heare. Nowe the kyng sat in the wynter house, for it was in the ii. moneth, and ther was a fyre before hym. And when Ichudi had red the o. foure leues therof, he cut the booke in peeces w a penknife and cast it into the fyre vpon the dardh vntill & booke was all bzent in the fyre vpon the dardh.

I Yet no man was abashed thereof, o. rente hys clothes: neyther the kyng hym selfe, nor his seruantes, though they hearde all these wordes. Neuerthelesse, Elnathan, Dalaiab, and Samariah beloughte the kyng that he wolde not burne the booke: not withstandinge the kyng wold not heare the. but commaunded Ierachmael the sonne of Amelech: Baraiab the sonne of Eyrrell, and Belamiah the sonne of Abdiel, to laye handes vpon Baruch the scribe, & vpon Ieremy the prophet: but & Lord kept them out of syght. After nowe that the kyng had bzent the booke and & sermons which Baruch wrote at & mouth of Ieremy. The worde of the Lord came vnto Ieremye, sayinge: Take an other booke and wytte in it all the soze sayde sermons, that were

wyppen in the fyrst booke, whiche Jehoahym the kyng of Iuda hath bzent.

G And tell Jehoahym the kyng of Iuda: thus sayth the Lord: thou hast bzent the booke, and thoughtest within thy selfe: Why hast & wyppen therein, that & kyng of Babylon shall come and make this lande waste: so & he shall make bothe people and catell to be out of it. Therfore thus the Lord sayth of Jehoahym the kyng of Iuda. * There shall none of his generacyon lye vpon & throne of David. His dead coyle shall be cast out, that the heat of the dape, & the frost of the nyght may come vpon hym. And I wyll visyte the wychednes of hym, of his seide, & of his seruantes. Moreover, all the euyl that I haue promysed them (though they hearde me not) wyll I bring vpon them, vpon the inhabitours of Ierusalem, & vpon all Iuda. Then toke Ieremy another booke, & gaue it Baruch & scribe the sonne of Aeriah, which wrote therein out of the mouth of Ieremy, all the sermons that were in the fyrst booke, whiche Jehoahym the kyng of Iuda byd burne. And there were added vnto them many mo sermons then before.

The xxxvii. Chapter.

Ezechiah succedeth Conania. He cometh vnto Ieremye to praye for hym. Ieremye gaughe into the lande of Beniamin in taken. He is taken and put in prison. He is deliuered by house ezechiah.

Ezechiah the sonne of Josiah & whiche was made kyng thowowe Nabuchodonosor kyng of Babylon, raygned in the lande of Iuda, in the strede of Cononiah the sonne of Jehoahym. But neyther he nor his seruantes, nor the people in the lande wolde obey the wordes of the Lord, whiche he spake by the prophete Ieremy. * Neuerthelesse, Jechiah & kyng sent Ichudai the sonne of Belamiah, & Sopdoniah & sonne of Maasiah & priest to the prophete Ieremy, sayinge: O praye thou vnto the Lord our God for vs. Now Ieremye walshed fre amonge the people at that tyme, and was not put in prison as yet. * Pharaos hoost also was come out of Egypt: whiche when the Chaldees that besyged Ierusalem perceyued, they departed from thence. Then came & worde of the Lord vnto the prophet Ieremy, sayinge: Thus sayth & Lord God of Israel, this answer shall ye geue to the kyng of Iuda that sent you vnto me for couisayle. * Behold, Pharaos hoost whiche is come forth to helpe you, shall returne to Egypt into his owne lande: but the Chaldees shall come agayn and syge agaynst this cite, wyne it, & set fyre vpon it. For thus sayth the Lord: disceyue not your owne myndes, thynkyng on this maner: Thus, & Chaldees go now they waye fro vs. No, they shall not go they waye. For though ye had slayne the whole host of the Chaldees that besyge you, and curry one of the slayne laye in his tent, yet shulde they stande by and set fyre vpon this cite.

E Nowe when the hoste of the Chaldees was broken by from Ierusalem, for feare of & Egipcians armye: Ieremye went out of Ierusalem, towarde the lande of Beniamin, to gette hym from amonge the people.

And

And when he came vnder Ben Jampas porte there was a porter, called Jerpah, the sonne of Selemiab the sonne of * Hananias, whiche fell vpon hym, and toke hym, sayinge the mynde is to runne to the Chaldees. Then sayde Jeremie It is not so, I go not to the Chaldees. But the les, Jerpah wolde not beleue hym: but broughte Jeremie bound before the pynces. Wherfore the pynces were angry wth Jeremie, & smote hym and layde hym in prison in the house of Jonathan the scribe. For he was the ruler of the prison. Thus was Jeremie put into the dongron & prison, and so laye there a longe tyme. Then zedekiah the kynge sent for hym, and called him and asked hym quietly in his owne house, sayinge the mynde thou thy busynesse (that nowe is in hande) commeth of the Lord: Jeremie answered, yee, that is dooth: and thou (sayde he) shalt be deliuered into the kynge of Babylons power.

Wherfore Jeremie sayde vnto kynge zedekiah: What haue I dooth against the, against the seruantes, or against thys people, that ye haue put me in prison? Wher at your prophetes which haue prophesied vnto you, and sayd: that the kynge of Babylons shoulde not come against you and thys lande: And therfore heare now: O my Lorde the kynge: let my prayer be accepte before the, and send me no more into the house of Jonathan the scribe, & I dye not there. Then zedekiah the kynge commaunded to put Jeremie in the fore entre of the prison, and day by to be geuen hym a hake of bzeade oute of the bakerys treate vntyll all the bzeade in the ctyte was eaten vp. Thus Jeremie remayned in the fore entre in the prison.

The xxxviii. Chapter.

By the motion of * eulene Jeremie is put into a dongron. At the request of Abemelech the chamberlaine: the kynge comma: neth Jeremie to be brought forth of the dongron. Jeremie sheweth the kynge howe he myght escape death.

At that tyme the sonne of * Hananias, Godo lias the sonne of * Hananias, Ieremias the sonne of * Hananias, and * Hananias the sonne of * Hananias, perceaued the wordes, that Jeremie had spoken vnto all the people: namelye on thys maner. Thus sayeth the Lorde, * Who so remayneth in thys ctyte, shall perishe, eyther wth the swerde, wth hunger, or wth pestilence. But who so shall flye vnto the Chaldees, shall escape, whynnyng his soule for a praye, and shall lyue. * For thus sayth the Lorde: Thys ctyte (no doubte) must be deliuered into the power of the kynge of Babylons, and he shall wyne it. Then sayde the pynces vnto the kynge: Wherfore we beleue the, thou let thys man be put to death, for thus he dysswageth the handes of the soudyers that be in thys ctyte, and the handes of all the people whiche speaketh such wordes vnto them. This man verely labourereth not for peace of the people but myscheffe. zedekiah the kynge answered & sayde: loo, he is in youre handes, for the kynge maye denye you nothinge. Then toke they Jeremie, and cast hym into the dongron of * Hananias the sonne of * Hananias that dwelleth in the fore entre of the prison: And they layd downe Jeremie wth

coarbes into the dongron, where there was no water but myre. So Jeremie sticke fast in the myre. Some tyme Abemelech the chamberlaine, beinge a chamberlaine in the kynges court, vnderstand that they had cast Jeremie into the dongron, he wente oute of the kynges house and spake to the kynge, (whiche then sat vnder the porte of Ben Jampas) these wordes: my Lorde the kynge, wher as these men medle wth Jeremie the prophete, & they do hym wronge, namelye in that they haue put him in prison, ther to dye of hunger, for ther is no more bzeade in the ctyte. Then the kynge commaunded Abemelech the chamberlaine and sayd Take from hence xxx. men whom thou wilt, & drawe vp Jeremie the prophete out of the dongron before he dye. So Abemelech tooke the men wth hym, and went to the house of the kynge: and there vnder the treasury he gat olde ragges and woyme cloutes, and let them downe by a coarde into the dongron to Jeremie.

And Abemelech the chamberlaine sayde vnto the prophete Jeremie: O put the ragges and cloutes vnder thyn arme holes, betwixte them and the coarbes: and Jeremie dyd so. So they drew vp Jeremie wth coarbes, and toke hym out of the dongron, and he remayned in the fore entre of the prison. Then * zedekiah the kynge sent, and called Jeremie the prophete to be called vnto hym, into the chymere entre that is in the house of the Lorde. And the kynge sayd vnto Jeremie: I will aske the somewhat, but hyde nothinge fro me. Then Jeremie answered zedekiah: If I be playne vnto the, thou wilt cause me to suffer death: If I gyue the counsaile, thou wilt not folowe me. So the kynge swore an oth secretly vnto Jeremie, sayinge: As trulye as the Lorde lyueth, that made vs these soules, I will not slaye the, nor gyue the into the handes of them that seeke after thy lyfe.

Then sayde Jeremie vnto zedekiah: Thus sayth the Lorde of hostes the God of Israel. * If case be, that thou wilt go forth vnto the kynge of Babylons pynces, thou shalt saue thy lyfe, and this ctyte shall not be bzente: yea, bothe thou and thy householde shall escape wth your lyues. But if thou wilt not go forth to the kynge of Babylons pynces, then shall this ctyte be deliuered into the handes of the Chaldees, whiche shall set fyre vpon it, and thou shalt not be able to escape them. And zedekiah sayde vnto Jeremie: I am afraied for the Jewes that are fledde vnto the Chaldees, lest I come in theyr handes, and so they to haue me in derision.

But Jeremie answered: No, they shall not betraye the: O hearken vnto the voyce of the Lorde (I beleue the) which I speake vnto the: lo shalt thou be wel and saue thy lyfe. But if thou wilt not go forth, the Lorde hath tolde me this playnly Beholde, all the women that are left in the kynge of Judas house, shall be led forth out to the kynge of Babylons pynces. And they shall saye, that thou art disceyued: and the men in whome thou dydest put thy trust haue gotten the vnder, and let thy feet fast in the myre, and gone theyr way from the. Therfore alle thy wordes which they

The Prophecy

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ⒸThe.rrr.Ⓒapter

Elishahabomings; & deeply Jerusalem, Jacob's birth. He
taken of the Children. His names are names, his eyes are
closed out. Mercy is provided for. Abimelech is delivered his
captive, because of the confidence that he had in God.

JACQUES
 1914-1990

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10. STYDIA

Chapter

Crempa both license to go whether by will or by violence with the people that were south of Jerusalem. But whom he boldly ruled Nebuchadnezzar prospered death unto Seditah.

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Equip. A

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that man, wyfe, and chyld, yee, and the poore men in þe lande: that were not led captiue to Babilon: shoulde be under þys surseytyon. They came to Godoliab vnto Wyssa: Namely Ismael the sonne of Nathaniah Johanan, and Jonathan the sonnes of Cariah, Baruch the sonne of Chabome: the sonnes of Ophai, the Actophaite: Jelanah þe sonne of Maachaty, wyth they companyens. And Godoliab the sonne of Ahicam, the sonne of Saphan swaie vnto them and they: fellows in this maner. * Be not afrayde to serue the Chaldees, dwel in the lande, and do the kynge of Babilon seruyce, so that ye prosper. Beholde, I dwel at Wyssa to be an officer in þe Chaldees behalfe, and to saytysse suche as come to vs. Therfore gather you wyne, corne, gyle, and kepe them in your ware houses, and dwell in your ctytes that ye haue in keepyng.

D Yee, all the Jewes also that dwelte in Moab vnder the Ammonytes in Iouma and in all the countreyes when they hearde that the kynge of Babilon had made Godoliab the sonne of Ahicam the sonne of Saphan gouernour, vpon them that were left in Iuda. All the Jewes (I saye) returned out of all places where they were fled vnto, and came into the lande of Iuda to Godoliab vnto Wyssa, and gathered wyne and other frutes, and that very much.

Moreover Johanan the sonne of Careah and all the captaynes of the hoste that were scattered on euery syde in the lande, came to Godoliab in Wyssa, and saie vnto hym: knowest thou not that Baalis the kynge of the Ammonites hath sent Ismael the sonne of Nathaniah to slay the? But Godoliab the sonne of Ahicam beleued the not. Then sayde Johanan the sonne of Careah vnto Godoliab in Wyssa these wordes secretly. Let me go I praye the and I will slei Ismael þe sonne of Nathaniah, so that no body shal know it. Wherfore will he kyll the, that all the Jewes whiche resorte vnto the, myghte be scattered, and the remnaunt in Iuda perishe. And Godoliab þe sonne of Ahicam sayde vnto Johanan the sonne of Careah. Thou shalt not do it, for they are but lyers, that thou sayest of Ismael.

The xlii. Chapter.

¶ Ismael killeth Godoliab secretly, and many other with hym. Johanan foloweth after Ismael.

In the seventh moneth it happened, * that Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloud) came wyth the that were greatest aboute the kyng and ten men that were sworne wyth hym: vnto Godoliab the sonne of Ahicam to Wyssa, & they dyd eate to gether. And Ismael the sonne of Nathaniah with those tenne men that were sworne to hym, starte vp, and smote Godoliab the sonne of Ahicam the sonne of Saphan wyth the sword and slewe hym, whiche the kynge of Babilon had made gouernour of the lande. Ismael also slew all the Jewes that were with Godoliab at Wyssa & all the Chaldees that he founde there wayfaryng vpon hym & those that were able to fyght be slewe wyth hym.

The nexte daye after that he had slayne Godoliab (the matter was yet vnknewen) & there came certayne men from Sychem, from Syloah and Samaria, to þe nombre of lxx. whiche had hauen they beards, rente they clothes, & wer all heauye, brynnyng meat & corynges and in cence in they handes to offre it in the house of þe Lojd. And Ismael the sonne of Nathaniah went forth of Wyssa wepyng, to mete them. Now when he met them, he sayde: So poure waye to Godoliab the sonne of Ahicam. And when they came into the myddest of the ctyte, Ismael the sonne of Nathaniah (with the that were sworne vnto hym) slewe them, euen at the myddest of þe ctyte. Among these foure score men there wer ten that sayde vnto Ismael: Oh, slei vs not for we haue yet great tresour in the feild of wheate, barley, ople, and honye.

So he spared them, and slewe them not wyth they byrdzen. Nowe the * ppe wherem Ismael dyd cast the deade bodies of the men (whome he slewe because of Godoliab) had kynge Aza caused to be made for feare of Baaza the kyng of Israel, & the same ppe dyd Ismael kyll wyth slayne men. As for the remnaunt of the people, the kynges daughters and all the people that were yet left at Wyssa vpon whom Nabuzaradan the chefe captayne had made Godoliab the sonne of Ahicam gouernour: Ismael the sonne of Nathaniah carped them awape prysoners towarde the Ammonytes. But when Johanan the sonne of Careah, and all they whiche had bene captaynes ouer the kynges hoste wyth him, heide of al wychednes that Ismael the sonne of Nathaniah had done, * they toke they companions, & went out for to fyght wyth Ismael þe sonne of Nathaniah, and founde hym by the great waters that are in Sybeon. Nowe when all the people whiche Ismael led captiue, sawe Johanan the sonne of Careah, and all the other captaynes of the hoste, they were glad. So all the people þe Ismael had carped away fro Wyssa, were brought agayne.

D And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah, fled from Johanan wyth viii. of his sworne companions, and went to the Ammonites. Then Johanan the sonne of Careah & all the captaynes of the hoste, that were with him toke all the remnaunt of the people: whome Ismael the sonne of Nathaniah had led awape. (When he had slayne Godoliab the sonne of Ahicam) whome they also had reserued from hym: fyghtyng men, women and chyldzen, and selled men, whom they brought agayne from Sybeon & went from thence and sat them downe at Geruth Canaan whiche lyeth besyde Ierusalem, * that they myght go into Egypte for feare of the Chaldees: of whome they were afrayd, because that Ismael the sonne of Nathaniah had slayne Godoliab Ahicams sonne: whome the kynge of Babilon hath made gouernour in the lande.

The xlii. Chapter

¶ The captaynes & the counsaile of Jeremie what they ghyt to doo. Jeremie amongeth the remnaunt of the people not to go into Egypte.

So all

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The Prophecie

So al the captaynes, and Johanan sonne of Carab: J:anah the sonne of Osiab, came wth al the people fro the lest unto the most, and sayde vnto Jeremie the prophet. * O heare our praye: for we have sinned agaynst the Lord thy God, namely, for al the remnaunte wherof there be very fewe of us left of many, as thou seest vs, for the Lord thy God hath brought vs awaye to go in, and sell vs what we shoulde do. Then Jeremie the prophet sayde vnto them, I haue heard you. Beholde, I will praye vnto God your lord as ye haue requyred me: and loke what answer the Lord geueth you, I shall certifie you therof, and hope nothinge backe frome you. And they sayde vnto Jeremie, * The Lord of truth and faithfulness be our recorde, that we will do all that the Lord thy God commaundeth vs, wherether it be good or euill. We will hearken vnto the voyce of the Lord God, to whom we sende the that he maye prosper, when we haue folowed the voyce of the Lord our God.

And after thre dayes came the worde of the Lord vnto Jeremie. Then called he Johanan the sonne of Carab, and al the captaynes of the people from the lest to the most, and sayde vnto them, Thus sayth the Lord God of Israel vnto whome ye sente me to praye for the poure praye: before hym: * If ye will dwell in this lande, I shall builde you vp, and not breake you downe: I shall plante you, and not roote you out: for I repent, as concerninge the trouble that I haue done vnto you: fear not the kynge of Babilon of whome ye stande in awe: for he is not a praye of hym sayth the Lord: for I will be with you, to heale you, and to deliuer you frome his hande: I will pardon you, I will haue mercie vpon you, and cause hym to praye for you, and bypunge you agayne into youre owne lande.

Againste this, if ye purpose not to dwell in this lande, nor to folowe the voyce of the Lord your God, but will say thus: we will not dwell here but go into Egypte, where we shall nether feare warre, heare the noyse of the trumpet, nor suffer hunger, there will we dwell. Wherefore, heare now the worde of the Lord: O ye remnaunte of Juda: * Thus sayth the Lord, God of Israel: If ye be wholy purposed to goe into Egypte, and to dwell there as straungers: * The sword that ye feared, shall ouertake you in Egypte, and the hunger wherof ye be heare a praye: shall hang vpon you: and folowe you in to Egypte, and there shall ye dye, And all they that of set purpose undertake to go into Egypte to solourne there, shall perishe wth the sword wth hunger and pestilence, not one of the shall remayne, there shall none escape the plague, that I will bypunge vpon them.

For thus sayth the Lord of hostes the God of Israel, I like as my wrath and indignacion is moued agaynst the inhabytours of Ierusalem: so shall my displeasure be kindled agaynst you also, if ye go into Egypte, and there ye shall be reuyled, abhorred, brought to shame and confusion: as for this place ye shall neuer see it more,

The Lord sayddeth you: O ye remnaunte of Juda that ye shall not go into Egypte.

And forget not that I haue warned you earnestly this daye, for ye haue dyssembled wth me: * For ye sent me vnto the Lord your God and sayde: O praye thou the Lord our God for vs: and loke what answer the Lord our God geueth the, that bypunge vs agayne and we shall do thereafter. Nowe haue I forwed and declared vnto you, but you haue not obeyed the voyce of the Lord your God, for the which cause he hath sent me vnto you.

Nowe therefore, * If ye will not folowe it, be sure that ye shall perishe wth the sword, wth hunger and pestilence: euen in the same place where your lust is to go and dwell.

The xliii. Chapter

Johanan catcheth the remnaunt of the people into Egypt contrary to the mynde of Jeremie. Jeremie propheseth the destruction of Egypte.

When Jeremie had ended al the wordes of the Lord his God: vnto the people whych to declare the Lord their God had sent him to them: (eue all these wordes, I saye) Baruch sonne of Osiab: Johanan the sonne of Carab wth all the subbourne persons, sayde vnto Jeremie: * Thou seest, The Lord our God hath not sent the to speake vnto vs, that we shoulde not go into Egypte, and dwell there. But Baruch the sonne of Necriah prouoketh the agaynst vs, that he myghte bypunge vs into the captiuitie of the Caldres, that they myghte slave vs, and carry vs awaye prisoners vnto Babilon.

So Johanan the sonne of Carab, and al the captaynes of the host, and all the people folowed not the commaundement of the Lord: Name lyke, to dwell in the lande of Juda. But Johanan the sonne of Carab, and al the captaynes of the host, caried awaye all the remnaunte in Juda, that were come to gether agayne frome all the heathen (among whom they had bene scattered) to dwell in the lande of Juda, Men, women, chyl dren, the kynges daughters: all those that Nabazardan the chefe captayne had left wth Gedoliah the sonne of Ahikam, the sonne of Naphan. They caried awaye also the prophet Jeremie. Baruch the sonne of Necriah, and so came into Egypte: for they were not obedyente vnto the commaundement of God. Thus came they to Caphtais.

And in Caphtais the worde of the Lord happened vnto Jeremie, sayinge: Take greates stones in thine hande, and hyde them in the byrche wall, vnder the doze of Pharaos house in Caphtais: that all the men of Juda maye see and saye vnto them: Thus sayeth the Lord of hostes the God of Israel. * Beholde, I will sende a cal for Nabuchodonosor the kynge of Babilon my seruant and will set his seate vpon these stones: that I haue byd, and he shall sprede his tente ouer them.

And when he cometh, he shall smyte the land of Egypte: some wth slaughter, some wth bypnysonment: and some wth the sword. He shall set fyre vpon the temples of Egypte: and God

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Jer. xliii. 1-14

Jer. xliii. 15-18

Jer. xliii. 19-24

Jer. xliii. 25-28

Jer. xliii. 29-34

Jer. xliii. 35-40

Jer. xliii. 41-46

des, and burne them vp, and take them selues prisoners. Moreover, he shall arape hym selfe with the lande of Egypte, lyke as a shepheard putteth on his cote, and shall departe his waye from thence in peace. The pylers also of the temple of the sunne that is in Egypte, shall be breake in peeces, and burne the temples of the Egyptian goddesses.

The xliiii. Chapter.

*He reprooueth the people for their idolatry. They that sit by the charynting of the Lorde are chastised. He de-
scripcion of Egypte and the Iherusalem in prophesie.*

Ihys is the worde that was shewed to Jeremy concerning al the Jewes: whiche dwelt in Egypte: at Migdol at Tapphis, at Aoph, & in the land of Paturs. Thus sayeth the Lorde of hostes the God of Israel: Ye haue sene al the misery that I haue brought vpon Ierusalem, & vpon the cyties of Iuda: so that this daye they are desolate, and noman dwellynge therein: and that because of the greates blasphemies whiche they committed, to prouoke me vnto angre. In that they wente backe to do sacrifice and worship vnto strange goddesses: whome neyther ye nor your fathers haue knowen. I sent vnto them my seruantes al the prophetes. I rose vp early, I sent vnto them, and gaue them warnyng. O do no suche abhominable thynges & thynges I hate. But they wolde not folowe nor herken to turne from thyr wickednes, and to do nomore sacrifices vnto strange goddesses.

Wherfore myne indignation and wrath was kindled, and it went vnto the cyties of Iuda, the feldes with the stretes of Ierusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therfore, thus sayeth the Lorde of hostes the God of Israel: how happeyth it, that ye do so great euill vnto your owne soules: thus to destroye the men & women: children and babes of Iuda: so that none of you is left, because ye prouoke me vnto wrath with the wordes of your own handes: When ye offer vnto strange Goddesses in the lande of Egypte wher as ye be gone to dwel. That ye myghte better perishe, and that ye myghte be reuyled and shamefully intreated of all nacions. O haue ye now forgotten the wickednes of your forefathers, the wickednes of the kynge of Iuda and their wiues, the wickednes that ye your selues and your wyues haue done in the labe of Iuda, in the cite, & in the stretes of Ierusalem.

Pet are ye not sorry vnto this daye, ye feare not, neither walke ye in my lawe and in my commandementes, that I haue geuen vnto you & your forefathers.

Therfore thus sayeth the Lorde of hostes the God of Israel: I am stedfastly aduised and determined to punyssh you, and to rote out all Iuda. As for the remnant of Iuda, that purposely went into Egypte, there to dwel, I will take them, & they shall al be destroyed. In the land of Egypte shall they perishe, beinge consumed with the swerde and with hunger. For from the least vnto the moste, they shall perishe with the swerde and with hunger. Moreover,

they shall be reuyled, abhorred, shamed, and contemned: For I will vnto them that dwell in Egypte, & as I haue vnto Ierusalem, with the swerde, with hunger, and with pestilence so that none of the remnant of Iuda, whiche are gone to dwel in Egypte, shall be left to come agayne into the lande of Iuda although they synke to come thither agayne, & to dwel there: For noone shall come agayne, but suche as are led a wyfe.

Then all the men whiche knewe that theye wyues had offered vnto strange goddesses, and a greates losse of wyues that stode there, yet, and all the people that dwelt there in Egypte in the cite of Paturs, answered Jeremy, and sayde: As for the wordes thou hast spoke vnto vs: in the name of the Lorde, we wyl in no wyse heare them, but whatsoeuer goeth out of oure owne mouth, that we wyl doo. We wyl do sacrifice and offer oblacions vnto the quene of heauen. lyke as we and oure forefathers, oure kynge and oure heades haue done in the cyties of Iuda, and in the stretes and feldes of Ierusalem. For then had we plenteousnes of bytacles then were we in prosperite and no mysfortune came vpon vs.

But sence we leste to burne incense: and to do sacrifice vnto the quene of heauen, we haue had scarcenes of all thynges, and perished with swerde, and hunger. Laste of all: When we women byd sacrifice and offered vnto the quene of heauen, & we make her cakes and power vnto her bynchofferings, even to that ymage byd we sacrifice and scrupce, without oure husbandes wyll.

Then sayde Jeremy vnto all the people to the men to the women, and to al the folke which had geuen hym that answer: Did not the Lorde remember the sacrifices that ye, your forefathers: your kynge and rulers, which al the people, haue offered in the cyties of Iuda, in the stretes and lande of Ierusalem: and hath he not considered this in his mynde. In so much that the Lorde myghte no longer suffre the wickednes of your inuencions, & the abhominable thynges whiche ye byd: Is not your land desolate and voyde, & abhorred and accursed: so that no man dwelleth therein any more, as it is come to passe this daye.

Wyd not all this happen vnto you, because ye made such sacrifices to ydols, and synned agaynst the Lorde: Ye haue not folowed his voyce, to walke in his lawe, in his ordynances and statutes.

Pea, this is the cause that al mysfortune hapened vnto you: as it is come to passe this daye. Moreover Jeremy spake vnto all the people & to all the women. Heare the wynde of the Lorde all Iuda: ye that be in the land of Egypt. Thus sayeth the Lorde of hostes the God of Israel: Ye and your wyues haue spoken with your owne mouth, that this thinge ye haue fulfilled in dede.

Pea, thus haue ye sayde: We wyl not sayle but performe the vowes that we haue vowed: we wyl do sacrifice & powe out bynche offeringes to

Jer. xliiii.

Jer. xliiii.

Jer. xliiii.

Jer. xliiii.

Jer. xliiii.

Jer. xliiii.

Jer. xliiii.

The Prophecye

ged to the queene of beaul. Purposely wyl ye set
all your owne meanynges and performe your
vowes. And therfore, heare I wylde off the Lozde
all Iuda ye that dwel in the lande of Egypte.

Ex. xlii. a
Beholde, * I haue sware by my great name
sayd the Lozde, that my name shall not be re-
beared thowwe any mans mouthe of Iuda, in
all the lande of Egypte, to saye, The Lozde God
lyueth, for I wyl watche, to plage them, and
not for thys wealth.

Jer. xli. a
* And al the men of Iuda that be in the land
of Egypte shall perishe wth the swerde and
wth hunger, vntill they be utterly destroyed.
Nevertheless, those that fled away for the swerde
shall come agayne into the lande of Iuda: but
there shall be very fewe of them. And all the rem-
nant of Iuda, that are gone into Egypte, ther
to dwell, shall know whose wordes shall be found
true, they are of myne. Take thys for a toke that
I wyl vylet you in thys place, sayth the Lozde
and that ye may knowe that I (without doubt)
wyl performe my purpose vpon you to punishe
you. Beholde, sayth the Lozde, I wyl deliuer
Pharaos hophia hynde of Egypte into the han-
des of hys enemyes that seke after his life: * eue
as I gaue sedechiah the kynde of Iuda into the
handes of Nabuchodonosor kynde of Babilon
hys enemye, whych sought after hys lyfe.

Jer. xli. a
Jer. xlii. a

The. xli. Chapter

Baruch is reproued of Jeremie.

Jer. xlii. a
These are the wordes that Jeremie
the prophete spake vnto Baruche
the sonne of Neriah, * after that he
had wyrtten these sermons in a
booke at the mouth of Jeremie, in the
yere of Ieoahym the sonne of
Josias kynde of Iuda, saying: Thus sayth the
Lozde God of Israel vnto the, O Baruch. In so
much as thou thoughtest thus: when thou wast
wyrtynge: Who is me, the Lozde hath geuen me
knowe vpon knowe. I haue weryed my selfe
wth synginge and haue founde no rest.

Ber. xlii. a
Therfore tell hym, O Jeremie, that the Lozde
sayth thus: Beholde, the thyng that I haue
buried: wyl I breake downe agayne a roote
out the thyng that I haue planted, yee this whole
lande. And I shall thou yet promocyon: Looke
ne for it, and desyre it not. For I wyl byngne
a myserable plage vpon al flesh. sayth the lozde
* But thy lyfe wyl I geue the for a praye in al
places, whersoeuer thou goest.

Jer. xlii. a

The. xli. Chapter.

**The prophecye the destruction of Egypte. Delius:
cannet be promysed to Israel.**

Jer. xlii. a
Here foloweth the wordes of the Lozde
to the prophete Jeremie which he spake
agaynst all the Scytyles. These wordes
deuolowynge preached he to the E-
gyptians concernynge the booke of
Pharaos, Accho kynde of Egypt: * when he was
in Chaream is bysde the water of Euphrates:
What tyme as Nabuchodonosor the kynde of
Babilon sette hym, in the fourth yere of Ieo-
ahym the sonne of Josias kynde of Iuda.

Jer. xlii. a
Jer. xlii. a
Jer. xlii. a
Jer. xlii. a

Jer. xlii. a

Make redye buckeler and shylde, and go

forth to fyght: harnes your hoyses, and set your
selues vpon the: set your salte crye fast on: byng
forth speares, scour your swerdes, and put on
your best plates.

But alas how happeneth it, that I se you
so ascapde wth shynche ye backe: They wyl
thys are slayne. Yee, they runne so fast a waye
that none of them loketh bekynd hym: Fearful-
nes is fallen vpon euerye one of them, sayeth the
Lozde. The lyghtest of foote shall not fle away
and the worstes shall not escape.

Towarde the Nozthe by the water of Eu-
phrates, they dyd scumble and fal. But what is
ye thys, that swelleth vp, as it were a floude, ro-
rynge and ragynge lyke the streames of water?
It is Egypt that cyleth vpon lyke the floude, and
casteth out the waters wth so great noyse.

And he sayde: I wyl go vp, and wyl couer
the earth. I wyl destroy the city with them that
are therein. Set ye vpon your hoyses, role forth ye cha-
rettes comme forth wth thys, ye Moyses, ye
Libyans with your buckeler, ye Lydeans w
your bowes. This dape of the Lozde God of ho-
lies, is a dape of vengeance, ye maye adueng
hym of hys enemyes. The swerde shall deuour
it shall be satisfied and bathed in theyr bloude.
For the Lozde God of hostes shall haue a flaine
offerynge toward the nozth, by the water of Eu-
phrates. Go vp, O Siliad, and byngne repacle
vnto the daughter of Egypte. But in dayne
waite thou go to surgery, for thy wounde shall
not be stopped. The feathen haue heard of thy
name, and the lande is full of thy confusion, for
one stronge man dyd scumble vpon another, and
they are fallen both together.

* These are the wordes that the Lozde spake
to the prophete Jeremie concernynge the com-
myng of Nabuchodonosor the kynde of Babilon,
whych was sent to destroye the lande of E-
gypte. Preach out thowwe the lande of Egypte
and cause it to be proclaimed at Migdol, Aoph
and Tarnis: say: Stand styll make the redye
for the swerde shall consume the rounde about
howe happeneth it, that thy mighty worstes
are fallen: Why stode they not faste? Euen
because the Lozde thrust the downe. The slaugh-
ter was greete, for one fell eneyr styll vpon ano-
ther. One cryed vpon another. Up, let vs go a-
gayne to our owne people, and to our owne na-
tural contraye from the cruel swerde.

They dyd crye euen there, O Pharaos, kynde
of Egypt thou troublous kynde, the tyme wyl
byngne sedicion. As trulie as I lyue sayeth the
kynde, * whose name is the Lozde of hostes, it
shall come as the mount of Taboz, and as Liba-
nus if it stode in the see. O thou daughter of E-
gypte make redye thy geare to flicke. For Aoph
shall be voyde and desolate, so that no man shall
dwell therein. The land of Egypt is like a good
lie faire calfe, but destruction shall come oute of
the nozth I saye it cometh. Her waged sound-
ers that be wyllyng are like fatte calues, They
also shall fle away together, and not abyde: for
the day of their slaughter, and the tyme of their
visitation shall come vpon them.

The crye

The crye of them shall make a noyse, as the blaste of a trumpet. For they shall entre in with theyr hostes, and come with axes, as it were hewers downe of wood. And they shall cut downe her wood, saith the Lord: They shall be innumerable, for they shall be more in nombre then greaf hoppers, so that no man shall be able to tell the. The daughter of Egypt is confounded, and deliuered into the handes of the people of Egypt. Thus saith the Lord of hostes the God of Israel. Beholde, I will vnto the restles people of Alexandria, Pharaos, and Egypt: yee, both theyr goddes and theyr kynges: euen Pharaos, and all them that put theyr trust in hym. Yee, I will deliuer them into the handes of those, that seke after theyr lyues. Namely into the power of Nabuchodonosor the kyng of Babylon and into the power of his seruantes. And after all these thynges it shall be inhabited as aforetyme: saith the Lord.

But see not thou afraied (O my seruante Jacob) feare not thou O Israel. For lo, I will helpe thee from farre, and thy seed from ylande of theyr captiuite. Jacob also shall come againe and be in rest: he shall prospeere & no man shall do hym harme. Feare thou not (O Jacob my seruante) saith the Lord for I am with thee: and will destroye all nations, among whom I haue scattered thee. Neuertheles, I will not consume thee: but chasten thee and correcte thee: yee, & that with discrecion, neyther will I spare thee as one that were faultles.

C The xlviij. Chapter.

The wordes of the Lord agaynst the Philistynes.

These are the wordes, that the Lord spake vnto Jerem the prophete, agaynst the Philistynes, before that Pharaos smote the cytie of Azah. Thus saith the Lord. Beholde, there shall waters clype out of the North: and shall growe to a great floud runnyng ouer & conerpyng the lande, the cyties and them that dwell therein.

And the men shall crye, and all they that dwell in the lande, shall mourne at the noyse and stammyng of theyr stronge barbed horses, at the making of theyr charrettes and at the rumbling of the wheles. The fathers shall not loke to the chyldezen, so feeble & weake shall theyr handes be at the same tyme when he shall be there, to destroye the whole lande of Philistynes. He shall make waste both Tyzus, Sydon, and all other that are sworne vnto them.

For the Lord will destroye the Philistynes the remnant of the kyngdome of Caphtor. Baldnes is come vpon Azah, Ascalon with other valleys shall kepe her peace.

How long wilt thou sleepe, O thou sword of the Lord: When wilt thou cease? Turne againe into thy sheath, and leaue of. But how can it cease, when the Lord hym self hath geuen hym a charge agaynst Ascalon and rapled it vpon agaynst the cyties of the see coastes.

C The xlvij. Chapter.

The wordes of the Lord agaynst the Moabites.

Thus saith the Lord of hostes the God of Israel agaynst Moab: Woe be to the cytie of Hebo: for it is layd waste, brought to confusion: and his richiari taken. His gab is brought to shame & afraied: Moab can boast nomore of Heleb: for they haue deuised agaynst it. Come shall they say, let vs rote the out, that they may be nomore amonge the nombre of the Gentiles and that the madmen may nomore be thought vpon: and the sword shall persecute. A voice shall crye from Hozanaïm: with great wailing and destruction is Moab made desolate.

Chylozen could be tel of the crye therof. For at the going vnto Luyth, he arose with lamentacyon and mourning, and downe toward Hozanaïm, they heard a cruel and deadly crye. Get you awaye, saue your lyues, & be lyke vnto the heath in syniderties. For because thou hast trusted in thyne owne wozches and treasure, thou shalt be taken. Chamos with his prestes and pipners shall go awaye into captiuite.

The destroyer shall come vpon all cyties: none shall escape. The valleys shall be destroyed and the feldees shall be layd waste, lyke as the Lord hath spoken.

Sene wynges vnto Moab, that she get her awaye speedely: for her cyties shall be made so desolate, that no man shall dwell therein.

Cursed be he that doth synne of the Lord negligently, and cursed be he that heperth back his sword from the dyng of bloude.

Moab hath neuer ben riche and careles from her youth vpon, she hath suten and taken her ease with her treasure. She was neuer yet put out of one vessel into another: she neuer went awaye into captiuite, therfore her cause remaineth, and her sauour is not yet changed.

But lo, the tyme cometh saith the Lord, that I shall sende her trusters to truste her vpon, which shall remoue her from her dwelling: and emptye her vessels, & breake her wyne pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust. Wherfore do ye thynke thus, we are myghty and stronge men of warre: Moab is destroyed: and her cyties bent vpon, her chosen yonge men be slayn, saith the Lord, whose name is Lord of hostes. The destruction of Moab cometh on a pace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name, shall say, O how happeneth this, that stronge staffe, & the goodly rodde is thus broke? And thou daughter Dibon come downe from thy gloze, and syt in chynste. For he that destroyeth Moab, shall come vpon to the also, & breake downe thy stronge holdes.

And thou that dwellest in Iroer, get thee to the strete, & loke aboute the, aske them that are fled and escaped, & saye: What thyng is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Ieron, that Moab is destroyed. For indignment shall come vpon the playne lande. Namely: vpon Holon, and Iabazab, vpon Mephaath & Dibon: vpon Rabo

The Prophecy.

Abdo, and the house of Drablatim vpon Car-
riatharim and vpon the house Gamall, vpon
the house Moan, and Carioth vpon Bozrah
and all the cytyes in y^e lande of Moab wherher
they lye farre offe.

Сум. 550.2.

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A There shall be no sweete wyne in the presse, the
traderd shall haue no stomache to crye: yea, there
be none to cry vnto hym: which also tyme we
herd from hezebon to Eleaz: & Iahaz, whiche
lyfted vp theyr voice from soar vnto hozona-
im, the bullocke of the yere olde shall go mour-
ning. The waters also of Chemun shall be dy-
ed up. Moreover, I will make Moab cease,
sayeth the Lorde, from the offeringes and cen-
syng: & she hath made vnto her Goddes in high
places. Wherefore my best mourneth for Moab
lyke a croude playng an heuy songe: and for
mieng sake of the bypck wal my best mourneth
also: euen as a yppe that ppereth a bolesul song:
for they shall be very fewe, and destroyed.

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DeLay still a
Jacobite

Alas be unto the, O Womb, for thou people
of Chamos shalt perish. Yet the stones I bough
ters shall be led awaye captiue. Yet at the laste,
will I bring Womb out of captiuitie agayne
saue the Loide. Thus saith in of the plage of
Womb.

C The xix. Chapter.

¶ The words the Lord spake unto the Ammonites, against Joram, Damascus, Cedar and Elam.

3
6740.111
F79-4
R100.14

Wherfore trustest thou in the valley / thy
valley hath flowed away : O p fearce dought-
ter / and thy nhest thou that thou art so safe, by
reason of thy treasure, that no man shall come
to the : Beholde, I wyl byng a feare vpon the
sayeth the Lorde God of hostes, from all those
that be about p : so that ye shal be scattered every
man from another, and no man shal gather the
together agayne that be fled. But after that I
wyl byng the Ammonytes also oute of capti-
uities agayne.

C10-101
 C10-102
 C10-103

But I will make Elan bare, and discourey
his secretes, so that he shal not be able to hyde
them

them. My seed shall be wasted away: yea, my brethren and his neyghbours: and he hym self shall not be left behynde.

Thou shalt leaue thy fatherlesse chyldren behynde the, and I wyll hepe them: and thy wydowes shall take theyr comfort in me. For thus hath the Lord spoken. * Behold they that men thought were vnnete to drynke of the cuppe, haue vponken wyth the syff: and chynest thou then to be free?

No, no, thou shalt neyther be quyte nor free: but thou must drynke also. For why? I haue sworne by my selfe, sayeth the Lord: that Bozrah shall become a wyldernesse, an open thame, a loughynge stoke and cursyng: and all her cyties shall be a continuall deserte.

For I am perswysed informed of the Lord, that he hath sent a message already vnto the heathen. Gather you together, & go forth agaynst them: make you ready to the battayle: for so, I wyll make the but small amonge the heathen, and lyke regarded amonge men.

* Thy nye Romache, and the pyde of thy dert haue deceyued the, because thou wylt dwell in holes of stony rocks, and haue the hyr most saynes in possession. Reuerthelesse, though thy nest were as hye as the Eagles: yet wyl I caste the downe, sayeth the Lord. Moreover, Idumea shall be a wyldernesse: * who so goeth by it, shall be abashed, & wonder at her miserable plagues. * Like as Sodome, Gomorre, and the cities that lay thereabout were turned vnto dedewyne sayeth the Lord: so shall no body dwell in Idumea, and no man shall haue his habitation there. Beholde, lyke as the Lyon, so shall a destroyer come vnto the pleasaunt meddowes of Jordan vnto the stronge dwellinge place: and when I haue made him quyet, I wyll make hym to flye from her: and all cholen men wyl I set in aray agaynst her: who is lyke vnto me? What is he that wyl stryue with me? What shal he stande in my handes?

* Therfore heare the counsaile of the Lord that he hath taken vpon Idumea: and his purpose that he hath deuysed vpon the cytyens of Thema. The least of the flocke shall reare them in pecces, and loke what saye theynge they haue, they shall make it waste: and them selues also.

At the noyse of theyr fall the earth shall quake: the crye of their voyce shall be heard vnto the erd see. Beholde, the enemye shall come and flye vnto byther, lyke as it were an Eagle, and lured by wynges vpon Bozrah. Then shall the hartes of the wyrdyes in Edom be as the vertes of a woman traunaylyng of childe. * vpon Damascus, Demath and Arphad shall come consulsion: for they shall beare cupplid wynges, they shall be tolled to and fro lyke the see that can not stand styll. Damascus shall be soe afraped, & shall flye, trembleng shall come vpon her. Sozobe and payne shall ouertake her as a woman traunaylyng with chylde. But howe shalde so wyrdyful & glorious a cite be forsaken? here therfore der ponge me shall fall in the stretes, & at her men of war shall be take away in that tyme, sayeth the Lord of hostes:

I wyl kyndle a fyre in the walles of Damascus which shall consume the palace of Benhadad.

* As for Cedar and the hyngdome of Babylon whom Nabuchodonosor the hyng of Babylon smote downe, the Lord hath spoken thus vpon them: Arise, & get you vnto Cedar, and destrope the people toward the east. Theyr tentes and their doches, shall they take away: yea their hangynges and theyr vessels. Theyr camels also shall they carry away with them. They shall crye to them: Feare is on every syde.

Arise, get you some away, crape into caues, that ye may dwell there. O ye inhabytters of Babylon sayeth the Lord, for Nabuchodonosor the hyng of Babylon hath holden a counsel contraryng you: and concluded his deuyse agaynst you. Arise, and get you vnto agaynst yonder riche and carelesse people: sayeth the Lord, which hath nei ther gates nor doore barres, but dwell alone.

Theyr camels shall be stolen, and the dyones of theyr cattel dyuen away. Moreover, those wyl I scatter toward al the wyndes: and byng the to destruction: yea, and that theyr owne samplers, sayeth the Lord. As for also shall be a dwellinge for dragons, & an euerlastyng wyldernesse: so that no body shall dwell there: and no man shall haue there his habitation.

These are the wordes that the Lord spake to the prophet Jeremie, concernyng Elam, in the begynnyng of prayme of ieremiah hyng of Iuda. Thus sayeth the Lord of hostes: Beholde, I wyl breake the power of Elam, and take away theyr strength: and vpon Elam I wyl byng the soure wyndes from the four quarters of heauen, and wyl scatter them agaynst the same soure wyndes. And there shall be no people, but some of Elam shall flye vnto them.

For I wyl cause Elam to be afraped of theyr enemyes, and of them that seke theyr lyues: and wyl byng vpon them the indignacion of my wrath, sayeth the Lord. And I wyl persecute them wth the swerde, so longe tyl I haue brought them to nought. I wyl set my thorne in Elam, I wyl destrope bothe the hyng and the princes from thence, sayeth the Lord. But in proccesse of tyme I wyl byng Elam out of captiuitie agayne, sayeth the Lord.

Chapter.

The prophete of the destruction of Babylon, and the deliuerance of Ierusalem, which was in captiuitie.



he wordes that the Lord spake vnto the prophet Jeremie, concernyng Babylon, and the landes of the Caldees: * Preache amonge the Gentiles, let your voyce be heard, make a token, crye out, hepe no silence, but say: Babylon is wonne. * Bel is confounded, and Merodach is overcome.

* Yea, theyr goddes be brought to shame, and theyr ymages burst in pecces. For out of the noyethere doeth come a people agaynst her, whyche make her lande so waste, that no body dwell therein, neyther man, nor beaste: for they flye, and depart from thence. * In those dayes &

say. xliij. Jer. lxxiij. and. l. xliij.

Dan. x.

Jer. lxxiij.

The Prophecye

at that tyme, sayeth the Lorde: the chyldren of Israel shal come, they and the chyldren of Juda wepyng & makinge fast, and shal see the Lorde their God. They shal aske the waye to Syon, thyshe shall they turne they faces, sayinge: Come and we wyll cleave to the Lorde, in a covenante that never shalbe broken.

23 My people hath bene a lost & flocke, my shepherdes have disceyved the, and have made them go astrape vpon the hylls. They have gone fro the mountayne to the lytle hyll, and for gotten theyr foldes. All they came vpon them, have deuoured them: and theyr enemyes sayde: we haue made no default agaynst them: for they haue displeased the Lorde: yea, euen the Lorde, whiche is the beauty of their righteousness, and that defendeth theyr fathers. Per shall ye flye from Babylon, and depart out of the land of the Chaldees, & be ye as the rammes that go before the flocke. **24** For so, I wyll wake vp an host of people fro the northerne lande, and bypnyng them vnto Babylon: the shall laye siege to it, and wynn it. Their arrowes shall not mysse, lyke as a connyng archer shotech not wronge.

And the Chaldees shalbe spoyled, and al they that spyle them, shalbe satisfied, sayth the Lorde: although ye were so chereful & glad, to treade downe myne herpytage, and full yll of your pleasures, as the calves in y grass, and triumphed ouer them lyke y bulles, when ye had gotten the victory. Your mothers shalbe soze confounded, and they that beare you, shall come to shame. For shalbe the least seth y amonge the nacyns: yourde wasted and dyled vp. No man shall be able to dwell there, for the feare of the Lorde, but the shalbe whole desolate. **25** All they that go by Babylon, shall stande styll and be abashed, and shall wondre at all her plagues.

So forth in your a rape agaynst Babylon rounde aboute, all ye y can handle bowes shote at her, spare no arrowes: for she hath synned agaynst y Lorde. Crye out, vps her, vpon her, agaynst her round about: she shal yeide her self, her foundations shal fall, and her walles shal come downe: for it shalbe the vengeance of the Lorde. **26** Yea, vengeance shalbe tak of her, and as she hath done, so deale ye w her. Root cut the sower from Babylon, and him that handleth the scyle in haruest. For feare of the swerde of the enemye every man shall get him to his owne people: and every man shal flye to his owne lande. Israel is a scattered flocke y lyons haue disperled them.

27 For so, the kynge of the Assyrians deuoured them, & last of al this Nabuchodonozor king of Babylon hath brosed all theyr bones.

Therefore thus sayeth the Lorde of hostes the God of Israel: Beholde, I will vylite the kyng of Babylon and his kyngdome as y I haue vylited the kyng of the Assyrians, and wyl bypyng Israel agayne to his pleasaunt pasture, that he may fede vpon Chamel and Basan, and be satisfied vps the mount of Iphzaim and Galaad. **28** In those dayes and at the same tyme, sayeth y Lorde: Of the officer of Israel be sought for, there shal none be founde. Of men enuyrs for the syn

of Juda: there shalbe none: for I wyll be merciful vnto them, whom I suffer to remayne ouer.

So downe, O thou auenger, into y enemies lands, & visse the that dwell therein: downe with them, & smyte them vpon the backes, sayeth the Lorde: do accordyng to al that I haue comaunded the. There is gone aboute the lande a crye of a slaughter & great murder, namely on thys manner. Howe happeneth it, that the hammer of the whole world is thus broken, & bylde in sondre: how chaunceth it, y Babilon is become a wylderne among y heathen on this maner: I my selfe haue layed waite for the, & thou art taken vnawares art y trapped and snared: for why y thou hast prouoked the Lorde vnto angre. The Lorde hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thyng that is done in the land of the Chaldees, it is the Lorde of hostes woike.

Come agaynst her, for this is her ende: bye the by her cherties, cherties her as ye thes the corne: destroye her, that nothyng shalbe left. Slape all their mighty souldiers, & put the to death. Woe be vnto them, for the day & tyme of theyr visitacion is at hande. We thynke I heare alreadye a crye of them y braked & escaped out of y lande of Babylon, which the we in Syon the vengeance of the Lorde our God, the vengeance of his temple: yea a voyce of them, that crye agaynst Babylon. Call vp all the archers agaynst Babylon, pitch your tentes rounde aboute her, y none escape. **29** Recompence her as she hath del: ruded: & accordyng as she hath done, so deale with her agayne, for she hath set by her selfe against the Lorde, agaynst the holy one of Israel. Therefore shal her ponge men fall downe in the stretes, and all her men of warre shalbe rooted out in y daye sayeth the Lorde. Beholde, I speake vnto the, O thou proude, sayeth the Lorde God of hostes: for thy day shal come, euen the tyme of thy visitacion. And the proude shal stamble and fall, and no man shall helpe hym vp. I wyl burne vp his ceties wth fyre, and it shal consume all that is rounde about hym.

Thus sayeth the Lorde of hostes: The chyldren of Israel and Juda suffer violence together: Al they that haue them in captiuitie, herpe them faste, and wyl not let them go, but theyr auenger and redeemer is mighty. Whose name is the Lorde of hostes: he shall ma pntayne theyr cause he shal make the land shake, and iudge the that dwell therein, one wth an other. The swearde shal come vpon the Chaldees, sayeth the Lorde, vpon them that dwell in Babylon, vpon theyr pynces, and vpon theyr wyle men. The swearde vpon theyr souldiers, as for those, they shalbe come foolles. The swearde vpon theyr woithyres, so that they shal stande in feare. The swearde vpon theyr hoysmen and charettes, and vpon all the comune people that dwell vnder them: so that they shal all become lyke women.

The swearde vpon theyr treasure, so that it shalbe stollen awaye. I brought vpon theyr waters, so that they shalbe dyled vp.

For the lande wyl wyppeth ymages, and delpteth

despeth in strange wondrefull thynges. Ther
foze that wilde beastes, Lamia & cat of the mo-
tanyes, and estriches dwel therein, for there shall
neuer man dwell there, neyther shall any man
haue his habitation there for euermore. Lp he
as God destroyed Sodom and Gomoze: with
the cyties that lay thereabout, sayth the Lozde:
So shall no man dwell there also, neyther shall
any man haue there his habitation. * Beholde,
there shall come a people from the north with a
great bande of men, & many kynges that stande
vp from the endes of the earth. They beare bow-
es and buchlers, cruel are they & vnmerecyful.

They vowe roseth lpe the raging see, they
ryde vpon horses, and come weaponed to fyghte
agaynst the, O Babylon. I knowe as the kynges
of Babylon heareth of them, his handes shall
wage feble. Sozow and benyngnesse shall come
vpon him, as a woman trauepyng with chylde.
Beholde, * lpe as the lyon cometh vp from the
pleasant meadowes of Jordan vnto the grene
pastures of Eban, so wyl I dyspue them forth,
and make them runne agaynst her. But whom
shal I chose out, and ordeyne to suche a thyng?
* For who is lpe me, or who wyl styue with
me, or what shepherde may stand agaynst me?
Therfoze beare the cosaple that the Lozde hath
gyuen vpon Babylon, and the deuyle that he
hath taken vpon the lande of the Chaldees.
The lesse amonge the people shall teare them
in peces, and loke what pleasure thyng they
haue: they shall lape it waste. The noyse at the
wynnyng of Babylon shal moue the earth, and
the crye shal be hearde amonge the Gentyles.

The ii. Chapter.

Chaild Babylon shal be overthowen. Jeremye speaketh
vnto her to be taken.

Ihus hath the Lozde sayd: * behold,
I wyl rayse vp a perylous wounde
agaynst Babylon and her cytyzins
that beare euill wyl agaynst me. I
wyl sende also into Babyls faners
to fanne her cur, and to destroye her lande, for in
the daye of her trouble they shal be about her on
euery syde. Moreover, the Lozde hath sayd vnto
the bowmen, and to them that clyme ouer the
walles in breaste plates. Ye shall not spare her
pouge men: kyll downe al her hooste. Thus the
flayne shall fall downe in the lande of the Chal-
dees, and the wounded in stretes. * Is for Israel
and Iuda, they shal not be forsaide of their God
of the Lozde of hostes for the holy one of Isra-
els sake: no, though they haue fylled all theyr
landes full of synne. * Flye away from Babylon,
euery man saue his lyfe, that ye be not tored out
with her wyche dwelle: for the tyme of the Loz-
des vengeance is come: yea, he wyl rewarde
her agayne. Babylon hath bene in the Lozdes
hande, * a goldeu cuppe that maketh all landes
dronken. Of her wyne haue all people dronken:
therfoze are they out of theyr wyettes. * But so-
dounly is Babylon fallen, and destroyed.

Wonne for her, byng playsters for her woun-
des, if she maye perauenture be healed agayne.
We wolde haue made Babyls whole, say they:

but she is not recovered. Therfoze wyl we let
her alone, and go euery man to his owne coun-
tre. For her iudgement is come into beand & is
gone vp to cloudes. The Lozde hath brought
forth our ryghtousnes. And herfoze com on, we
wyl let her downe & wylke of p Lozde our God.

Make sharpe the arrowes, and multiplie
your shylde: * for the Lozde shall rayse vp the
spynne of the hynges of the Medes, which hath
alreadye a desyre to destroye Babylon. They
shal be the vengeance of the Lozde, and the vi-
giance of his temple.

Set vp tokens vpon the walles of Babylon
make your watche stronge, set your watchmen
in arapt: yea, holde pmyse watches: and yet for
al that shal the Lozde go forth with the deuyle
which he hath taken, vpon them that dwell in
Babylon.

O thou that dwellest by the great waters, O
thou that hast so great treasure & riches, thyne
ende is come, and the rekenyng of thy wynnyng-
ges. * The Lozde of hostes hath sworne by hys
selfe, that he wyl ouerwhelme the with men,
lpe grethoppers in nom bze, which wyte a co-
rage shal crye, alarum, alarum agaynst the.
* Yea euen the Lozde of hostes, that with his
power made the earth, with his wysdome pre-
pared the rounde worlde, and with his discre-
tion spredde out the beautes. As soone as he leteyth
his voyce be herde, the waters in the abyse ware
fearce. * He draweth vp the cloudes from the en-
des of the earth. He turneth the lyghtnynges to
rapne, he byngeth the wyndes oute of theyr se-
cret places: If they be esteemed by their wysdom
all men are become foolen. * Confounded be all
the casters of ymages, for the thyng that they
make is but dysceyte, & hath no byearch. Clayne
is it, and an erromous worke: and in the tyme of
upstatation it shal perpe.

Neuertheless, the porcyon of Jacob is none
suche: but he that made al thynges, whose name
is the Lozde of hostes, he is the rodde of his en-
heritance. Thou hast bene myne hammer and
wrapons for warre: for with the haue I broken
the people in peces: & with the haue I destroyed
kyngdomes. Thozow the haue I beart to pou-
dye horse and horseman: yea, the charrettes and
such as sat vpo them. Thozowe the I haue bzo-
ken man and woman, olde and pouge, bachelor
and mayden. Thozow the I haue destroyed the
shepherde and his flocke, the husbandman and
his cattell, the pynces and the rulers. Therfoze
wyl I rewarde the cytie of Babylon, and al her
cytyzins, the Chaldees with all the euill whyche
they haue done vnto Zion: yea, that ye your sel-
ues shal se it, sayth the Lozde: Beholde, I come
vpon the, thou nopsome hyl, sayth the Lozde:
thou that destroyest al landes: I wyl stretch out
my hande ouer the, and cast the downe from the
stony rockes: and wyl make the a bent hyl: so
that neither corner stones, nor pinacles, nor foun-
dacions of stonys shal be taken any more out of
the, but waste and desolate shalte thou lpe for
euermore, sayth the Lozde.

Set vp a conk in the land, blowe the troset.

The Prophecye

tes amonge the heythen: prouoke the nacions agaynst her, calle the kyngdomes of Ararat, Menims: Alcomes agaynst her. Her the prince agaynst her, bynges as greace a soze of terrible hostes agaynst her: As if they were grethoppers. Prepare agaynst them the people of the Medes with theyr kynges, princes, and al the cheif rulers: yea, & the whole lande that is vnder hym.

The lande also shal make and be afrayed wth the heurle of the Lorde shal come forth agaynst Babylon: to make the land of Babylō so waste that no man shal dwell any more therein. The worstes of Babylon shal leaue the battayle, and kepe them selues in stronge holdes, theyr strength hath fayled them, theyr shalbe lyke women. Theyr dwellinge places shalbe dynt vp, their barres shalbe broken. One pursyuante shal mete an other: yea, one post shal come by an other, to bynge the kyng of Babylon tydynge: that his cytie is taken in on euery syde, the fourdes occupied, the fennes dynt vp, and the souldyers loze afrayed.

For thus sayeth the Lorde of hostes the God of Israel: the daughter of Babylon hath ben in her tyme lyke as a chylde byng fode, but shortly shal her barne come. Nabuchodonosor the kyng of Babylō hath deuoured & destroyed me, he hath made me an empty vessel: he swallowed me vpon lyke a dragon, and spiled my beire wth my delicates: he hath cast me out, he hath taken my substaunce away, and the thyng that was left me hath he caried vnto Babylon, sayeth the daughter & dwelleth in Syon: yea, & my blood also vnto the Chaldees, sayeth Jerusalem. Therfore thus sayeth the Lorde: Beholde, I wyll defende thy cause, and auenge the: I wyll bynke vpon her see, and drye vp her water sprynges.

* Babylon shal become an heape of stones, a dwellinge place for dragons, a fearfulnesse and wondring, because no man dwelleth there. They shal roze together lyke Lyons, and as the ponge Lyons when they be angrey, so shal they bende them selues. In theyr heate I shal geue them a dyner, and they shalbe broken for ioye. * Then shal they slepe an euerlastyng slepe, and neuer wake, sayeth the Lorde. I shal cast them downe to be slayne lyke shepe, lyke weethers and gootes. O how was Belach wonner. O howe was the glozy of the whole lande taken: how happeneth it, that Babylon is so wondred at among the heythen: The see is ryfen ouer Babylon, and hath covered her wth byr greace waues. Her cyties are layed waste, the land lyeth vnbuylded, and voyde: it is a land where no man dwelleth, and where no man tranapleth thowowe. Wozeouer, * I wyll bysite Bel at Babylon: and the thyng that he hath swallowed vp, that same shal I pluche out of his mouth. The Gedyles also shal runne nomore vnto hym: yea, and the walles of Babylon shal fall.

O my people, * come out of Babylon, that every man maye saue his lyfe from the fearful wraith of the Lorde. Be not farnethered, and feare not at euery rumour that shalbe hearde in the lande: for euery yere bynged newe tydyn-

ges, and in the yere folowynge nethe tydynge and robbynge in the lande, and loze vpon loze. And so, the tyme cometh, that I wyll bysite the ymages of Babylon, and the whole lande shal be confounded: yea, and her slayne shal lye in the myddest of her. Heauen and earth, wryt al that is therein, shal reioyse ouer Babylon, when the destroyers shal come vpon her from the north, sayeth the Lorde.

* Lyke as Babylon hath beaten downe and slayne many out of Israel, so shal theyr sal many and be slayne in al her kyngdome. Ye haue escaped & swerde hast you, stande not styll, remein by the Lorde asarte of, & thynke vpon Jerusalem, for we are ashamed to heare & blasphemies our faces were covered with shame, because the strange alrauntes came into the sanctuary of the Lorde. Wherefore beholde (sayeth the Lorde) the tyme cometh, & I wyll bysite the ymages of Babylon, and thowowe the hole lande theyr shall mourne and sal. * Though Babylon clymed vnto heauen, & hept her power on hye: yet shal I sende her destroyers, sayeth the Lorde.

A ptyous crye shalbe herde from Babylon, and a great myerie from the lande of the Chaldees when the Lord destroyeth them, and when he dryueth out the hye stomahe and proude boostynge, wherwyt they haue bene as furious as the waues of great water skoudes, & made great creakes wth theyr woyses. For the destroyers shal come vpon her (euen vpon Babylon) whych shal take theyr woyses, and bryake theyr bowes: for God is disposed to aufge him selfe vpon them, and sufficiently to recompence them. Yea (sayeth the Lorde) I wyll make theyr princes, theyr wyse men, theyr cheif rulers, and al theyr woyses broken: so that they shal slepe an euerlastyng slepe: and neuer wake. Thus sayeth the kyng, whose name is the Lord of hostes.

Wozeouer, thus sayeth the Lorde of hostes: The thycke wal of Babylon shalbe broken, and her hye gates shalbe dynt vp. And the thyng that the Gedyles and the people hath wrought wth great tranaple and labour, shal come to nought and be consumed in fyre.

This is the charge that Jeremy gaue vnto Saraiab the sonne of Aetiah, the son of Masaiab, when he went towarde Babylon wth Jechaiab & kyng of Iuda, in the fourth yere of his raygne. Nowe this Saraiab was a peaceable prince, Jeremy wrote in a booke all the myserie that shulde come vpon Babylō: yea and al these sermons that be wyrtten agaynst Babylō, and gaue Saraiab his charge. When thou comest vnto Babylon, se that thou reade all these woyses, and saye: O Lorde, thou art determined to rote out this place, so & neither people nor cattell shal dwell there any more: but to lye waste for ever: and when thou hast redde oute the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: euen thus shal Babylon synke, and be thurst downe wth the burthen of trouble, that I wyll bynge vpon her: so that she shal neuer come up agayne. Thus saith the Destroyer of Jerusalem.

Ezay. xlii. c

Jer. xlii. b

Jeremy. i. a
Ezay. xlii. a
Dan. xii. a

Ezay. liii. b
ii. Ezay. vi. c

The

The. lll. Chapter.

Whereupon the taking of Iherusalem. Iherusalem is taken of the Chaldees. Iehoiachin sonne of kyng Iehoiachin was made kynge. Iehoiachin sonne of kyng Iehoiachin was made kynge. Iehoiachin sonne of kyng Iehoiachin was made kynge.

3 Iehoiachin was * xxi. yere olde when he was made kynge, and he reigned a lene yere in Iherusalem. His mothers name was Hamutal, Jeremies daughter of Libna. He lyued wchedyse before the Lord, even as Iehoiachin dyd. For the Lord was angrye at Iherusalem and Iuda, so longe tyll he had cast them out of his pience. And Iehoiachin fell from the kynge of Babilon. * But in the nynt yere of his reigne, in the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonosor the kynge of Babilon with all his host came before Iherusalem, and besieged it, and made them bulwokes rounde about it. And this besieginge of the cite endured vnto the thirteenth yere of kynge Iehoiachin.

B And in the fourth moneth, the .ix. daye of the moneth, there was so great hunger in the cite: that there were nomore vytybles for the people of the lande. So all the souldiers brake a waye, and fled out of the cite by nyght thowse the waye of the porte betwene two walles by the kynges garden. Nowe the Chaldees had compassed the cite rounde aboute, yet went these men there; waye toward the wyldernesse.

And so the Chaldees followed vpon them, and toke Iehoiachin the kynge in the felde of Jericho, when his host was runne from hym: So they carped the kynge awaye prisoner to Babilon vnto the kynge of Babilon in the lande of Hemath, where he gaue iudgement vpon hym.

C The kynge of Babilon also caused Iehoiachins sonnes to be slayne before his face: yea, and put all the princes of Iuda to death at Babilon. Whereupon he put out the eyes of Iehoiachin, and caused hym to be bounde with two chaynes, to be carped vnto Babilon: and let him lye in prison tyll he dyed.

Nowe the tenth daye of the seventh moneth, in the nynt yere of Nabuchodonosor kynge of Babilon. Nabuzaradan the chiefe captayne, and the kynge of Babilons seruantes came vnto Iherusalem, and went by the house of the Lord. He went vnto also the kynges palace, all the houses and all the gorgeous buydynge in Iherusalem. And the whole host of the Chaldees were with the chiefe captayne, brake downe all the walles of Iherusalem rounde about.

D As for the poore people and such folke as yet was left in the cite, whiche also were fallen to the kynge of Babilon: yea, and what people ad yet remayned: Nabuzaradan the chiefe captayne carred them awaye prisoners. But the poore people of the countrey, dyd Nabuzaradan the chiefe captayne leaue in the lande, to occupy the bynyardes and felde. The Chaldees also brake the bulwokes that were in the house of the Lord, yea, the seate and the brasen lauer that was in the house of the Lord: and carped all the metal of hym vnto Babilon. They toke awaye also

the canibres, honers, flesschers, spynblers, spones, and all the brasen vessel that was occupped in the seruice, with the basses, colepannes, spynblers, portes, candlestyches, spones, and cuppes wherof some were of golde, and some of syluer.

The chiefe captayne toke also the two pillars the lauer, the twelue brasen bulloches that stode vnder the seate: whiche kynge Salomon made in the house of the Lord: and all the vessel conteyned so much metal, that it myght not be weyed. For every pillar was cygherne cubites hye: and the rope that went aboute it, was twelue cubites, and foure fyngers thicke and round. Now vpon the rope were brasen knoppes, and euery knoppe was fyue cubites hye: vpon the knoppes, were whopes, and pomegranates rounde about of cleane brasen.

After this maner were both the pillars fastened vnto the pomegranates, wherof there were an hundred and .xxvi. whiche hanged vpon the whopes rounde aboute. The chiefe captayne also toke Saraiab the hye priest, and Sopponiab that was chiefe next hym, and the thir hepers of the treasure. He toke out of the cite a chambrelayne whiche was a captayne of the souldiers, and seuen men that were the kynges seruantes, whiche were founde in the cite: and Berbera captayne that vled to mustre the men of warre, with thirscore men of the countrey that were taken in the cite. These Nabuzaradan the chiefe captayne toke, and carped them to the kynge of Babilon vnto Babilon and the kynge of Babilon caused them to be put to death at Babilon in the land of Hemath. And thus Iuda was led awaye captiue, out of his owne lande. This is the summe of the people, whom Nabuchodonosor led awaye captiue.

E In the seventh yere of his reigne, he carped awaye of the Jewes, thir thousand and thir and twentye. In the .xviii. yere Nabuchodonosor carped awaye from Iherusalem cyghthe hundred, thirtye and two persones. In the .xxiii. yere of Nabuchodonosor, Nabuzaradan the chiefe captayne toke awaye seuen hundred forty and fyue Jewes prisoners. The whole summe of all the prisoners, is foure thousand and fyue hundred.

In the .xxviii. yere after that Iehoiachin the kynge of Iuda was carped awaye in the .xv. daye of the .xii. moneth Euphmerodach kynge of Babilon (the same yere that he reigned) gaue Iehoiachin the kynge of Iuda his pardon, and let him out of prison, and spake louingly to him. And let hym stonde about the trones of the other kynges that were with hym in Babilon. He chaunged also the clothes of his prison, yea, and he dyd eate with hym all his lyfe longe. And he had a continuall lyping gyven hym of the kynge of Babilon, euery daye a certayne thinge allowed hym all the dayes of his lyfe vntill he dyed.

The ende of the booke of the Prophet Jeremie.

Am. lll.

The

The Lamentacions

The Lamentacions

of Ieremye.

The first Chapter.

Can any man deliver Ieremye the prophet from the hands of the Chaldees? or shall any man deliver him from the hands of the Babylonians? or shall any man deliver him from the hands of the Egyptians? or shall any man deliver him from the hands of the Assyrians? or shall any man deliver him from the hands of the Philistines? or shall any man deliver him from the hands of the Ammonites? or shall any man deliver him from the hands of the Moabites? or shall any man deliver him from the hands of the Edomites? or shall any man deliver him from the hands of the Idumeans? or shall any man deliver him from the hands of the Amalekites? or shall any man deliver him from the hands of the Canaanites? or shall any man deliver him from the hands of the Hittites? or shall any man deliver him from the hands of the Amorites? or shall any man deliver him from the hands of the Canaanites? or shall any man deliver him from the hands of the Hittites? or shall any man deliver him from the hands of the Amorites?



A LAM, how syteth the cytie so be-
solate, that somtyme was full
of people: howe is she become
lyke a wyddowe: which was
the lady of all nations: howe is
she broughte vnder tribute that

ruled all landes: howe wepeth she in the nyght,
so that the teares runne downe her chekes: for a
monge all her louers, there is none that
gyueth her anye comfote: yea, her nexte frendes
traungre agaynst her, and are become her ene-
myes. Iuda is taken prisoner, because she was
despyed, and for seruyng so many straunge god-
des, she dwelleth now among the heythen. Howe
fructeth no rest, al they that persecuted her, toke
her in strapte places, where she coulde not escape

B The stretes of Syon mourne, because no man
cometh any more to the solempne feastes. All
her gates are desolate, her piers make lamen-
tacion, her maydens are carefull: and she her selfe
is in greate heynesse. Her enemyes haue bene
rulers ouer her, and her enemyes haue prosper-
ed, because the Lorde hath chastened her, for
her greate wychednesse: her chyldren are led
awaye captiue before they enemyes. All the
beautye of the daughter of Syon is awaye, her
prynces are become lyke hartes that fynde no pa-
ture. They are dyspued awaye before they ene-
myes, so that they haue no power.

C Howe doth Ierusalem remembre the tyme of
her miscey and disobedience: yea, the ioye & plea-
sure that she hath had in tymes past, seeinge her
people is broughte downe thowme the power of
their enemy, and there is no man to helpe her:
her enemyes stande loking at her, and laugh her
habbooth dayes to scoyne. Ierusalem hath sinned
euery more and more, therefore is she com in decay.
All they that had her in honoure despyse her, for
they haue sene her fylchinesse. Yea, she hath
sinned, and is ashamed of her selfe.

D Her synners are despyed, she remembred not
what wolde folowe: therefore is her fall so won-
derful: & there is no man to comfote her. O Lorde
consyde my trouble, for myne enemy hath the
upperhande. The enemy hath put his hande to
all precious thynges that she had: yea, euery
foye her eyes came the heythen in and out of the
sanctuary: whom thou (nerethels) hast for-
gydden to come within thy congregacion.

E All her people seke theyr lyfe with heyn-
nes, and loke what precious thynges euery man
hath, that gyueh he for meate, to saue his lyfe.
Consyde, O Lorde, and se howe wyle I am be-
come. haue ye no regards, O all ye go farre by,
beholde and se, yf there be anye sorowe lyke vnto
myne, wherewith the Lorde hath troubled me, in
the day of his fearfull wrath. From aboute hath
he sent downe a fyre into my bones, and it bur-

nethe them cruelly: he hath layed a net for my feet
and thowen me wyde open: he hath made me
desolate, so that I must euery be mourninge.

F The pike of my transgression is come at the
last, with his hande hath he taken it vp, and put
it aboute my necke. My strengthe is gone: the
Lorde hath deliuered me into those handes, wher-
out I can not quyte my selfe. The Lorde hath de-
stroyed all the mighty men that were in me. He
hath proclaymed a feast, to slaughter al my best
men. The Lorde hath troden downe the doughter
of Iuda, lyke as it were in a wyne presse.

G Therefore do I wepe, and myne eyes gush out
of water: for the comfote that shoulde quychen
me, is farre from me.

H My chyldren are dyspued away, for wher the
enemye hath gotten the upperhande.

I Syon casteth out her handes, and there is no
man to comfote her. The Lorde hath layed the
enemyes rounde aboute Jacob, and Ierusalem
is become abhominacion in the myddes of them.
The Lorde is ryghteous, for I haue prouoked
his cōfession vnto anger. O sake hede all ye
people, and consyde my heynesse. My maydens
and my yonge men are led away into captiuitie.

K I called for my louers (but they begyled me)
for my priestes and counsellors, but they pershed:
euery whyle they sought for meate to saue theyr
lyues. Consyde, O Lorde, howe I am trou-
bled, my wombe is disquieted, my hart turneth
about in me, and I am full of heynesse: because I
rebelled stubburnly. The swerde bursteth me w-
out, and within I am lyke vnto death. They
beare my mourning, but there is none that wyl
comfote me. All myne enemyes haue herd of my
trouble, & are glad therof, because I hast done it
and thou hast broughte forth I tyme which thou
calleddest, when they also shal be lyke vnto me.

L From the wall come al theyr aduersaries, thou
shalt plucke them away, euery as thou hast plu-
cked me, because of all my wychednesse. For my
sorowe is very great, and my herte is heuie.

The ii. Chapter.

A LAM, howe hath the Lorde darkened the
daughter of Syon so soze in his wrath.
As for the honour of Israel, he hath cast
it downe fro heauen vnto y earth. Howe hap-
pened it, & he remembred not his owne: & foretold
whe he was angry. The Lorde hath cast downe
all the habitacions of Jacob wout any fauoure:
al the stronge places of the daughter Iuda hath
he broken in his wrath, and thowen the downe
to the grounde: her hyngdome and her prynces
hath he suspended. In the wrath of his indigna-
cion he hath broken all the hozne of Israel: he
hath withdrowen his right hand fro the enemy
yea, a flambe of fyre is kindled in Jacob, & hath
consumed up all rounde about: he hath bent his
bowe lyke an enemye: he hath fastened his
ryght hande as an aduersary, and euery thyng
was pleasaunt to se, he hath smitten it downe
he hath poured out his wrath lyke a fyre into
the tabernacle of the daughter of Syon.

B The Lorde is become lyke as it were an ene-
my, he hath deuoured Israel and al his palaces:
Yea

yea, all his strong holdes hath he destroyed, & fylled the daughter of Juda with moche sorowe and heynesse.

Jer. lxxvi.

* Her tabernacle (whiche was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he put downe. The Lozde hath brought it to so passe, that the hye solempne feastes and dabborches in Sion: are cleane forgotten. In hys heupe displeasure hath he made the hynges and pcedes to be despyled.

The Lozde hath forsaken his owne aultare, and hath abhorred his owne Sanctuarie, and hath gyren the walles of the towne into the handes of the enemye. They: enemyes made a noyse in the house of the Lozde as it had bene in a solempne feast daye.

C The Lozde thought to breake downe the walles of the daughter of Syon, he sprede ouer hys lyne, & dyde not in his hand, tyl he had destroyed them. Therefore moune the turrettes and the broken walles togyther.

Jer. lxxvi.

Her gates are lonke downe to the ground, her barres are broken, and smytten in sondre, & her hynges and pynnes are carped awaye to the Genydes. They haue neyther lawe nor pprophe-tes, nor yet any vpsion from the Lozde.

The senatours of the daughter of Syon sate vpon the grounde in silence, they haue strawed ashes vpon they: herdes, and gyrded them selues wpyth sackcloth. The maydens of Jerusalem haue downe they: hebes to the ground. Wyne eyes begyn to fayle me thowowe wrpyng, & my body is disquyeted, my luer is poured vpo the earth for the great hurt of my people, seing I chylidren and babes dyd sowe in the stretes of the cytie.

Jer. lxxvi.

D Euen when they spake to they: mothers: where is meate and drynke: for whyle they so lyde, they sell downe in the stretes of the cytie, lyke as they had bene wounded, and some dyed in they: mothers bosome.

What shall I saie of the, O thou daughter Ierusalem, to whom shall I saye the: To whom shall I compare the, O thou daughter Syon, to comfort the wpythall: Thy hurt is lyke a mapne fer: who maye heale the.

Jer. lxxvi.

E Thy prophetes haue looked out vayne and foolyshe thynges for the: they haue not shewed I of thy wyckednesse, to lyepe the from captiuitie: but haue ouerladen the, & thowowe falsed scattered the abode. All they that go by the, clappe they: handes at the: byslyng and waggyng they: herdes vpon the daughter of Ierusalem, and say: is this the cytie that men call so fayre: wherein I hole lade set oyle: Al thyne enemyes gaue vpo the, whysperyng and byring they: teeth, sayng let vs deuoure, for the tyme that we looked for, is come, we haue founde and senett.

F The Lozde hath fulfylled the thyng that he was purposed to do: & performed that he had deuyd long ago: he hath destroyed, and not spared: he hath caused thyne aduersarye to triumphe ouer the, and set vpo the home of thyne enemye. * Let thyne herte crye vnto the Lozde, O thou cytie of the daughter Syon: let thy teares runne downe lyke a riuier, daye and nyght, & st

Jer. lxxvi.

Jer. lxxvi.

not, and let not the apple of thyne eye leane of. Stande vp, and make thy prayer in the fyrste watche of the nyght, poure out thyne herte lyke water before the Lozde: lyft vp thyne handes for the lynes of thy ponge chylidren, that dye of hunger in the stretes. Beholde, O Lozde, and consy-der, why hast thou gathered me by so cleane: I shall the women then eate they: owne frute: euen chylidren of a spanne longe: What the p:ce-tes and prophetes be sayne thus in the Sanctu-arye of the Lozde: Ponge and olde lye beynde the stretes vpon the grounde, my maydens and ponge men are slayne with the swerde, whome thou in the daye of thy wrathfull indignacion hast put to death: yea, eue thou hast put them to death, and not spared them. Wp neyghbours I are rounde about me hast thou called as it were to a feast daye: so that in the daye of the Lozdes wrath none escaped, neyther was anye left be- beynde. Those that I haue brought and nouris- shed, hath myne enemye destroyed.

The. iiii. Chapter.

I Am the man, that (thowowe the rod of his wrath) haue experience of my- serpe. He droue me forth, and led me: yea into darknesse, but not into lichte: I gaue me on clepe he tourneth hys hande, and layeth it euer vpon me.

My flesh and my shyne hath he made olde, and my bones hath he brused. He hath buplided round about me, and closed me in with gail, and traunyle. He hath set me in darknesse, as they that be deed for euer.

He hath so hedged me in, that I can not get out, and hath laped heupe lynes vpon me.

Though I crye and cal piously, yet heareth he not my prayer. He hath stopped vp my wayes with fouresquared stones, and made my pathes crooked. He layeth waye for me lyke a Were, & as a Lyon in a hole. He hath marred my wayes and broken me in peces, he hath laped me waste altogether. He hath bent his bow and made me as it were a marke to shote at. The arrowes of hys quyer hath he shot euen into my reynes.

* I am langhed to scoone of all my people, they make songes vpon me all the daye longe. He hath fylled me wpyth bytternesse, and gyren me woymwod to drynke. He hath smitten my teeth in peces with stones, and rolled me in the dust.

He hath put my soule out of rest, I forget all good thynges, I thought in my selfe: I am vnde- me, there is no hope for me in the Lozde. O re- membze pet my myserie, and trouble, I woym- word and the gail.

Pea thou shalt remembze them, for my soule melteth awaye in me. Whyle I confesse these thynges in my hert I get a hope agayne. Namely it is of I Lozdes mercyes that we are not ve- terly consumed. For truly his pitiful chassyon hath not ceased. Newe mercyes shall the Lozde shewe vpon the earthe in the daye of payge, (O Lozde) great is thy faythfulnesse.

* The Lozde is my porcion, surely my soule: therfore wyl I hope in hym. O howe good is the Lozde vnto the, that put thy trust in hym.

Jer. lxxvi.

The Lamentacions

to the soule that seeth after hym. The good man with stylle and patience carreteth for the health of the Lorde.

D How good is it for a man to take the poke vpon hym from his pounch vpon he lyteth alone, he holdeth still, and dwelleth quyetly vpon hym selfe. He layeth his face vpon the earth, yf (percase) there happen to be any hope. He offereth his cheke to the smiter. He wyl be content wth reproche.

For the Lorde wyl not forsake for ever, but though he punyssh hym: yet accordyng to the multitude of his mercyes, he receyvethe to grace agayne. For he doth not plage, and cast out the chyldren of men from his house.

To treade all the prysoners of the earth vnder his feet. To moue the iudgement of man before the moost hyghst.

To condemne a man in his cause. The Lorde hath not pleasure in such thynges.

What is he then that sayeth: there shulde some thyng be done without the Lordes commaundement. Out of the mouth of the moost hyghst goeth not euyl and good.

Wherfore then murmureth the spyng man? let hym murmure at his owne synne.

E Let vs loke well vpon our owne wayes, & remembre our synnes, and turne agayne to the Lorde. Let vs lyft vp our hertes with our handes vnto the Lorde that is in heauen. We haue bene dissemblers, and haue offended, wylt thou therfore not be intreated? Thou hast covered vs in thy wrath, and persecuted vs, thou hast slayne vs without any fauoure. Thou hast hyd thy selfe in a cloude, that our prayer shulde not go thowowe. Thou hast made vs outcastes and to be despyed amonge the people. All oure enemyes gaue vpon vs.

Fear, and pytie is come vpon vs, yea, decepte and destruction. Wholerpuers of water gush out of myne eyes, for the great hurte of my people.

Myne eyes runne, and can not cease, for there is no rest. O Lorde, when wilt thou loke downe from heauen, and conspyce?

F Myne eyes bryake myne hert because of all the daughters of myepte. Myne enemyes hunted me oute warply lyke a byde: yea and yth with out cause. They haue put downe my lyfe into a pyt, and they haue cast stones vpon me. They poured water vpon my heed, then thoughte I: nowe am I yndone. I called vpon thy name, O lord, out of y^r depe pyt. Thou hast herd my voice & hast not turned away thyne eares fro my lighyng & cryng. Thou hast encluynd thy selfe vnto me, when I called vpon the, and hast sayde: feare not. Thou (O Lorde) hast maptapped y^e cause of my soule, and hast redemed my lyfe. O Lorde thou hast seke my blasphemers, take thou my cause vpon the. Thou hast well conspyced howe they go aboute to do me harme, and that all theyr counsailes are agaynst me. Thou hast heare theyr despytful wordes (O Lorde) yea, and all theyr ymaginacions agaynst me.

The lypes of myne enemyes, and theyr deuyls that they take agaynst me, all the daye

longe. Thou seest all theyr spytyng: dwone and theyr spytyng vpon: they make theyr songes of no thyng but of me. Rewarde them (O Lorde) accordyng to the wayes of theyr bandes. Spue them an obdinate det, cut thy curse. Persecute them (O Lorde) with thyne indignacyon, and roote them out from vnder the heauen.

The iiii. Chapter.

How is the golde become so dimme? how is y^r goodlye colour of it so sore chaunge? and the stones of the Altare thus scattered in the corner of every strete. The chyldren of Syon that were alwaye in honour, and clothed with the mooste precious golde: how are they now become lyke the earthen vessels, whiche be made wth the potters hande? The dragons gnye theyr ponge ones suche with bare byestes, but the daughter of my people is cruell, and dwelleth in the wyldernes lyke the Estrached.

The tonges of the suckyng chyldren cleue to the rofe of their mouthes for very thurst. The pong chyldren aske heede, but there is noman that gyveth it them. They that were wont to fare delicately, perishe in the stretes: they that afore were brought vp in purple, make now moch of dong: The synne of the daughter of my people is become greater then the wickednesse of Sodome that todaye was destroyed, and not taken with handes.

Her abstynens (or Nazaries) were whiter then the snowe or mylke: their colour was fresh, red as Cozall, the beautye lyke the Sapphyre. But now their faces be very blacke. Insomuche that thou shouldest not knowe them in the stretes. Theyr synne cleaueth to theyr owne honours. It is wythered, & become lyke a drye stocke. They that be slayne with the swerde are happer then suche as dye of hunger, and perishe awaye, famyshyng for the frutes of the felde.

The women (which of nature are pityfull) haue sodden theyr owne chyldren with theyr handes, that they myghte be theyr meate in the miserable destruction of the daughter of my people. The Lorde hath perfourmed his deuytyl he hath poured oute the furyousnesse of his dyspleasure, he hath kyndled a fyre in Sion, which hath consumed the foundacions therof.

Neither the hynges of the earth, nor all the inhabitours of the world wold haue beleued y^e the enemy and aduersary shuld haue come in at the gates of the ctyte of Ierusalem, whiche neuer thelesse is come to passe for the synne of her prynces, and for the wickednesse of her pyncles, that haue shed innocentes bloode within her. So that blynde men wente combyng in the stretes, and steyned them selues with bloode. They wolde in no wyse touche theyr garmentes. But they cryed vnto every man, fyre y^r staynyng, a waye, get you hence, touche it not. Yea they fled, and crouched from them: yea, they haue sayde amonge the hepyden, they shall nomore dwell in this ctyte.

The countenance of the Lorde hath banysht them, and hal neuer loke moze vpon them.

For

The booke of the pꝛo

phete Ezechiel.

The first Chapter.

The tyme wherein Ezechiel prophesied and in what place
he was of his kynge and office. The vision of the four beastes.
The vision of the wheles. The vision of the cherubims and of
the image above the throne.



I chanced in the thyrtye yere
the fyfth daye of the fourth mo-
nerthe, that I was amonge the
pꝛysoners by the ryuer of Co-
bar: where the heauens opened
and I sawe a vꝛyſon of God.

Nowe the fyfth daye of the moneth, made oute
the fyfth yere of kynge Ioachins captiuitie.

At the same tyme came the worde of ꝑ Lord,
vnto Ezechiel the sonne of Buzi the pꝛeſte, in
the lande of the Chaldees, by the water of Co-
bar: where the bande of the Loyde came vpon
hym. And I looked, and behold, a ſtoꝛmy wynde
came oute of the North with a great cloude ful
of fyre, whiche wyth hys gylſtre lpghtened all
rounde about. And in the myddest of the fyre it
was all cleare lyke the face of an Aungell, and
as it were the lyneſſe of .iiii. beaſtes, and thys
was theyꝝ lphneſſe. They were faſhyoned lyke
a man: ſaunge that euery one had foure faces
and foure wynges.

Theyꝝ legges were ſtrepght, but theyꝝ ſecte
were lyke bullockes ſecte, and theyꝝ gylſtre, as
it had be ſapꝛe ſcoured metall. Under their wynges,
vpon al the foure corners they had mennes
handes. Theyꝝ faces and their wynges were to-
ward the foure corners: per were the wynges ſo
that one euer touched an other. When they wete
they turned them not aboute: but eche one went
ſtrepght ſoꝛwarde. Furthermoze this was the
ſimilitude of theyꝝ faces. * vpon the right ſyde
of theſe foure, theyꝝ faces were lyke the face of
a man, and the face of a lyon. But vpon the left
ſyde they had the face of an oxe, and the face of
an Aegle. Theyꝝ faces alſo and theyꝝ wynges
were ſpꝛed out aboute: ſo that two wiges of one
touched ouer two wynges of an other, and with
the other they couered theyꝝ bodie. Euerye one
when it went, went ſtrepght ſoꝛwarde. Where
as the ſpyꝛite led them, thyseder they went, and
* turned not about in theyꝝ goꝛnge.

The faſhyon and countenance of the bea-
ſtes was lyke hote coles of fyre, and as though
burnynge cꝛeſſettes had bene amonge the bea-
ſtes: (this was the viſion) and the fyre gaue a gyl-
ſter, and out of the fyre there were lpghtenynge.
When the beaſtes went ſoꝛwarde & backward
one wolde haue thought it had lpghtened. Now
when I had well conſydered the beaſtes, I ſawe
a worke of wheles vpon the earth, wyth foure
faces alſo vnto the beaſtes.

The faſhyon and worke of the wheles was
lyke the ſce. The foure wheles were loꝛned and
made (to loke vpon) as it had bene one whele in
an other. When one went ſoꝛwarde, they went
all foure, and turned them not aboute in theyꝝ
goꝛnges. They were large, great and horrible

like v. to loke

for they them ſelues neyther regarded the pꝛe-
ſtes noꝝ pꝛyꝛed theyꝝ elders. Wherefoꝛe per oure
eyes ſapꝛe vs: whyle we loke ſoꝝ wayne helpe, ſe
ſinge we be euer waytynge vpon a people, ꝑ can
do vs no good. They lay ſo tharpe wayt ſoꝝ vs
that we cannot go ſafe vpon the ſtretes, ſoꝝ oure

Dende is come, oure dayes are fulfilled, oure ende
is here. * Our perſecuters are ſwifter then ꝑ E-
gles of the apꝛe, they folowed vpon vs ouer the
mountaynes and layed wayt ſoꝝ vs in the wyl-
derneſſe. The very bꝛeth of our mouth: and the
anoynted Lord him ſelfe was taken in the net
of whom we ſape: Under his ſhadow we ſhal be
pꝛeſerued among the beꝛehen. And ꝑ (I thought
in Edom) that dwelleth in the lande of huy, be
glad and reioyſe: ſoꝝ the cup ſhall come vnto the
alſo, which when thou ſuppeſt of, thou ſhalte be
dꝛonken. Thy ſynnes be wel punyſhed (I thou
doughter Sꝛon) he ſhall not ſuffice the to be ca-
ryed a way any moze. But thy wychedneſſe (I
doughter Edom) ſhal be vꝛſit, and ſoꝝ thy ſyn-
nes lahe he ſhall leade the into captiuitie.

The v. Chapter.

The place of Jeremie.



All to remembraunce (O Loyde,) what we haue ſuffred, conſidꝛe, and
ſe our confuſion. Our inheritaunce
is turned to the ſtraungers and our
houſes to the aleauntes. We are be-
come careful and fatherleſſe, & our mothers are
as the wyddowes. We are ſapꝛe to dꝛynke oure
owne water ſoꝝ money, & our owne wood muſt
we bye with money. Our neckes are vnder per-
ſecution, we are weꝛy, and haue no reſt.

Afoze tyme we yelded our ſelues to the Egi-
ptians, and now to the Aſſyrians, onely that we
might haue byed ynough. * Our fathers (which
now are gone) haue ſynned, and we muſt beare
theyꝝ wychedneſſe. Scruauntes haue the rule of
vs, & noman deliꝛereth vs out of theyꝝ handes.
We muſt get our lꝛyꝛng with the pꝛyll of our
lꝛyꝛs, becauſe of the dꝛowth of the wyldeꝛneſſe.

Our ſhyn is as it had bene byent in an ouen
ſoꝝ very ſoꝛe bꝛeꝛe. The wynges are raiſed in
Sꝛon, and the maydens in the cyties of Iuda.

The pꝛyꝛces are hanged by with the hand of ꝑ
enemies, they haue not ſpared the olde ſage me
they haue taken yong mens lꝛyꝛs from them, &
the boyes are hanged by vꝛꝛetrees. The eldꝛes
ſit nomoꝛe vnder the gates, & the yongmen uſe
nomoꝛe playng of muſyke. The top of our hert
is gone, our mery queꝛe is turned into mourning.

The garland of our heed is fallen: alas, that we
euer ſynned ſo ſoꝛe. Therefore, oure herte is ful of
brupneſſe, and oure eyes dꝛym: becauſe of the hyl
of Sion ꝑ is deſtroyed. Inſomuche that ꝑ ſtoꝛes
runne vpon it. But thou, O Loyde, that remaineſt
ſoꝝ euermoze, and thy ſerũt wold wythout
ende: wherefoꝛe wylt thou ſil ſoꝛget vs, and ſoꝝ
lahe vs ſo long? * O Loyde turne thou vs vnto ꝑ
& ſo ſhall we be turned. Venue oure dayes as in
olde tymes, ſoꝝ thou haſt banꝛyſhed vs now lꝛg
ynough, and haſt bene ſoꝛe diſpleaſed at vs.

The ende of the lamentacions
of Jeremie.

The Prophecie

to loke vpon. Theyr backes were ful of eyes
sounded about them all four. When the beastes
wente, the wheles went also with them. And
when the beastes lyfte them selues vp from the
earth, the wheles were lyft vp also. Wher-
foore the spirite went, whither went they also:
and the wheles were lyft vp, and folowed them
for the spirit of lyfe was in the wheles. When
beastes went forth, stode styl, or lyfte them sel-
ues from the earth, then the wheles also went,
stode styl, and were lyft vp, for the breath of lyfe
was in the wheles. About our the beedes of
beastes there was a firmament, whych was fast
froward as it had bene of the mooste pure Chry-
stal, and that was spred oute about vpon theyr
beedes: vnder the same firmamente were theyr
winges laped abrode one towarde another and
two wynges covered the bodye of euery beaste.

And when they wente forth, I heard the
noyse of theyr wynges, lyke the noyse of greete
waters, as it had bene the noyse of a great God
and a rushing togyther as it were of an hoste
of men. And when they stode stille, they lette
downe theyr wynges. Now whē they stode styl
and had lette downe theyr wynges, it thundred
in the firmament that was about theyr beedes,
about the firmament that was ouer theyr bea-
des ther was the fashion of a seate, as it had ben
made of sapphir. vpon the seate there sat one
lyke a man. I beheld hym, and he was lyke an
angell, as it had bene all of fyre within fro his
loynes vppward. And beneath, whē I looked vpon
hym vnder the loynes, me thought he was lyke
a bynyng fyre, that gnyeth lyght on euery syde
Pea, the bynyng and glyster that lyghened round
about, was lyke a raynbowe, which in a rayny
daye appeareth in the cloudes. Euen so was the
similitude, wherein the glozy of the Lord appea-
red. When I lawe it, I fell vpon my face, and
berkened vnto the voyce of hym that spake.

¶ The ii. chapter.

¶ This prophet is sent to call the people from theyr exyle.



And then sayde he vnto me: Stande
vp vpon thy fete (O thou sonne of
man) and I wyll talke with the.

¶ And as he was communinge w me
the spirite came into me, and set me
vp vpon my fete: so that I make the chynge
that he sayd vnto me. And he sayde: Beholde
thou sonne of man: I wyll sende the to the chy-
ldren of Israel, to those runnagates and obsti-
nate people: for they haue taken parte agaynst
me, and are runne away fro me: both they and
theyr forefathers vnto this daye.

¶ Pea, I wyll sende the vnto a people that haue
rough visages and stiff stomakes: vnto whom
thou shalt saye on this maner: Thus the Lord
God hath thus spoken, that whether they
be obedient or no (for it is a froward household)
they may knowe yet that there hath bene a pro-
phet amonge them.

¶ Therfore (thou sonne of man) feare them

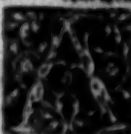
¶ not, neither be afrayed of theyr wordes: for pro-
phets and thowes are with the. Pea thou dost
dwelle amonge scoyppons: but feare not theyr

wordes, be not abashed at theyr lokes, for it is
a froward household. Se that thou speake my
wordes vnto them, whether they be obedient or
not, for they are obstinate.

¶ Therfore, thou sonne of man, obeye thou al
thynges that I saye vnto the, & be not thou styl
necked, lyke as they are a styfnecked household.
Open thy mouth, and eate that I gyue the. So
as I was lokinge vp, beholde, there was sent
vnto me a hande, wherein was closed a booke,
the hande opened it before me, and it was wyrt-
ten within and without full of carefull moun-
nynges: alas, and woo.

¶ The iii. chapter.

¶ The prophet beinge led with the meane of God and with
the constant boldnes of the spirit is sent vnto the peo-
ple that were in captiuyte. The gnyngment of a seate
that heareth not the people theyr lynges.



¶ After this sayde he vnto me: Thou
sonne of man, eat that, whatsoeuer
it be: pea, eat that booke and go thy
way, and speake vnto the chyldren
of Israel: So, I opened my mouth

and he gaue me the booke for to eate and sayd vn-
to me: Thou sonne of man, thy belly shall eate, &
thy bowels shall be fylled with the booke that I
gyue the. Thus dyd I eat the booke, and it was
in my mouth sweter then hony. And he sayd vn-
to me: thou sonne of man,aget the sonne vnto the
house of Israel, and shew them the wordes that
I comaunde the: for I sende the not to a people
that hath a strange unknowe, or harde speche
but vnto a house of Israel: Not to many nacy-
ons, whych haue dyuers speches and harde lan-
guages, whose wordes thou vnderstandest not.
¶ Reuerendeste if I fear the to those people they
wolde folowe the. But the house of Israel will
not folowe the, for they wyl not folowe me: yea
all the house of Israel haue styffe forebodes, and
harde hertes. ¶ Beholde, therfore I wyll make
thy face preuaile agaynst theyr faces, and bar-
den thy forebode agaynst: theyr forebodes: so
that thy forebode shall be harder then an. ¶ Ido-
mant as a flint stone that thou mayest seare them
the lesse, and be lesse afrayd of them, for they are
a froward household.

¶ He sayde mozeouer vnto me: thou sonne of
man, take diligent hede with thyne eares to the
wordes that I speake vnto the, fasten them in
thyne herte: and go to the pylsoners of thy pro-
ple, speake vnto them, and saye on this maner.
Thus the Lord God hath spoken: whether ye
heare or heare not. With that the spirit toke me
vp. And I heard the noyse of a great rushing
and remouyng of the most blessed glozye of the
Lord oute of his place. I heard also the noyse
of the wynges of the beastes, that rushed oute a
gaynst another: yea, and the ratyng of the whe-
les that were by them, which rushinge a noyse
was very great. ¶ Howe when the spirit toke
me vp, and carryed me awaye, I wene wyth an
heuy and sorrowfull mynde, but the hande of the
Lord comforted me ygghe soone.

¶ And so in the begynnyng of a moneth I dyd,
I came to the pylsoners: that dwelt by the wa-
ter of Codar, and remayned in the place where
they

they were: And so continued I among them sent
dapes being very sope. And whē the seof dapes
were crypted, the Loide sayde vnto me: Thou
sonne of man, I haue made the a watchman vnto
the house of Israel, therefore take good hede to
the wordes of my mouthe, and geue them war-
nyng as my commaundement.

E And I saye vnto the concerning the vngodly
ma, that without doubte he must dye, and thou
gynest not him warning, nor speakest vnto him
that he maye turne from his euill waye: and so
to lyue. And that the same vngodly man dye in
his owne vngodlynes: but his bloodē wyll
I requyre of thyne hand. And therfore, if thou
geue warning vnto the wicked, and yet he for-
take not his vngodlynes: then shall he dye in his
owne wickednes, but thou hast discharged thy
soule. Nowe if a ryghteous man go from his
ryghteousnes, and do the thyng that is euill: I
wyll laye a stumbyng bloche before hym, and
he shall dye, because thou hast not giue him war-
nyng: yea, dye shall he in his owne sinne, so that
the vertue whiche he dydd before, shall not be
thought vpon: but his bloodē wyll I requyre of
thyne hand. And therfore, if thou exhortest the
ryghteous, that he synne not, and so the ryghte-
ous doo no synne: then shall he lyue because he
hath receyued thy warning, and thou hast dis-
charged thy soule. And there came the hande of
the Loide vpon me, and he sayd vnto me: Stande
vp, and go into the feide, that I maye ther talke
with the. So whē I had risen vp, & gone forth
into the feide: Beholde, the gloire of the Loide
stode there, lyke as I sawe it afore, by the wa-
ter of Cobar. Then fell I down vpon my face
and the spyrte came into me, whiche let me vp
vpon my feet, and sayde thus vnto me: So thy
waye and thou thy selfe in thyne house. Behold
(O thou sonne of man): there shall chaynes be
brought forth to bynde the withall, so that thou
shalt not escape out of them. And I wyll make
thy tongue cleaue to the roote of thy mouth, that
thou shalt be dumb, and not be as a chyld w
them: for it is an obstinate householde.

But when I spake vnto the, then open thy
mouth, and saye: Thus sayeth the Loide God,
whoso heareth, let hym heare: whoso wyll not,
let hym leaue, for it is an obstinate householde.

The. liii. Chapter.

E The besiege of the cite of Jerusalem is signified.
The long continuance of the captiuitie of Israel.
An hunger is prophesied to come in the captiuitie.

I Thou sonne of manne: take a lytle stone
and lay it before the, and describe vnto
the cite of Jerusalem, howe it is be-
sieged, howe bulwookes and stronge
dyches are grauen on euery syde of it: describe
also tentes and an hoorde of men rounde aboute
it with engyns of warre.

Moreover, take an yron panne, and set it be-
twixt the and the cite, in stede of an yron wal.
Then set thy face toward it, to besiege it, & lay
ordinaunce agaynst it to bynne it. This shall be
a token vnto the house of Israel. But thou shalt
sleepe vpon thy left syde, and laye the sinne of the
house of Israel vpon the. Certayne dapes ap-

pointed, thou shalt sleepe vpon that syde, & beare
they synnes. And therfore, I wyll appoynt
the a tyme (to put of they synnes) and the nom-
ber of the dapes: Thie hundred & xx. dapes must
thou beare of wickednesse of the house of Israel.
And thou shalt full yll these dapes lye downe
agayne, and sleepe vpon thy ryghte syde fourtye
dapes, and beare the synes of the house of Iuda.

I And I saye vnto the, a pette, a dape (I saye) for a pette
wyll I cuer laye vpon the. Therfore set nowe
thy face agaynst that besieged Jerusalem, and dis-
couer thyne arme, that thou mayest prophesy a
gaynst it. Behold, I wyll laye chaynes vpon the
that thou shalt not tene the from one side to an
other, till I haue ended the dapes of this besiging.

And therfore take vnto the wheate, barley, bea-
nes, gromel seed, William, and fitches, and put
these together in a vessel, and make the loues of
bzed thereof, accordyng to the nombre of the
dapes that thou shalt lye vpon thy syde: that thou
mayest haue bzed to eat for thie hundred and xx.
dapes. And the meat that thou eatest shall haue
a certayne wayght appoynted: namely twenty
species euery dape. This appoynted meat shalt thou
eate dailie from the begynnyng to the ende.

Thou shalt also take a certayne measure
of water: Namely, of the part of an hin shalt
thou drynke dailie from the begynnyng vnto the
end. Early eates shalt thou eate, yet shalt thou
fyll toost them at a tyme made of mans donge,
that they maye se it. And with that sayd I Loide:
Euen it us that the chyldren of Israel eate their
despyled bzed in the myddest of the Gentiles, a-
monge whome I wyll scatter them.

Then sayd I: O Lord God. Behold, my soule
was neuer yet slayned: for fro my yowth vnto
this houre, I did neuer eat of a deere carcase,
or of that whiche was slayne of wilde beastes,
neither came ther ever any vncleane flesch in my
mouth. Where vnto he answered me and sayde:
Wel, than I wyll graunt I to take coves donge
for the donge of man, and to toost the bzed with
all before them.

And he sayde vnto me: Behold, thou sonne
of man, I wyll myspryse all the prouision of
bzed in Jerusalem, so that they shall weye they
bzed, and eate it with scarcenesse. But as for
water, they shall haue very lytle measure ther of
to drynke. And when they haue nomoze bzed
nor water, one shall be destroyed with an other,
and samely a waye for they wickednesse.

The. lvi. Chapter.

E The rebuke of the heere, by whiche is signified the he-
reutry of the people. The causes of the anger of God,
towards the people.

I Thou sonne of manne, take the then a
harpe knyfe: namely, a rasoure.

Take that and shauē the heere of thy
head and bearde. Then take the scales
and the weyght, and deuide I heere also. And
after thou hast accopleyed the dapes of I siege:
burne the thyrde parte thereof in the fyre in the
myddest of the cite, and cut the other thyrde part
in peeces with a knyfe. As for the thyrde parte
that remaineth cast it in the wynde, and I wyll
dawe out a swerde after them.

The Prophecie

But afterwarde take a pile of the same, and bynde it in thy cote lappe. Then take a curtseye of it and cast it in y^e myddest of the fyre, & burne it in the fyre: Out of the same fyre shall there go a flame vpon the whole house of Israel. Wo to her thus sayth the Lord God: This same is Jerusalem. It is in the myddest of the beethen, and nacions that are rounde about her, but she hath despised my iudgements more then y^e Gentyles them selues, and broken my commaundementes more then the nacions that lye rounde about her. For they haue caste out myne ordynances, and not walked in my lawes: Therefore thus sayth the Lord God: For so moche as ye haue bene more augmented in nombre of people, then the beethen that dwel round about you: and ye haue not walked in my lawes, neyther haue ye kept myne ordynances. & ye haue not liued so rightously as y^e beethen & are rodd about you. Therefore thus sayth the Lord God.

Isa. lxxv. 2.

CI will also come vpon the, I my selfe, I say: for in the myddest of the wil I lye in iudgement in the sygge of the beethen, and will handle the of suche a fallspoon as I neuer dyd before. and as I neuer will do from that tyme forth, and that because of al thyne abominacions. For in the fardres I walde sayne to eate theyr owne sonnes and fones theyr owne fardres. Suche a court will I kepe in the, and the whole remnaunte of the will I scatter into all the wyndes.

Isa. lxxv. 3.

Wherefore, as truly as I lye, sayth the Lord God, sepage thou hast deyled my sanctuarie, with al manner of abominacions, and w^{al} thy shameful offnces. For this cause will I also destroy the. Wyne & oyle shall not ouerle the, neither will I spare the. & One thyde part wythin the shall dye of the pestilence and of hunge: In other thyde parte shall be slayne downe, rounde aboute the with the swerde: The other thyde parte that remaineth wyll I scatter abode to ward all the wyndes, and b^{ys}se out the swerd after them. Thus I wil persecute my indignacyon, and let my wrath agaynst them, and ease my selfe. So that when I haue fulfilled myne anger agaynst them, they shall know that I am the Lord, whiche with a feruent Ielousye haue spoken it. Wo to her, I wil make the waste and abhored, before al y^e beethen that dwell about the, and in the sight of al them that go by the, so that when I punish the in my wrath, in myne angre, and with the plage of my whole displeasure thou shalt be a very abhominacyon, like a gaspyng and wondyrng stocke, amonge the beethen that lye about the. Euen I the Lord haue spoken it, and it shall come to passe, wh^{il} I those amonge them the peryllous darter of hunge, which shall be but death. Yea, therefore shall I hate them, because I wil destroy you: I wil

Isa. lxxv. 4.

encrease hunge, and minishe all the pouison of hieed amonge you. Plages and misery will I sende you: yea, & wilde beastes also to destroy you. Pestilence and bloodsheddyng shall come vpon you, and the swerde will I byngne ouer you. Euen I the Lord haue sayde it.

Isa. lxxv. 5.

Chapter vi.

The word which the people shall playe for the synne of idolatry, the prophecies the remembrance of the remembrance of the people, and theyr belyngment. The destruction of the temple in Jerusalem.



And the worde of the Lord came vnto me, saying: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophesye vnto them, and saye: Heare the worde of the Lord God. O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylles, valleyes and dales. Beholde I, I my selfe I saye: will byngne a swerde ouer you, and destroye your hylle places: I will cast downe your alters, and breake downe your ymages. Your slayne men will I laye before your goddes, and the dead carcasses of the chyliden of Israel will I cast before theyr ydols, your bones will I destroye rounde aboute your alters and dwelling places.

Isa. lxxv. 6.

The cities shall be desolate, the hylle chapels layed waste: your alters destroyed and bryght your goddes cast downe, and taken away, your temples layed euen with the grounde, your owne workes cleane rote out. Your slayne men shall lye amonge you, that ye maye learne to knowe howe that I am the Lord. Those that be amonge you, and haue escaped the swerde, will I leaue amonge the Gentyles, for I will scattere you amonge the nacions. And theyr escape of you shall thynke vpon me amonge the beethen, where they shall be in captiuitie. As for that whorish & vnfaithfull darters of theyr, wherewith they runne awaye fro me: I wil breake it: yea, and put out those eyes of theyr, that cōmpt conyngation wyth theyr ydols.

Isa. lxxv. 7.

Then shall they be ashamed and displeased wyth theyr selues, for the wickednes and abhominacions whiche they haue done: and shall learne to knowe that I am the Lord, howe that it is not in vayne, & I the Lord spake to byngne suche misery vpon them. The Lord sayd more ouer vnto me: Smyte thyne shaddes togyther, & stampe with the feet, and say: Wo worth all the abhominacions and wickednes of the house of Israel, for because of them they shall perishe with the swerde, with hunge, and wyth pestilence. Whoso is farre of that dye of the pestilence that is nyr at hande, shall perishe with the swerd: and the other that remaine and that are besieged, shall dye of hunge.

Isa. lxxv. 8.

Thus will I satisfy my wrathful displeasure vpon them. And so shall ye learne to knowe that I am the Lord, when your slayne men lye amonge your ydols, and aboute your alters, vpon all hylle valleyes and toppes of mountaynes, amonge al grene trees, amonge all theyr oled ruyn in the places where they did sacrifice to al theyr ydols. I wil stretch myne hand out vpon them, and will make y^e lande waste. So that it shall lye desolate and voyde, from the wilderness of Beblothad forth, shew al their habitacions to learne them for to knowe, & I am the Lord.

Isa. lxxv. 9.

Chapter vii.

The word of all the lande of Israel shall be as a curse. The cause of the destruction thereof. The prophet is comyned to bringe the same of the eyes that are at hand.

The

The worde of the Lorde came vnto me on this manner: The I call, O lone of man. Thus sayeth the Lorde God vnto the lande of Israel: The ende cometh vpon the lande of Israel: yea, verily the ende cometh vpon all the corners of the lande. But now shall the ende come vpon the, for I will sende my wrath vpon the, and will punish according to thy wayes, and rewarde after al thyne abhominacions. Mine eye shall not ouersee the, neyther will I spare the: but rewarde the accordyng to thy wayes, and declare thyne abhominacions. Then shall ye knowe that I am the Lorde. Thus sayeth the Lorde God: Behold, one mylere and plage shall come after another, the ende is here. The ende (I saye) is come, it watched for the, beholde, it is come alreadye, thy destruction is carlye come a gaynst the, that dwellest in the lande.

The tyme is at hande, the dape of sedition is harde by, and the crye shall not be as the soundyng agayne of the mountaynes. Therefore I will shortly pouer out my soze displeure ouer the, and fulfyll my wrath vpon the. I will iudge the after thy wayes, and recompence the al thy abhominacions. Mine eye shall not ouersee the neyther will I spare the: but rewarde the after thy wayes, and thyne abhominacions shall be punished in myddes of the, to lerne you to know how that I am the Lorde that sayeth. Beholde the dape is here, the dape is come, y haue is run out, the rod shal pteeth, wyde waresh grene, malicious violence is growen vp, and the vngodlye waresh to a staffe. None of the shall remayne ouer, none of the: yches, not one of the: seide and no lamentacion shall be made for them.

The tyme cometh, the dape shal weete nye. Whoso byeth, let hym not reioyse: he that sellet, let hym be soze: for why? Trouble shall come in the myddes of them al: so that the seller shall not come agayne to the thyng that he sold although they lyfe be yet with the lyuing. For when the prophete was preached vnto all the people, none turned from theyr line, and no man toke strengthe to hym agaynst his wychednesse, to saue his owne lyfe. The trompettes shal ye blow, & make you all ready, but noman shall go to the batayl, for I am with al the whole multitude. The swerde shall be without, pestilence and plague within: so that whoso is in the feilde shall be slayne with the swerde: and he that is in the cytie shall prey with hunger and pestilence. And such as escape, and fle fro among them shall be vpon the hylls, lyke as the doves in the feilde: every one shall be afrayed, because of his owne wychednesse.

All handes shall be let downe, and all knees shall be weake as the water: they shall gird them selues with sackcloth, feare shall fall vpon the, theyr faces shall be confounded: and theyr deaddes balde: theyr spluer shall they cast forth in stretes, and theyr golde shall be despyled: yea, theyr spluer and golde maye not deliuer them, in the dape of the fearful wrath of the Lorde.

They shall not satysfie theyr hungry soules

neyther fyl theyr emptye bellies therewith: for it is become theyr owne decaye thowoe they wychednesse. And theyr beutiful costly ornaments that God had ordeyned to be theyr greatesse glorie, in it they haue set vp abhominacions vnto theyr ydols. For this cause will I make the and it to be abhoyred. Moreover, I will gyue it into the handes of the straungers to be spoiled: and to the wyched for to be robbed, & they shall destroy it. My face will I turne from them, my treasury shall be despyled: for the theues shall go in to it, and spende it. Make a chayne, for the land is whole despyled with vnrightrous iudgement of innocent blood, and the cytie is full of violence oppresyon.

Wherefore I will brynge the moste cruel tyrantes from among the heathen, to take theyr houses in possession. I will make the pompe of the proude to cease, and theyr sanctuary shall be despyled. When this trouble cometh, they shall seeke peace, but they shall haue none. One myschance and sorowe shall folowe an other, and one rumoure shall come after an other. Then shall be seke vspsons in vayne at theyr prophetes. The law shall be gone from the prestes, and wyf come from the elders. The kinges shall mourne the princes shall be clothed with bruyne, and the handes of the people in the lande, shall tremble for feare. I will do vnto them after theyr own wayes, accordyng to theyr owne iudgements: I will iudge them, to lerne them for to knowe that I am the Lorde.

The viii. Chapter.

An appoynte of the limytude of god. Ezechiel is brought to Ierusalem in the spirit. The Lorde sheweth the people the poyntes of the house of Israel, and the temple of the pyrites.

It happened, that in the syrt yere, the syrt dape of the syrt moneth, I lay in my house, and the lordes of Iuda sayd to me: and the hande of the Lorde god fel euen there vpon me: And as I looked up, I sawe as it were a lykenesse of fyre from his loynes downewarde, and from his loynes vpwarde: it shyned marvelous clere, and lyke an angel to loke vpon. This multitude stretched out an hande and toke me by the heary lockes of my heed, and the spyrte lyft me vp bet wyrt hauen and earth: and brought me in a visyon to Ierusalem, into the entry of the inner porte that lyeth toward the North: there stode an ymage, with whom he shal all thynges in his power was very woth.

And beholde, the gloze of the God of Israel was in the same place: ene as I hadde sene it a soze in the feilde. And he sayde vnto me. Thou some of man, lyft vp thyne eyes, and loke towarde the North. Then lyft I vp myne eyes towarde the North, and beholde: belyde the port northwarde, ther was an aulter made vnto the ymage of prouocation in the very entrynge in. And he sayde furthermoze vnto me: Thou lone of man, seest thou what these do? Seest thou the greatesse abhominacions that the house of Israel comitted in this place, to dyspue me from my sanctuary? But turne the about, and thou shalt see yet greatesse.

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yet greater abominations. And with þ brought
me to the court gate: and when I looked, be-
hold, there was an hole in the wall. Then sayd
he vnto me: Thou son of man, bygge thow the
wall. And when I bygged thow the wall
behold, there was a doore. And he sayde vnto me
go thy way in, and loke what wyched abomi-
nations they do here. So I went in, and sawe,
and beholde, there were all maner ymages, of
wojmes and beastes, all ydois and abomina-
tions of the house of Israel, paynted euery one
rounde about the wall: There stode also before
the ymages. x. lordes of the conseil of þ house
of Israel, and in the mydd of them stode Jaaz-
nid, the sonne of Saphan. And euery one of the
had a censour in his hand, and out of the instace
there went a smoke as it had ben a cloude.

Jer. xlii. 1.
Jer. xlii. 2.

Jer. xlii. 3.
Jer. xlii. 4.
Jer. xlii. 5.

Then sayde he vnto me: thou sonne of man
hast thou sene what the senatours of the house
of Israel do secretly, euery one in his chambie?
* For they saye: Tush, the Loyde seeth vs not,
the Loyde regardeth not þ word. And he sayde
vnto me: Turne the yet agayne, and thou shalt
se yet greater abominations that they do. And
with that he brought me to the doore of the porte
of the Loydes house toward the north. And be-
hold, there sat women mourning for Tamas.
Then sayde he vnto me: hast thou sene this, thou
sonne of man? Turne the about, and thou shalt
se yet greater abominations then these are.
And so he brought me into the inward court of
the Loydes house: And behold, at the post of the
Loydes house, betwixt the foire entre and the
aulnar, there were xxv. men, that tourned theyr
backes vpon the temple of the Loyde, and theire
faces toward the East, and theire wojs shipped
the sunne.

And he sayde vnto me: hast thou sene this,
thou sonne of man? theynherd the house of Juda
that it is but a trylle, to do these abominations
here: whilke they fyl the lande full of wyched-
nesse, and undertake to prouoke me to anger.
Yea, and purposely to cast vp theyr noses vpon
me: Therefore wyll I also do some thyng in my
wrauthful displeasure, so that myne eye shal not
ouer se them, neyther wyll I spare them. * Yea,
and though they crie in mine eares with a loud
voyce, yet wyll I not heare them.

Jer. xlii. 6.
Jer. xlii. 7.
Jer. xlii. 8.

¶ The ix. Chapter.

¶ The destruction of iherusalem, and the conuersion of the
tygh. & c. wher that shalbe caused are marked. They
are written in the saynt. & c. wher that shalbe caused are marked.
¶ The destruction of the people.

Hecryed also with a loude voyce
in myne eares, sayinge: Come,
heare ye rulers of þeie, euerye
man w þys weponed hand to the
slaughter. Then came there sye
men out of the Grete of the upper
porte toward the north, and euerye man a wea-
pon in his hand to the slaughter. Ther was one
amonge them that had on hym a lynnen rap-
ment, and a wyters ynhoine by his syde.

Then wente in, and stode by syde the byasten
aniler: for the glaype of the Loyde was gone a-
waye from the Cherub which was vpon hym

Jer. xlii. 9.
Jer. xlii. 10.

and was come down to the thershold of þ house
and he called the man þ had the lynnen rapment
vpon hym, and the wyters ynhoine by his side
and the Loyde sayd vnto hym: go thy waye tho-
ro the city of iherusalem, and let a marke vpon
the fashedes of them that mourne and are sorre
for all the abominations that be done therein.
And to the other he sayde, that I myght heare:
* So ye after hym thow the citye, flaye, ouer
serene, spare none: kyll, and destroye both olde
men and yonge, maydens, chyldren and wyues.

Jer. xlii. 11.

Jer. xlii. 12.
Jer. xlii. 13.

But as for those, that haue the marke vpon
them, & that ye touch them not: and bygge
at my sanctuarie. Then they beganne at the ci-
bers, which were in the temple: for he had sayde
vnto them: When ye haue despyled the temple, &
fylled the court with the flaye, then go poure
waye forth. So they went out, and slue downe
thow the citye. Howe when they had done þ
slaughter, and I yet escaped: I fel downe vpon
my face, and cryed, sayinge: O Loyd God, wyll
thou then destroye al the residue of Israel, in the
foire displeasure, that thou hast poured vpon Je-
rusalem? Then sayde he vnto me: The wyched-
nesse of the house of Israel & Juda is very great
so that the land is ful of bloode and the citye full
of vnlawfulness. For they saye: * Tush, the
Loyde regardeth not the earth, he seeth vs not.
Therefore wyll I vpon them: I myne eye shal not
ouer se them: neyther wyll I spare them, but wyll
recompence theyr wychednesse vpon their heddes.
And behold, the man that had the lynnen rapment
vpon hym and the wyters ynhoine by his side
tolde al the matter how it happened, and sayd:
Loyde as þ hast commaunded me, so I haue done.

Jer. xlii. 14.
Jer. xlii. 15.

¶ The x. Chapter.

¶ The man that tolde howe the burninge of the myd-
dle of the wheles of the Cherubins, in token of the burninge
of iherusalem. & c. wher that shalbe caused are marked, of
the wheles, and of the Cherubins.

As I looked, behold in the firma-
ment that was about the Cherubins
there appered þ similitude of a hole
of Saphan vpon them: * Then said
he that sat therein, to him that had þ
lynnen rapment vpon hym: Crepe in betwene the
wheles that are vnder the Cherubins, and take
thyne handfull of hot coles out from betwene
the Cherubins and cast them ouer the cite. And
he crept in, that I myght se.

Jer. xlii. 16.
Jer. xlii. 17.

Howe the Cherubins stode vpon the ryghte
syde of the house when the man went in, and the
cloude fylled the inner court. * But the glaype
of the Loyde remoued from the Cherubins, and
came vpon the thershold of the house: so that þ
temple was full of cloude, and the court was
full of the spyn of the Loydes glaype: Yea, and
the sounde of the Cherubins wynges was herde
into the forecourt, lyke as it had ben the voyce
of the almyghty God, when he speaketh. How
when he had bydden the man that was clothed
in linnen, to go and take the hot coles from the
mydd of the wheles which were vnder the Che-
rubins: he went and stode by syde the wheles.
Then the one Cherub reached forth his hande
from vnder the cherubins, vnto the syde þ was
betwene

Jer. xlii. 18.

betweene the Cherubyns, and toke thereof, and gave it unto him that had on the linen rayment in his hande: which toke it, and went out. And under the wynges of the Cherubyns, there appeared the lykenesse of a mans hande. I saw also foure wheles besyde the Cherubynes, so that by every Cherub there stood a whele. And the wheles were (to loke upon) after the fashion of the precious stone of Chariss: yet, (vnto the syghte) they were all foure of one fashion, as yt one whele had bene in another.

When they went forth, they went all foure together, not turninge about in theyr goyng. But where they stode, thither went they after also, so they turned not about in theyr goyng. Theyr whole bodies, theyr backs, theyr handes and wynges: yea, and theyr wheles also were all full of eyes rounde about them all foure. And I heard hym cal the wheles. * Every one of them had four faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an eagle, and they were lified vp above. This is the beast that I sawe at the water of Cobar. Now when the Cherubyns went, the wheles went with them, and when the Cherubyns stode, theyr wynges to lyfte themselves upward, the wheles remayned not behynde but were with them also. Whosoevr when they stode these stode also. And when they were lified vp, the wheles were lified vp also with them for the spyrte of lyfte was in the wheles.

Then the glorie of the Lorde was lified vp from the threshold of the temple and remayned vpon the Cherubyns: And the Cherubyns shaked with theyr wynges, and lyfte them selues vp fro the earth: so that I sawe when they wente and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorie of the Lorde was vpon the. This is the beast that I sawe vnder the God of Israel by the water of Cobar. And I perceived that it was the Cherubyns. Every one had .iiii. faces, and every one .iiii. wynges, & vnder their wynges, as it were mens handes. Nowe the sygure of their faces was euen as I had sene them by the water of Cobar, and so was the countenance of them. Every one in his goyng went straighe forwarde.

¶ The .xi. Chapter.

Who they were that seduced the people of Israel, to sayde theyr prophetes, they saye them that they shal be deliuered. The remaing of the beere cometh of God, otherwyse can we not walke in his commaundmentes. He threatneth them that leane vnto theyr owne counsaile.

After this, the spyrte of the Lorde lyfte me vp, and brought me vnto the east porte of the Lordes house. And beholde ther were .xxv. men vnder the doze amonge whome I sawe Jaazniad the sonne of Azur, and Whelchiah the sonne of Bananiad, the rulers of the people. Then said the Lorde vnto me. Thou son of man, these men ymagine myschefe, and a wyched counsaile take they in this cite, saying: Tylde, there is no destruction at hand, let vs buye houses, theyr Jerusalem is the cauldron, and we be the fleshe.

Therefore shalte thou prophete vnto them: yea, prophete shalte thou vnto them, O some of man. And with that fell the spyrte of the Lorde vpon me, and said vnto me: Speake, thus saith the Lorde. On this maner haue ye spoken (O ye house of Israel) and I knowe the ymaginations of your hertes. Many one haue ye murdered in this cite, and fylled the stretes full of the slayn. Therefore thus sayth the Lorde God. The slayne men that ye haue layed on the grounde in the cite are the fleshe, and this cite is the cauldron. * But I wil bring you out of it: ye haue feared the swerde, and I will bringe a swerde ouer you sayth the Lorde God. I wil dyspue you out of this cite and deliuer you into your enemyes hand, and wil condemne you. Ye shalte slayne in all the colles of Israel. I wil be auenged of you to lerne you to knowe that I am the Lorde. This cite shall not be youre cauldron, neyther shal ye be the fleshe therein, but in the colles of Israel wil I punyssh you, that you may knowe that I am the Lorde, in whose commaundmentes ye haue not walked, nor kepte myr lawes: * but haue done after the customes of the heathen, that lye rounde aboute you.

Now when I preached, Whelchiah the sonne of Bananiad died. Then fel I downe vpon my face and cried w a loude voyce, saying: O Lorde God, wilt thou then vtterly destroye al the remnant in Israel: And so the woordes of the Lorde came vnto me on this maner, thou sonne of man, thy brethren, thy kynfolk, and I whole house of Juda which dwel at Jerusalem, saye: With vsa we ye farre from the Lorde, for the lande is gauen vs in possession. Therefore tell the. Thus sayth the Lorde God: I wil sende you far of amonge the Gentyles, and scatte you amonge the nacjons, and I wil hallowe you but a lytle, in the landes where ye shall come. Tell them also. Thus sayth the Lorde God: I wil gather you agayne out of the nacjons, and bring you from the countreys where ye be scatted, and I wil gyue you the lande of Israel agayne. And they shal come thither. And they shal take away al theyr ydols, and all theyr abhominacions from thence. * And I wil gyue you one herte, and I wil plant a newe spyrte within your bowels.

That stony herte wil I take oute of youre bodye, and gyue you a fleshy herte, that ye may walke in myr commaundmentes, and kepe myr ordynances, and do them: that ye maye be my people, and I your God: but loke whole hertes are dysposed to folowe theyr abhominacions & wicked luynges thole mens dedes wyl I bring vpon theyr owne heedes, sayeth the Lorde God. After this did the cherubyns lyfte vp theyr wynges, and the wheles went with them, and the glorie of the Lorde was vpon them. * So the glorie of the Lorde went vp from the myddest of the cite, and stode vpon the mount of the cite, toward the East. * But the winde toke me vp & in a vision (which came by the spyrte of god) it brought me agayne into Caldea amonge the pylsoners. Then the vision that I had sene vanyshed awaye frome. So I spake vnto the pylsoners

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next, all the wordes of the Lorde, wherebye had
belonged me.

The xlii. Chapter.

*The wordes of the Lorde against the captiuitie. The re-
surrection of the people, by which the taking of Babel
was to be punished. In which is also the taking of the
Babylonians and the returne of the Jews.*

Jer. xlii.
Jer. xlii.
Jer. xlii.
Jer. xlii.
Jer. xlii.

The word of the Lorde came vnto
me, sayinge: Thou sonne of man,
dwellest in myddell of a froward
household: * whiche haue eyes to se:
and yet se not: eares haue they to
heare, and yet heare they not, for they are an ob-
stinat household. Therefore (O thou sonne of
man) make thy girdle readye to sit, and go forth
by saye daye lyght, that they may se. Psea, euen
in their sight shalt thou go from thy place to an
other place: yf peradventure they will con-
fesse, that they be a disobedient household. Thy
girdle that thou hast made readye to sit, withal,
shalt thou beare out by saye daye lyght, & they
may se: and thou thy selfe shalt go forth also at
euen in thy lyght, as a man doth when he slep-
eth. Wygge thou out the wal, that they may se
and beare thowowe it the same thyng, that thou
tellest vpon in thy lyght.

In thy lyght shalt thou beare vpon thy
shoulders, and carry it forth in ydarke. Hyde thy
face that thou se not the earth, for I haue made
the a shewtoke vnto the house of Israel. Now
as the Lorde commaunded me, so I dyd the girdle
that I had made readye, brought I out by daye.
It was I brake downe an hole thowowe the wall
with my hande: and when it was darke, I toke
the girdle vpon my shoulders, and bare them oute
in thy lyght. And in the morninge came the

Worde of the Lorde vnto me, sayinge: Thou son
of man, yf Israel that froward household aske
the, and saye, what dost thou there? Then tell
them: Thus sayeth the Lord God: This punish-
ment toucheth y these rulers at Jerusalem, and
all the house of Israel that dwel amonge them.
Tel them: I am your shewtoke: lyke as I haue
done, so shall it happen vnto you. Ripe shal you
also, and go into captiuitie. * The chiefe that is
amonge you, shal lade his shoulders in the darke
and get hym awake.

Jer. xlii.
Jer. xlii.
Jer. xlii.

Jer. xlii.
Jer. xlii.

Jer. xlii.
Jer. xlii.

He shall breake downe the wall, to carry stiffe
thowowe: he shal couer hy face that he se not y
grounde with his eyes: * Wyllne wyll I spiede
out vpon hym and catche him in my net, and ca-
ry hym to Babylon in the land of the Chaldees
whiche he shall not se, and yet shal he dye there.
As for all his helpers and all hya hostes that be
about him, I wyll scattere them towarde all the
wyndes, and drawe out a swerde after them.

When I haue scatterede them amonge the
heathen and throwed them in ylandes they shal
knowe, that I am the Lorde. But I wyll leaue
a lytle nombe of them from the swerde, hun-
gre and pestilence: to tel all they a shewtoke
amonge the heathen, where they come: that
they maye knowe, howe that I am the Lorde.

Whereafter, the word of the Lorde came vnto
me, sayinge: Thou sonne of man, with a fear

full tremblinge shalt thou eate the bread, with
carefullnesse and sorrowe shalt thou drynke the
water. And vnto the people of the lande speake
thou on this manner: Thus sayeth the Lorde God:
to them that dwell in Jerusalem, and to ylands
of Israel: Ye shall eate your bread with sorrowe
and drynke your water with drupped. Psea the
land with the fulnesse thereof shal be layed waste
for the wickednesse of them that dwell therein.
And the cities that now be well occupied, shall
be voyde: and the lande desolate: that ye may
knowe, howe that I am the Lorde.

Per came the word of the Lorde vnto me a-
gaine, sayinge: Thou sonne of man, what ma-
ner of by wordes is that: which ye vse in the land
of Israel, sayinge: Cuius regni sunt diebus
are so slacke in commynge, al the visions are of
none effecte: Tell them therefore, thus saith the
Lorde God: I wyll make that by wordes to crasse
so that it shal nomore be comonly vbled in Israel.

But saye thus vnto them: y dayes are at hand
that euery thyng which hath bene prophesied
shall be fulfilled. There shall no byspon be in
daye, neither any prophesie fayle amonge the
children of Israel: For it is I the Lord y I spake
it: and whatsoever I the Lorde speake, it shal be
performed, and not be slacke in commynge.

Psea, euen in your dayes (O ye froward hou-
sholds) wyll I drupple some thyng, and drynke
it to passe, sayeth the Lorde God. And the word
of the Lord came vnto me, sayinge: behold, thou
sonne of man. The house of Israel sayeth on this
manner. Cuius, as for the billis that ye haue sent
it wyll be many a daye as it come to passe. It is
faine of per. the thyng that he prophesied.
Therefore say vnto them: Thus sayeth the Lord
God. All my wordes shal nomore be slacke, loke
what I speake, that same shal come to passe,
sayeth the Lorde.

The xliii. Chapter.

*The wordes of the Lorde against the false prophetes, which
teache the people the counsailes of theyr owne hertes.*

The word of the Lorde came vnto
me, sayinge: Thou sonne of man,
speake, prophesie agaynst those
prophetes, that preache in Israel:
and saye thou vnto them y prophe-
cie out of theyr owne hertes: heare
the word of y Lorde, thus sayeth the Lord God
* Woe be vnto those foolys y prophetes y folowe
their owne spynne, and speake where they se no
thyng, O Israel, thy prophetes are lyke y foxes
vpon the hye felde: For they stande not in y gap-
pes, neither make they an hedge for the house of
Israel, that men myght abyde the battel in the
dape of the Lorde. Alayne chinges they se, & tell
yes, * to many ayn they preache thynges withal
The Lorde (saye they) hath spoken it, when in
very dede the Lorde hath not sent them. Alayne
bylions haue ye sent, and spoken false prophe-
cies, when ye saye: the Lorde hath spoken it,
where as I neuer saye it.

Therefore thus sayeth y Lorde God: Because
your wordes be vayne, and ye seche out lyen.
Beholde, I wyll vpon you, sayeth the Lorde.
Wyne

wynehandes shall come vpon the prophetes that loke out vayne thynges, and preache lyes: they shal not be in the counsell of my people, nor wyrtten in the booke of the boue of Israel: neyther shall they come in the lande of Israel: that ye maye knowe howe that I am the Lorde God. And that for bycause: they haue dyspersed my people, and told them of peace, where no peace was. One sitteth vpon a walle, and they daube it wyth loose clape.

Therefore tell them whyche dawbe it wyth vntempered moztar, that it shal fall. For there shall come a great moztar of rayne, great hayle stones shal fall vpon it, & a soye storme of winde shall breake it, so shall the walle come downe. What is not that be sayd vnto you: where is now the moztar that ye dawbed it wythall. Therefore thus sayeth the Lorde God: I wyll breake out in my wyrdful displeasure with a stormy winde so that in myne angre there shal come a mighty showre of rayne, and hayle stones in my wyrd, to destruye wythall.

As for the walle that ye haue dawbed wyth vntempered moztar, I wyll breake it downe, make it euen wyth the groude: so that the foundation thereof shal remoue, and it shall fall, yea and ye your selues shall perishe in the myddell thereof, to learne you for to knowe, that I am the Lorde. Thus wil I performe my wyrd vpon this walle, and vpon them that haue dawbed it wyth vntempered moztar, and then wyll I sape vnto you: the walle is gone, and the dawbers are a wype. These are the prophetes of Israel, which prophete vnto the cite of Ierusalem, and loke out visions of peace for them, where as no peace is sayeth the Lorde God. Wherefore, O thou sonne of ma, set thy face against the daughters of the people, whiche prophete out of their owne hertes: and speake thou, prophete agaynst them and sape thus.

Thus sayeth the Lorde God. Woe be vnto you, that some pyllowes vnder al arme holes, & bolsters vnder the beddes both of yonge and old, to catche soules wythall. For wher ye haue gotten the soules of my people in your captiuitie, ye promysed them lyfe, and dishonour me to my people for an handfull of barley, and for a peece of bread when ye hylle the soules of them that dye not, & promysed lyfe to them that lyue not. Thus ye dissemble with my people, that beleue your lyes.

Wherefore thus sayeth the Lorde God: Behold, I wyll also vpon the pyllowes, wher ye catche the soules in lying: then wyll I take from your armes, and let the soules go that ye catch lying. Your bolsters also wyll I teare in peces, and deliuer my people out of your hande, so that they shall come nomore in your handes to be spoyled and ye shall knowe that I am the Lorde. Seeing that with your lyes ye discomforte the hertes of the ryghteous, whome I haue not discomforted. Agayne, for somuche as ye receiue the hande of the wycked, so that he may not turne from his wycked way and lyne, therefore shal ye lye out nomore vaine, nor prophete your owne gyltynges: for I wyll deliuer my people out of

your hande, that ye maye knowe howe that I am the Lorde.

The xliii. Chapter.

The Lorde denieth his name to the people for their synne sake. The dysplices of the walle betwixt the Lorde sometime deceiue by false prophetes. & charys of them that lye vnto Babylon.



here reioyced vnto me certayne of the elders of Israel, and sat downe by me. Then came the word of the Lorde vnto me, saying: thou sonne of man, these men beate they: vncleanes in they: hertes, and go purposely vpon the stonbylge blocke of they: owne wyckednesse: shoulde I then answer at they: request: Therefore speake vnto them, and sape: thus sayeth the Lorde God: Every man of the house of Israel, that beareth bys vnclean Pdoles in bys herte, purposyng to stonble in his owne wyckednesse and cometh to a prophet, to enquire any thyng at me by hym: vnto that man wyll I the Lorde my selfe geue answer, accordyng to the multitude of the Pdoles, that the house of Israel maye be snared in they: owne hertes, bycause they be cleane gone from me, for they: abominacions saken. Wherefore, tell the house of Israel: thus sayeth the Lorde God: Be converted, forsake your Pdoles, and turne your wyues from your fylthynges, and turne your faces from all your abominacions.

For every man, whether he be of the house of Israel or a stranger, that sojourneth in Israel, whyche departeth from me, and carperth Pdoles in his herte, purposyng to go styll stonbyng in his owne wyckednesse, and cometh to a prophete, for to aske counsaile at me thowse him: vnto that man wyll I the Lorde geue answer, by myne owne selfe. I wyll set my face agaynst that man, and wyll make him to be an example for other: yea, and a commune by worde: and wyll roote hym out of my people, that he maye knowe howe that I am the Lorde: and yet that prophete be dyspued, when he telleth hym a worde: then I the Lorde my selfe haue deceyued that prophete, and wyll stretch out myne hande vpon hym, to roote him out of my people of Israel: and they both shall be punyshed for they: wyckednesse. Accordyng to the synne of hym that asketh, shall the synne of the prophete be: that the house of Israel be led nomore from me thowse errour, and be nomore dyspued in they: wyckednesse: but that they maye be my people, and I they: God, sayeth the Lorde God.

And the worde of the Lorde came vnto me, saying: Thou sonne of man, when the lande synneth agaynst me, and goeth forarde in wyckednesse: I wyll stretch out myne handes vpon it, and destroy all the prouyn of they: byed and sende death vpon them, to destroy man and beaste in the land. And though Aor, Daniel, & Job, these the men were among them, yet shal they in they: ryghteousnesse deliuer, but they: owne soules, sayeth the Lorde God.

If I bypunge noysome beastes into a lande to walle it vp, and it be so desolate, & no man may

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gorderrin for beastes: yf these thye we were also in the lande, as truly as I yue: sayth the Loide God: they shall saue neyther sonnes nor daughters, but be onely deliuered them selues: and as for the lande, it shalbe waste.

¶ O: yf I bypunge a swerde into the lande, and charge it to go thorow the lande: so that I slaye downe man and beast in it, and yf these thye men were therein. As truly as I yue: sayth the Loide God: they shal deliuer neither sonnes nor daughters, but only be saued them selues. Yf I sende a pestilence into the lande, and poure out my fure indignation vpon it in blood, so that I eate out of it both man and beast. And yf Ase, Daniel & Job were therein, as truly as I yue: sayth the Loide God: they shal deliuer neyther sonnes nor daughters, but saue theyr owne soules in theyr tyghthousnesse. Whereouer thus sayth I yue God.

¶ Woche moze when I sende my foure troublous plagis vpon Jerusalem: the swerde, hunger, perillous beastes and pestilence, to destroye man and beast out of it. Beholde, there shalbe a remnant saued therein, which shal bying forth theyr sonnes and daughters. Beholde, they shal come forth vnto pon, and ye shall se theyr wape, and what they take in hande, and ye shalbe comforted, as touchyng all the plagis that I haue brought vpon Jerusalem. They shal comforte you, when ye se theyr wape and workes: and ye shal knowe, how that it is not wythout a cause that I haue done so agaynst Ierusalem, as I did sayth the Loide God.

The .xv. Chapter.

As the vngodly man of the vyne tree is cast into the fyre, so sayth he that Jerusalem shalbe burnt.

¶ The word of the Loide came vnto me, sayinge: Thou sonne of man: what cometh of the vyne amonge al other trees: and of the wyld vyne stocke amonge al other tymber of the groue? Do men take wood of it, to make any worke wale? O: may there a hable be made of it, to hang any thyng vpon? beholde, it is cast in the fyre to be burnt, the fyre consumeth both the endes of it: the myddle is burnt to a shew. Is it mete then for any worke? No. Weinge then that it was mete for no worke, being whole: much lesse may there any thyng be made of it, wher the fyre hath consumed and burnt it. And therfore thus sayth the Loide God: Like as I cast the vyne vnto the fyre for to be burnt, as other trees of the wood: Euen so wyl I do wyth them that dwel in Jerusalem and set my face agaynst them: they shall go out from the fyre, and yet the fyre shal consume the. **¶** Then shall ye knowe, I am the Loide, when I set my face agaynst them, and make the lande waste: because they haue so long offended, sayth the Loide God.

The .xvi. Chapter.

The prophet entreth into the city of the abominations of Jerusalem both to shew the benefites of God toward it. Jerusalem is reprobate of vngodnes for her reprobation by the prophet. He sheweth the wretchednes of other people in comparison of the synners of Jerusalem. The cause of the abominations into which the synners fall. The waye is shewed to the reprobation.

¶ Sayne, the word of the Loide spake I vnto me, sayinge: Thou sonne of man: shewe the cite of Jerusalem their abominations, and say: thus sayeth I Loide God vnto Jerusalem. Thy progeny and kynred came out of the land of Canaan: thy father was an Amorite, thy mother a Canaanite, thus was the manner of the birth. In the day of thy byrth when thou wast borne, I strynged of thy nauell was not cut of, I wast not bathe in water to make it cleane. Thou wast neither rubbed w salt, nor swabbed in cloutes. No man regarded I so much, as to do any of these thynges for the, for to shewe the such fauour, but I wast vterly cast out vpon I seide: yea, despyled wast thou in the day of thy byrth. Then came I by I and saw the troden downe in thyne owne blood and sayde vnto the: Lye, although thou be despyled in thyne owne blood: yea, cut I (I tell the) sayd vnto the: lye, although thou be despyled in thyne owne blood. **¶** No I platted the, as I blot som of I seide thou arte growen vp, and warden greate: thou hast gotten a marvellous pleasant beauty, thy breasts are com vp, thy heere is goodly growen, where as I wast naked & bare a foer.

¶ Nowe when I went by the, and looked vpon the: beholde, the tyme was come: yea, euen I tyme to wode the. Then spied I my clothes ouer I to couer thy dishonestie. yea, I made an oth vnto I and marred my selfe with the (sayth the Loide God) I so thou becomest myne owne. The I washed I the with water, and pouerged thy bloode from the. I anointed the with oyle. I gave the change of raymentes, I made the shoes of Canaanite: I gyrded the about with white silke I clothed I wyth hercheres. I decked the wyth costly apparel, I put rynges vpon thy fyngers: a chayne about thy necke, spanges vpon thy foze beed, earynges vpon thyne eares, I set a beauefull crowne vpon thyne beed. Thus wast thou deckt wyth syluer and golde, & thy rayment was of fyne wythe sylke of needle wythe, and of dyuers colours. Thou dydst eat nothing but synnels, honey and oyle: marvellous goodly wast I and beauefull: yea, euen a very quene wast thou. In somoch I thy beauty was spoken of amonge the deyd, for thou wast excellent in my beauty which I put vpon the. sayth I Loide God. But thou hast put confidence in thyne owne beauty, & playde the harlot: when thou hadst gotten the a name. Thou hast comyted whozedom with al that wot by I, and hast fulfilled theyr desyres: yea, thou hast taken thy garmentes of dyuers colours, & deckt thyne aulcres ther wyth, whereup thou myghtest fulfill thyne whozedom, & and of suche a fashion, as neuer was done, nor shalbe. **¶** The goodly ornaments and iewels which I gave the of myne owne golde and syluer, hast thou taken, and made the mens ymagines ther of, and comyted whozedom wythall.

¶ Thy garmentes of dyuers colours hast thou taken, and deckt them ther wyth, myne oyle and incense hast thou sette before them. My meate which I gave the, as synnels, oyle, honey: (to fede the wythall) that hast I set before them

them for a sweete sauour. And thus came also to passe sayth the Lorde God: * Thou hast taken thine owne sonnes and daughters, whom thou haddest begotten vnto me: and these hast thou offered vp vnto them, to be their meate. Is this but a smal whoredome of thine (thinkest thou) that thou slepest my chyliden, and crucst them ouer, to be burnt vnto them? And yet in all thy abominations and whoredoms, thou hast not remembred the dayes of thy youth, howe naked & bare thou wast at that tyme, & troden downe in thine owne bloude. After all these thy wickedneses (wo wo vnto the, sayeth the Lorde)

Thou hast buried the strowe and chyliden in euery place
Thou hast buried thy places: yea, at the head of euery strete hast thou buried the same aniler.

Thou hast made thy beney to be abhoyred, thou hast layd out thy legges to curre one that came by, and multiplied thine whoredome. * Thou hast chympted fornication with the Egyptians thy neyghbours, whiche had muche scliffe: and thus hast thou increased thine whoredome, to anger me. Behold, I byd stretch out myne hande ouer thee, and byd * minishe thy stowe of fode, and deliuered the ouer into the wyllies of the Philistines thine enemies, whiche are ashamed of thy abominable waye.

* Thou hast played the whoie also with the Assyrians, because thou wast insatiable: yea, thou hast (I saye) with them played the harlot, and yet haddest thou not pnyough. Thus hast thou furthermore chympted thy fornication fro the lade of Canaan vnto the Chaldees, and yet thy lust not satysfied. Howe obstinate is thine herte (sayth the Lorde God) saying thou doest all these wyles of an erraunte whoie: buydynge thy strowe at the heade of euery strete, and thy bodel houses in all places: Thou hast not bene as an other whoie that holdeth scoone of a smal rewarde, but a wyfe that breaketh wedlocke, & taketh other in steade of her husbände. Gyftes are geue to all other whoies, but thou geuest rewarde vnto all thy louers: & offerest them gyftes, to come vnto the out of al places, and to chympte fornication with the. It is come to passe with the in thy whoredoms contrary to the vse of other women: yea, there hath no such fornication bene chympted after the, seynge that thou proferest gyftes vnto othe, and no rewarde is geuen the: this is a contrary thynge.

Therefore heare the worde of the Lorde, O harlot, thus sayth the Lorde God: For so muche as thou hast set forth thy youth to whoredome & dyscouered thy shame, so shal the whoredome with all thy louers, and with all the ydolles of thy abominacions in the bloude of thy chyliden

* whome thou hast geuen them: Beholde, therefore I wyll gather together al thy louers, vnto whome thou hast made thy selfe comen: yea, and all them whom thou sauorest, & euery one that thou hatest I wyll (I saye) gather the together rounde about the: & wyll dyscouer thy shame before them that they maye see al thy synnes.

* Wyll couer, I wyll iudge the as a breacher of wedlocke and a murderer, and recompence the

thyn owne bloud in wrath & gelously I wil geue the ouer (into the) power, & shall breake downe thy stues, and destroye thy bodel houses: they shall strype the oute of thy clothes, al thy fayre & deutyfull Jewels shall they take from the, and so let the selfe naked & bare: * yea, they shal byng the comen people vpon the which shal stonethe and slay the doome with the; swordes. They shall burne vp thy houses, and pump the in the sight of many women. Thus wyll I make thy whoredome to cease, so that thou shalt geue out no mo rewarde. Shal I make my wrath to be styll, take my gelousye from the, be content and no moie to be dyspleased: seynge thou couldest not the dayes of thy youth, but hast prouoked me to wrath in al these thynges? Beholde therefore, I wyll bynge thine owne wayes vpo thine heade, sayth the Lorde God: howbeit I neuer byd vnto the according to thy wickednesse and al thy abominacions. Behold, al the that vse comen prouerbes, shall vse this prouerbe al so agaynst the surche a mother, such a daughter.

Thou art euen thy mothers owne daughter that hath cast of her husbände and her chyliden: yea, thou arte & sister of thy sisters, which forsoke the; husbendes and the; chyliden. Poure * mother is a Credite, and pour father an Amoite. Thine eldest sister is Samaria, she & her daughters that dwel vpon thy lefte hande.

But thy yongest sister that dwelleth on thy ryghte hande is Sodoma and her daughters. Yet hast thou not walked after the; wayes, nor done after the; abominacions: but thou stodest a lytel and very small tyme, & in al thy wayes thou hast bene more corrupt then they. As truly as I lyue, sayth the Lorde God: Sodoma thy sister with her daughters, hath not done so euil, as I and thy daughters. Behold, * the synnes of thy sister Sodoma were these: Wyde, fulnesse of meate, aboundaunce and ydelnesse: these thynges had she and her daughters. Besydes that they reached not the; hande to the poore and nedye, but were proude, and byd abominable thynges before me: therefore I toke them a waye, as pleased me. Neither hath Samaria done halfe of thy synnes, yea thou hast exceded them in wickednesse: In so muche that in comparison of all the abominacions which thou hast done thou hast made thy sisters good women. Therefore thou (whych bydest condempne thy sister) beate thine owne shame, for thine owne offences, that thou hast chympted, more abominable the they byd which in dede are moie righteous then thou art be thou (I saye) ashamed, & beate thy shamefull rebuke: seynge that thou hast prouoked thy sisters in comparison of the ryghte wyfe.

As for the; captiuitie, namely the captiuitie of Sodoma, and her daughters: the captiuitie of Samaria & her daughters: I wyll bynge the agayne, so wyll I also bynge agayne thy captiuitie amonge them: that thou mayst take thine owne confusion vpon the, and be ashamed of al that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her daughters: Samaria and her daughters with thy selfe

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and thy daughters shalbe broughte agayne to your olde estate. When thou walk in thy payre, and before thy wychednes came to lyght: I woldest not heare speake of thy sister Sodoma, untill the tyme that she shoulde sayth all thy townes, and the dwyllinges whiche thou couldest aboute them, broughte the to shame and confusion: that thou myghtest heare thyne awne filchyness and abhominacion, sayeth the Lorde.

For thus sayeth the Lord God, I shoulde (by ryght) deale with the, as thou hast done. Thou hast despyed the oth, and broken the covenante: Nevertheless, I will remember the covenante that I made with the in thy yowthe, in so muche that it shalbe an everlastyng covenante: so that thou also rememberest thy wayes, and be ashamed of them: then shalt thou receave of me thy eldes and younger sisters, whiche I wyl make thy daughters, and that be thy covenante. And so wyl I renew my covenante with the, that thou mayst knowe that I am the Lord, that I mayst knowe upon it: be ashamed, & excuse thine owne confusion nomore: when I have forgiven the, al that thou hast done, sayeth the Lorde God.

The xvii. Chapter.

It is possible of the time legio.

In the wordes of the Lorde came unto me saying: Thou son of man, put forth a parable, & a parable speakinge & a parable, unto the house of Israel, and say: Thus sayeth the Lorde God: There came a greater Agie with great wynges, yea, with a myghty longe bodye, a ful of feathers of dyverse colours upon the mounte of Libanus, and toke the best brynche from a Cedre tree, and brake of the toppe of the Cedre tree, and carryed it into the lande of Canaan, and set it in a Cytie of merchants. He toke also of the seide of the lande, & plantid it in a frutefull grounde, he broughte it unto grete waters, and set it as a willow tree there. Then byd it growe, and was a grete byne tree, but lower by the grounde whole branches turned into it selfe, and the rotes of it were fastened under it, thus there came of it a byne, & it broughte forth blossoms, & spred out branches.

But there was an other Agie, a grete one, which had grete wynges and many feathers: behold, the rotes of this byne had an hunger after hym, & spred out his branches towardes hym that he myght water her with his orchard that he had plantid. Nevertheless, it was plantid upon a good grounde by grete waters: so (by reason) it shuld have broughte out branches and frute, and have bene a goodly byne.

Speake thou therefore, thus sayeth the Lorde God: Shall this byne prosper? shal not his rotes be plucked oute, his frute be broken of, his grene branches wythered and fade awaye yea, without anye stryde arme of many people, shal it be plucked up by his rotes. Behold, it was plantid: shal it prosper therefore? shal it not be dryed up & wythered: yea, even in the cutting out of his blossoms, as soon as the east wynd bloweth.

Moreover, the wynde of the Lorde came unto me saying: Speake so forthward householde:

knowe ye not, what these thynges do synifye?

Tel them: Beholde, & a kynge of Babylon came to Jerusalem, and toke the kynge and his prynces, and led them to Babylon. He toke of the kinges seide, and made a covenante with hym, and toke an oth of hym: The prynces of the lande toke he wyth hym also, that the lande myght be holden in subjection, and not to rebell: but kepe the covenante, and fulfill it. But he fell from hym, and sente his ambassytours into Egypt, that he myght have horses and much people.

Shouldest thou prosper? shouldest thou be safe, that doest such thynges? O shouldest thou escape, that breaketh his covenante? As truly as I live, sayeth the Lorde God, he shal dye at Babylon, in the place where the kynge dwelleth, & made hym kynge: whose othe he hath despyed, and whose covenante he hath broken. Therefore shall Pharaos wyth his great host and multitude of people, mayntayne hym in his warre: whiche they call by dyces, and set up bulwarkes to be streight much people: For saynge he hath despyed the othe, and broken the covenante (where as he yet gave his hande thereupon) and done al these thynges, he shal not escape.

Therefore, thus sayeth the Lorde God: As truly as I live, I wyl byynge myne oth & he hath despyed, and my covenante that he hath broken upon his owne heade. I wyl caste my nette aboute hym, and catch hym in my yarne. To Babylon wyl I carpe him, there wyl I punish him because of the grete offence that he made me. As for those that he from hym out of the hoste, they shalbe slayne with the sword. The residue shal be scattered towardes al the wyndes, and ye shal knowe that I the Lorde have spoken it.

Thus sayeth the Lorde God: I wyl also take a brynche from an hye Cedre tree, and wyl set it, and take the uppermost twygge, that yet is but tender, and plant it upon a hye hyll: Namely, upon the hye hyll of Syon wyl I plante it: that it maye byynge forth twygges, and geve frute, and be a grete Cedre tree: so that al maner of foules maye buyde in it, and make theyr nestes under the shadowe of his branches.

And al the trees of the felde shal knowe that I the Lorde have broughte downe the hye tree, and setteth the lowe tree up: that I have byyned up the grene tree, and made the hye tree to flopp. Even I the Lorde & I spake it, have also broughte it to passe.

The xviii. Chapter.

It is betwixt that every man shall leave his owne synne. In hym that cometh, is fulfyllen promysed. Death is promysed to the synners, whiche cometh by the synne.

In the wordes of the Lorde came unto me on this maner: What meane ye by this comen proverbe, that ye use in the land of Israel, saying: The fathers have eaten souer grapes, and the chyldrens teeth are set on edge. As truly as I live, sayeth the Lorde God, ye shal use this by word nomore in Israel. Beholde, all soules are myne. Lyke as I father is myne, so is I son myne also. The soule that synneth, shal dye. If a man be goodly, and do the

do the thyng that is equal and right, he eateth not upon the hylls: he lyfeth not hys eyes up to the foule ydols of Israel: he defyleth not hys neygbbours wyfe: he medleth wyth no meſſerous woman: he getteth no bode: he gyueth hys better hys pledge agayne, he taketh none other mans good by violence: he parteth hys meat w the hongry: he clotheh the naked: he leueth not hyng upon vsury, he taketh nothyng oure: he withdroweth his hande from doyng wronge: he dealeth faythfully betwene man and man: he walketh in my commaundementes, and heperth my lawes, and perfourmeth them faythfully.

* This is a ryghteous man: he shall surely lyue sayeth the Lorde God.

¶ If he now get a sonne, that is a murderer, a shedder of bloude: if he do one of these thynges: (though he do not all) he eateth upon the hylls: he defyleth his neygbbours wyfe: he getteth the poore and neddy: he robbeth and spolieth: he getteth not the better hys pledge agayne, he lyfeth up hys eyes vnto ydols: and medleth wyth abhominable thynges: he lyeth upon vsury, he taketh moreouer. Shall this man lyue? he shall not lyue. Dying he hath done all these abhominacions, he shall dye, his bloud shall be vpon him.

¶ Nowe if this man get a sonne also, that seeth all hys fathers synnes, whych he hath done: and feareth, neyther doth such lyke: Namely, he eateth not vpon the mountaynes: he lyfeth not his eyes vnto the ydols of Israel: he defyleth not his neygbbours wyfe: he vtereth no man: he kepeth no mans pledge: he neyther spolieth nor robbeth any man: he dealeth his meat with the hongry: clotheh the naked: he oppresseh not a poore: he receaueth no vsury, nor any thyng oure: he heperth my lawes, and walketh in my commaundementes. This man shall not dye in his fathers synne, but shall lyue without fayle. As for hys father, because he oppressed and spoiled his bryther, and byd wyche dily amonge his people: so, he is dead in his owne syn. And yet saye ye: Alther for then shuld not this sonne beare hys fathers synne? Therefore, because the sonne hath done equite and ryght, hath kepte all my commaundementes, and done them: therefore shall he lyue in dede. The same soule that synneth shall dye.

¶ The sonne shall not beare the fathers offence: neither shall the father beare the sonnes offence. The ryghteousnesse of the righteous, shall be vpon hym, and the wychednesse of the wyched shall be vpon hym selfe also. * But if the vngodly wyll turne awaye from al hys synnes that he hath done, and kepe all my commaundementes and do the thyng that is equal and ryght: doubtles he shall lyue, and not dye. As for al hys synnes that he byd before, they shall not be thought vpon but in hys ryghteousnesse that he hath done, he shall lyue. * For haue I any pleasure in the death of a synner, sayeth the Lorde God, but rather if he conuerte & lyue? Agayne: if the ryghteous turne awaye from his ryghteousnesse, and do inquite, accordyng to al the abhominacions, that a wyched man doeth: shall he lyue? Al the ryghteousnes that he hath done shall not be thought vpon:

but in the faulte that he hath offended wythal, in the synne that he hath done, he shall dye.

And yet ye saye: Tully: the waye of the Lorde is not indifferēt. hear therefore ye house of Israel: is not my waye ryght? Or are not your wayes rather wyched? When a ryghteous man turneth awaye from his ryghteousnesse, & medleth wyth vngodlynesse: he must dye therein. Yea, for the vngodlynes that he hath done, must he dye. Agayne, * when the wyched man turneth awaye from his wychednesse, that he hath done, and doth the thyng whych is equal & ryght: he shall save hys soule alpyue. For in so muche as he remembryeth hym selfe, and turneth him from al the vngodlynesse that he hath vsed, he shall lyue and not dye.

And yet sayeth the house of Israel. Tully: the waye of the Lorde is not equal. Are my wayes vngodly? Or ye house of Israel? Are not pour wayes rather vnequal? As for me I wyl iudge euery man, accordyng to hys wayes. O ye house of Israel, sayeth the Lorde God. * Alther for he conuerted and turne you cleane fro al pour wychednesse so that there no synne do you harme. Cast awaye from you al pour vngodlynesse, if ye haue done: * make you new hertes and a new sperte. Alther for wyl ye dye? O ye house of Israel: syng: I haue no pleasure in the death of hym that dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

¶ The xix. Chapter.

¶ The captiuitie of Ierusalem and of Ieroboam in Egypte by the irons wherby, and by the irons, he tareth out the prophete of the crite of Ierusalem that is past, and of mylke therof that is present.

BUt thou sonne of man mourne thou for the synners of Israel, and say. Alther for lay thy mother syonelle amonge the lyons, and noised her poye ones amonge the lyons whelpes: One of her whelpes she brought vp, and it became a lyon, it learned of pople, and to deuoure folke. The hea then hearde of hym, and toke hym in theyr nets, and brought hym in chaynes vnto plase of Egypt. Nowe when the damme sawe, that all her hope and comforte was away, she toke another of her whelpes, and made a lyon of hym: whych wente amonge the lyons, and became a ferasse lyon: learned to spole and to deuoure folke: he destroyed theyr palaces, and made theyr Cyties waste. In so muche that the whole lande and euery thyng therein, were vtterlye desolate, thowrowe the very voyce of hys roarynge.

¶ Then came the heathen together on euery syde out of al countrees agaynst him, layd theyr nettes for hym, and toke him in theyr pytter. So they bounde hym wyth cheynes, and broughte hym to the kynge of Babilon: whych put hym in prison, that hys voyce shulde nomore be herd vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy blond, plased by water syde: her frutes and braches are growe out of many waters, her stalkes were so stroge that men myght haue made stauces therof for of lpeers: she grewe so hye in her stalkes.

¶ So when men sawe that she creaded the

II. iii. bergh

The Prophecye

depth & multitude of her branches, she was ro-
ted oute in displeasure, and caste downe to the
grounde. The East wynde dyed vpper frute,
her stronge stalkes were broken of: withered &
brent in the fyre. But now she is planed in the
wyldernesse, in a drye and thyrstie ground. And
there is a fyre gone oute of her stalkes, wherby
harde brent vp her branches and her frute: so
that she hath no more stronge stalkes, to be sta-
nes for officers. This is a pytyous and imple-
table thyng.

The xx. Chapter:

*¶ The Lorde desireth that he will answer them when they
praye for the offence of vngodlynes wherby he best obser-
ueth. He promyseth that by a people shall reuenge them cap-
tyues. By the word that shall be to come, is signified the bur-
nyng of Jerusalem.*

In the seuenth yere the tenth daye of
the first moneth, as it happened, that cer-
taine of the elders of Israel came vnto
me, for to aske counsell at the Lorde,
and sat them downe by me. Then came the word
of the Lorde vnto me on this maner: Thou son
of man: speake vnto the elders of Israel, & saye
vnto them: Thus sayeth the Lorde God: are ye
come hyther to aske any thyng at me? I am truly
as I lyue (sayeth the Lorde) I will geue you
an answer. Wylte thou not reprove them? (thou
son of man) wylte thou not reprove them?
Shewe them the abominacions of theyr fore-
fathers and tell them.

23 Thus sayeth the Lorde God: * In the daye
when I chose Israel, & lyft vp myne hande vpo
the sede of the house of Jacob, & shewed my selfe
vnto them in the lande of Egypt: yea, when I
lyft vp myne hande ouer them, & sayd: I am the
Lorde your God, euen in the daye that I lyft vp
myne hande ouer them, to brynge them out of
lande of Egypt, into a lande that I had promy-
sed for them, which floweth with mylke and ho-
ny, and is a pleasaunt lande amonge all oth-
er. Then sayd I vnto them. * Caste awaye euery
man the abominacions that he hath before him
and despye not your selues with the ydolles of
Egypt, for I am the Lorde your God.

C But they rebelled against me, and wold not
folowe me: to caste awaye euery man the abho-
minacions of his eyes, and to forsake the ydols
of Egypt. Then I made hym to poure myne in-
dignacion ouer them, and to satisfie my wrath
vpon them: yea, euen in the myddest of the lande
of Egypt. But I wold not do it: for my names
sake: that it shoulde not be vnhalowed before the
heathen, amonge whom they dwelt, & amonge
whome I shewed my selfe vnto them, & I wold
brynge them out of the lande of Egypt. Howe
when I had carped them out of the lande of E-
gypt, and brought them into the wyldernesse:
I gaue them my commaundementes, and shewed
the my lawes, * wherby who so kepeth shal lyue
in them: I gaue them also my holy dayes, to be
a token betwixt me & them, & therby to know
that I am the Lorde, wherby halowe them. And
yet the house of Israel rebelled agaynst me in the
wyldernesse, they wold not walke in my com-
maundementes, they haue cast away my lawes

(which who so kepeth shal lyue in them) and my
Sabboth dayes haue they greatly vnhalowed.

¶ Then I made me to poure out myne indig-
nation vpon them: and to consume them in the
wyldernesse. Yet I wold not do it, for my na-
mes sake, lest it shoulde be dishonoured before the
heathen, from the which I had carryed them a-
waye. But I swoze vnto them in the wyldernesse
that I wold not brynge them into a lade, which
I gaue them: a lade that floweth with mylke &
hony, and is a pleasure of all landes: and that be-
cause they refused my lawes, and walked not in
my commaundementes, but had vnhalowed my
Sabboths, for their heart was gone after their
ydols. Nevertheless, myne eye spared them, so
I wold not utterly slaye them, & consume them
in the wyldernesse. Whereouer, I said vnto the
sonnes in the wyldernesse: * walke not in the sta-
tures of your forefathers, kepe not theyr ordy-
nances, & despye not your selues wth theyr ydolles
for I am the Lorde your God. But walke in my
statutes, kepe my lawes and doo them, halowe
my Sabboths, * for they are a token betwixt
me and you, that ye may knowe how that I am
the Lorde your God. As for wythstandynge, they
sonnes rebelled agaynst me also, they walked
not in my statutes, they kept not my lawes to
fulfyll them (which he that doth shal lyue in the)
neither halowed they my Sabboth dayes. The
I made me againe to poure out myne indignaci-
on ouer them, & to satisfie my wrath vpo them
in the wyldernesse. Nevertheless, I withdrew
my hande for my names sake, lest it shoulde be vn-
halowed amonge the heathen, before whom I had
brought them forth I lyft vp myne hande ouer
them also in the wyldernesse, that I wold scatter
them amonge the heathen, and strawe them a-
monge the nations, because they had not kepte
my lawes, but cast aside my commaundementes,
vnhalowed my Sabboths, and lyfte vp theyr
eyes to theyr fathers ydols. Wherefore I gaue
them also commaundementes not good, & lawes
wherow the which they shoulde not lyue, and I
vnhalowed them in theyr owne gyftes: (when
I appoynted for my selfe all theyr fyre bozne)
to make them desolate: that they myght knowe
howe that I am the Lorde.

¶ Therefore (O thou soune of man, tell the house
of Israel, thus sayeth the Lorde God.) Besyde al
these your forefathers haue yet blasphemmed me
more and greatly offended agaynst me. For af-
ter I had broughte them into the lande, that I
promysed to geue them, when they sawe euery
bye hill and al the thycke trees: they made there
theyr offerynges, and prouoked me wth theyr
oblations, makinge swete sauoure there, & pou-
red out theyr bynnie offerynges.

¶ Then I asked them what is the byll altare
that ye go to? And therefore is it called the
bye place vnto this daye. Wherefore, speake vn-
to the house of Israel: thus sayeth the Lorde god
ye are euen as vncleane as your forefathers, and
compt whoredome also wth theyr abominacions.
In all your ydolles, wher vnto ye brynge your
oblations, & to whose honour ye burne your
chyliden

*Deut. 32.1
Esa. 44.1
Esa. 45.1
Esa. 46.1*

*Deut. 32.1
Esa. 44.1
Esa. 45.1
Esa. 46.1*

*Deut. 32.1
Esa. 44.1
Esa. 45.1
Esa. 46.1*

*Deut. 32.1
Esa. 44.1
Esa. 45.1
Esa. 46.1*

*Deut. 32.1
Esa. 44.1
Esa. 45.1
Esa. 46.1*

chyliden, ye defyle your selues, euen vnto this
daye: howe dare ye then come, and aske any que
stion at me? O ye householders of Israel, as true
ly as I lyue (sayeth the Lord God) ye get no an
swere of me: and as for the thyng that ye go a
bout, it shal not come to pass, where as ye say
we wyll be as the heathen, and do as other peo
ple in the lade, wood & stone wyll be worshyp.

As truly as I lyue, sayeth the Lord God, I
my selfe wyll rule you with a myghty hande, w
a stretched out arme, and with indignacion pow
red out ouer you: and wyll byynge you out of the
nations and landes, where in ye are scattered, and
gather you together with a myghty hnde, with
a stretched out arme and with indignacion pow
red out vpon you: and wyll byynge you into the
wyldernesse of the people, and there I wyll rea
son wyth you face to face. Lyke as I punished
your fozfathers in the wyldernesse of Egypte,
so wyll I punish you also, sayeth the Lord God
I wyll byynge you vnder my iurisdiction, and
vnder the bonde of the couenaunte. The fozfa
thers also, and the transgressours wil I take fr
amonge you, and byynge them out of the lande
of your habytacion: as for the lande of Israel,
they shal not come in it: that you maye knowe
howe that I am the Lord.

So to nowe then, sayeth the Lord God) ye
house of Israel. Every one of you folowe your
pollies, and serue them, sayng ye refuse to obey
me. And my holy name shal ye name: vnha
lowe with your offerynges and ydolles. For vpon
my holy hill euen vpon the hye hill of Isra
el sayth the Lord God, shal all the house of Is
rael and all that is in the lande, worshyp me: &
in the same place wyll I shewre the, & there wyll
I requyre your heur offerynges and ffrystynges
of your oblacions, wyth all your holy thynges.

I wyll accepte your swete sauoure, when I
byynge you from the nations, and gather you to
gether out of the landes, wherein ye be scattered:
that I may be halowed in you before the heathen
and that ye maye knowe, that I am the Lord
whych haue byoughe you into the lande of Isra
el: yea, into the same lade, that I sware to geue
vnto your fozfathers. There shal ye call to re
membraunce your owne wayes and al youre y
maginations, wherein ye haue bene defyled: and
ye shal iudge your selues worthy to be destroy
ed for all your wychednesse, that ye haue done.
And ye shal knowe, that I am the Lord, when
I enterat you after my name, not after your dic
ted wayes, nor according to your corrupt wo
rkes. O ye house of Israel, sayeth the Lord.

Wherefore, the worde of the Lord came vnto
me, sayenge: Thou sonne of man: set thy face
to ward the south, and speake to the south wynd
and saye to the wood toward the south: heare
the worde of the Lord, thus sayeth the Lord god
Beholde I wyll kindle a fyre in the, that shal
consume the grene trees with the drye. A man
shalbe able to quenche his flame, but al that lo
ueth from the south to the north, shalbe byente
therein: and all fleshe shal se, that I the Lord
haue kindled it, so that no man may quenche it.

Then sayde I: O Lord, they wold saye of me:
* Cufte, they are but fables, that he telleth.

The xxi. Chapter.

The threateneth the sword, that is to saye, destruction
to the citye of Iherusalem. He sheweth the fall of Iheru
salem. He is commaunded to prophete the destruction of
the chyliden of Ammon. After the slaughter of other, at the
laste the Lord threateneth death vnto Maluchodonosor
kinge of Babilon.

The worde of the Lord came to me,
sayenge: Thou sonne of ma, set thy
face towarde Iherusalem, speake a
gainst the Sanctuary, and prophe
cy agaynst the lande of Israel, say
to the lande of Israel. Thus sayeth the Lord:
Beholde, I wyll vpon the, and wyll drawe my
swearde out of the sheath, & rote out of the both
the ryghteous and the wyched. Seyng the that
I wyll rote out of the both the ryghteous & we
ched, therfore shal my swearde go oute of my
sheath agaynst all fleshe from the North to the
South: that al fleshe may knowe how that I
the Lord haue drawen my swearde out of my sheath
and it shal not be put in agayne.

Wherefore therfore (O thou son of man) that
thy lynes crache wythal, yea mourne bytterly
for them in theyr presence. And yf they saye:
wherefore mournest thou? Then tell them: for
I byynge that cometh, at the whiche al hertes
shal melle, all handes shalbe litten downe, all
stomaches shal faynte, and all knees shal wa re
scle. Beholde, it cometh and shalbe fulfilled
sayeth the Lord God.

Agayne, the worde of the Lord came vnto
me, sayenge: Thou sonne of man, prophete, and
speake. Thus sayth the Lord God: speake. The
swearde, the swearde is sharpened and wel scou
red. Sharpened is it for the slaughter, and scou
red that it maye be byght. What we then make
myth? Agaynst the trybe of my sonne it is
gone forth destroyng al trees. He hath put his
swearde to the dryghtyng, that good hold may
be taken of it. This swearde is sharpened and
dryghte, that it maye be geuen vnto the hande of
the manslayer. Crye, (O thou sonne of man and
house, for this swearde shal smyte my people, &
al the rulers in Israel, my people shalbe feared
thorowe this swearde. Smyte therfore vpon
thy thigh, for it is gone forth to make a tryall.

And what a tryall shal this be, when euen my
scepter shalbe reproued? It shal not be sayth the
Lord God. Prophete & sonne of ma, and smyte
thyne hdes together: make the swearde two ed
ged, yea, make it thye edged & manslayers swerd
that swaged of the great slaughter, which shal
smyte the, euen in theyr prey chabers, to make
them abashed & saynt at the hertes, and in al ga
tes to make some of the fal. I haue geuen & fear
ful sweard. O how dryght & sharpe is it, howe
well dryght and mete for the slaughter: Set the
some place alone, ether vpon & right hde or on
the left, whither so euer thy face turneth I wyll
smyte my handes together also and satisfye my
wathful indignacion: Euen I the Lord haue
sayde it. The worde of the Lord came yet vnto
me agayne sayng: Thou son of ma, make & ii.
streetes, & the swerde of & kynge of Babilon may
LL. iiii. come

The Prophecye

come. Both these shetes shal go out of one hynges lade. And chose the a place, at þe heade of the strete chose out a corner. Make the a strete, that the sweerde maye come towarde the bath of the Ammonites, and to the frouge cytie of Jerusalem. For the hynges of Babilon shal stande in the turnyng of the waye, at þe heade of the two stretes: * to aske counsell at the sothsayers, ca-
Exa. xii. f
and. xii. a
don. xlii. b
 llynges the lottes with his arrowes, to aske counsell at the ydolles, and to loke in the lyures. But the sothsayers shal point to the ryght syde vpon Jerusalem, that he maye let men of watre to smyte it with a great noyse, to crye out alack to let batter rames agaynst the gores, to graue vpon dyches, and to make buldwoies.

Remember the, as for the sothsayers, they shal holde it but for vanite. And esteeme them as those to whome they haue often swozne: Not withstandinge he shal remember they wychednesse, so that be ryght they must be takn & wone. Therefore sayth the Lorde God. For so much as ye your selues the we pour offence, and haue opened your wychednes, so that in al your woies men maye se your synnes: therefore are ye come to remembraunce, and ye shalbe taken by violence.

O thou shamefull wyched gypde of Israll, whose daye is come: euen the tyme that wychednesse shal haue an ende. Thus sayeth the Lorde God: take awaye the garlande, and put of the crowne, and so is it awaye: the hille is exalted, and the proude brought lowe. Puny the, puny the yea, puny the wyl I, and destroye them: and that shal not be fulfyllid vntyl he come, to whome the iudgemente belongeth, and to whome I haue geuen it. And thou (O sonne of man) prophete, and speake thus sayeth the Lorde God to the chyldren of Ammon, and to theyr blasphemers, speake thou: The sweerde, the sweerde is drawen forth already to the slaughter, and scoured to consume, that it gylteth (because thou haste looked the our vanities, & prophecied lyes) that it maye come vpon the necke lyke as vpon the other vngodly, which be slayne whose daye cam when theyr wychednesse was ful.

Shulde I put it vpon agayner? Aye I wyl puny the, in the lade where thou wast noyshed and boine, and pour myne indignacion vpon þe and wyl blowe vpon the in þe fyre of my wyath, and deliuer þe vnto cruel people, whych are lea-
Ysa. xlii. a
and. xlii. a
Amos. i. f
 ned to destroy. Thou shalt se the fyre and the bloude shalbe shedde in the lande, that I mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

The xxii. Chapter.

The worde of the Lorde agaynst Jerusalem for man-
Exa. xii. f
and. xlii. a
Amos. i. f
 slaunder, and dampninge her honour into theyr fathers & mo-
Exa. xii. f
and. xlii. a
Amos. i. f
 thers, and other wychednesse. Of the wyched doctrine of the false prophetes and priestes, and of theyr vncharitable con-
Exa. xii. f
and. xlii. a
Amos. i. f
 uertousnesse. The sayng of rulers, the wychednesse of the people.

Moreouer, the word of the Lorde came vnto me, and sayd: thou sonne of man, wylt thou not reuenge this blood thur-
Exa. xii. f
and. xlii. a
Amos. i. f
 speccies? Shewe them theyr abhomi-
Exa. xii. f
and. xlii. a
Amos. i. f
 nacions, and tel them: Thus sayth the Lorde God: O thou Cyrie, that sheddest bloud in the

myddest of the, that thy tyme maye come also: I makest the ydolles to despyle the dishal. Thou hast made thy selfe gylyte, in the bloude þe thou haste shed: and despyled the in the ydolles, which thou hast made. Thou haste caused thy dayes to drawe nye, and made the tyme of thy yeres to come. Therefore wyl I make the to be confounded amonge the heathen, and to be despyled in al the landes, whether they be nye or farre from the: they shal laugh the to scozne, thou that hast gotten the so soule a name, and arte ful of mys-
Exa. xii. f
and. xlii. a
Amos. i. f
 chiefe. Beholde, rulers of Israll haue brought enery man his power, to shed bloude in the. In the haue they despyled father and mother, in the haue they oppressed the stranger, in þe haue they vered the wydome, and the sacerdelle. Thou haste despyled my sanctuary, and vnbalowed my sabboth. Wherefore are there in the, that shed bloude, and eate vpon the pyllers, and in the they vse abhominacion.

* In the haue they dyscouered theyr fathers shame: in the haue they vered women in theyr sykenesse. Eury man hath dealete shamefully with his neyghbours wyfe, and abhominably despyled his daughter in lawe. In the hath enery man forced his owne syster, eue his fathers daughter: yea & gyftes haue bene receyued in the: to the bloude: Thou hast taken vnyr and encrease, thou haste oppressed the neyghbours by extorsion, and forgotten me sayeth the Lorde God. Behold, I haue smytten my handes vpon thy courtousnesse, that thou hast shed, and vpon the bloude whych hath bene shed in the.

Is thy herte able to endure it, or maye thy handes defende them selues, in the tyme that I shal hynges vpon the? Euen I the Lorde that speake it, wyl hynges it also to passe. * I wyl scatter the amonge the heathen, and browe the about in the landes, and wyl cause thy synnes to ceasse out of the. Yea, and thou shalt be thyne owne enheritaunce and not myne in þe syght of the heathen, that thou maist knowe, that I am the Lorde. And the worde of the Lorde came vnto me, sayenge: Thou sonne of man, the house of Israll is turned to dross. Al theyr that shulde be byasse, tyne, yron, and leade are in þe fyre become dross. Therefore thus sayeth the Lorde god
Exa. xii. f
and. xlii. a
Amos. i. f
 For so muche as ye al are turned into dross beholde: I wyl hynges you to gether vnto Jerusalem, lyke as spuer, byasse, yron, tyn, and lead are put together in the founace, and the fyre blowen there vnder to melte them. Euen so wyl I gather you, put you in together, and melte you in my wyath and indignacion. I wyl hynges you together, and kundle the fyre of my displea-
Exa. xii. f
and. xlii. a
Amos. i. f
 sure vnder you, that you maye be melted therin. Lyke as the spuer is melted in the fyre, so shal ye also be melted therin, that ye may knowe that I the Lorde haue powred my wyath vpon you, and the worde of the Lorde came vnto me, sayeng: Thou son of man, tell her. Thou art an vncleane land, which is not rayned vpon in the day of the cruel wyath: * the prophetes & are in the, are swozne together to deuour soules, like as a roatynge ypon, that lyueth by his praye
Exa. xii. f
and. xlii. a
Amos. i. f
 They

They receyue riches and good, and make many wyddowes in the. Thy priestes breake my lawe and desyle my sanctuary. * They put no difference betwene the holy and unholy, neither discern they betwene the cleane and uncleane: they turne theys eyes from my sabbathes, and I am unhallowed among them. Thy rulers in the are lyke rauynshyng wolues to shep bloude, and to destroye soules for theys owne couetous luche. * As for thy prophetes, they daube with vntempered claye, they se vanities, and prophesy lyes vnto the, saying: the Lorde God sayth so, where as the Lorde hath not spoken: The people in the land vseth wicked extortion and robbery. They vete the poore and neddy and oppresse the stranger agaynst ryghte. And I sought in the land for a man, that wolde make by the hedge, and set himselfe in gap befoze me in y landes behalfe that it shulde not be corrupted: but I could fynd none. Therefore wyll I poure out my cruell displeasure vpon them, and burne them in the fire of my wrath: theys owne wayes wyll I recompence vpon theys herdes, sayth the Lorde God.

¶ The xxiii. Chapter.

Of the fornicacion, that is to saye of the whoredome of Samaria and Ierusalem, vnder the names of Oholah and Oholibab. In comparyson of Samaria he sheweth that the fornicacion of Ierusalem is the sycher. The destruction of Ierusalem is prophesied. The aduocacy of both the whoredomes founde out. Theys destruction.

The worde of the Lorde came vnto me saying: Thou soune of man, there were two women, that had one mother: these (wher they were yonge) began to playe the harlottes * in Egypt. There were theys byrestes bused, & the pappes of theys maydenhood vnde the Egyptians destroye. The eldest of them was called Oholah, & her yongest syster Oholibab. These two were my wyues, and bare sonnes & daughters. Theys names were Samaria, and that was Oholah: and Ierusalem that was Oholibab. As for Oholah she began to go a whoring when I had taken her to me. * She was set on fyre vpon her louners the Assirians as her neyghbours which had to do with her, euen the princes and lordes that were deere in costly aray, saye yonge men, lusty ryders of horses.

Thus thow she her whozdom, she cleued vnto al the yonge men of Assiria. Yea, she was mad vpon them, and defyled her selfe with all theys ydoles. Neither crased she from the fornicacion that she vseth w the Egyptians: for in her youth they lay with her, they bused the byrestes of her maydenhood, and poured theys whozdom vpon her. Wherefore * I deliuered her into the handes of her louners: euen y Assirians wher she so louned. These discovered her shame, toke her sonnes and daughters, & smote her with the sword: I nuyll name out the of all her people, and they punished her. Her syster Oholibab sawe this, and destroyed her selfe with inordinate loue, more than she, and excused her syster in whozdom: she louned the Assirians (which also laye with her) namely the princes, and greates lordes, that were clothed with all manner of gorgeous apparell al lusty horsemen and saye yonge persons.

Then I sawe, that they both were defyled a-

lyke. But she increased still in whozdom: for when she sawe men paynted vpon the wall, the ymages of the Chaldees set forth with fresh colours, with saye gyddes about them, & goodly bonettes vnde theys herdes, lohyng all yhe princes (after the maner of the Babylonians, and Chaldees in theys owne lande where they were borne) immediately, as soone as she sawe them, she bent in loue vnde them, and sent messengers for them into the lande of the Chaldees.

Nowe when the Babylonians came to her, they laye with her, and defyled her with theys whozdom, and so was she polluted with them. And when her lust was abated from them * her whozdom and shame was discovered and sente: then my hert forsoke her, lyke as my herte was gone from her syster also. Nevertheless, she vseth her whozdom euer the longer the more, and remembered the dayes of her youth, wherein she had played the harlote in the lande of Egypt: * she bent in luste vpon them, whose flesh was lyke the flesh of Asses, and theys seed lyke the seed of horses. Thus thou hast renued the fylthyngnes of thy youth, when thy louners bused thy pappes, and married thy byrestes in Egypt.

Therefore (O Oholibab) thus sayth the Lorde God: I wyll rapt by thy louners (with whome thou hast satysfied thy lust) agaynst the, and gather them together rounde about the: namely, the Babylonians, and all the Chaldees, rulers, myghtie men and ryauntes, with all the Assirians: all yonge and saye louners princes and lordes, knyghtes & gentile men, whiche be all good horsemen. These shall come vpon the with horses, charrettes, and a great multitude of people: which shall be harnessed about the on euery syde: with byrest plates, wyldes and helmettes: I wyll punish the befoze the: yea, they them selues shall punish the according to theys owne iudgement. I wyll put my gelousy vnde the, so that they shall deale cruelly with the. They shall cut of thy nose and thyn eares, and the remnant shall sal the, with the sword. They shall carry away thy sonnes and daughters, & the residue shall be bent in the fyre. They shall strype the out of thy clothes and carry thy costly iewels away with them.

Thus wyll I make an ende of thy fylthyngnes and whozdom, which thou hast brought out of the lande of Egypt: so that thou shalt couene thyne eyes nomore after the and cast thy minde nomore vpon Egypt. As thus sayth y Lorde: beholde, I wyll deliuer the into the handes of them, whom thou hatest: yea, euen into the handes of them with whom thou hast fulfilled thy lust which shall deale cruelly with the.

All thy labour shall they take with them, and leave the naked and bare, and thus the shame of thy fylthy whozdom shall come to lyght. All these thynges shall happen vnto the bycause of thy whozdom which thou hast vset amonge y Gentiles, with whose ydoles thou hast defyled thy selfe. Thou hast walked in the waye of thy syster, therefore wyll I gyue her cup in thy hand.

Thus sayeth the Lorde God: Thou shalt drinke of thy sisters cuppe, howe depe and large
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former it be to f botome. Thou shalt be laughed to scoone, and had as greaue in derision, as is possible. Thou shalt be ful of dishonour and lozoth, for the cuppe of thy sister Samaria is a cuppe of destruction and w asspunge: the same shalt thou drynde, and suppe it out euen to the dregges: yea thou shalt eat vp the woold peces of it, and so teare thine owne brestes. For euen I haue spoken it, sayth the Lorde God.

¶ Therefore thus sayeth the Lorde God. For somoch as thou hast forgotten me and cast me asyde behynde the, so beare now thine owne filthinesse and whozdom. The Lorde sayd mozeouer vnto me: Thou son of man, wylt thou not repproue Oholah and Oholibah? Whewe them thei: abominacions namely that they haue vobren thei: wedlocke, and slayned thei: handes with bloude: yea, euen with thei: ydolles haue they commytted aduoutre: and offered them by the fyre thei: owne chyldren (to be deuoured) whom they had bozne vnto me. Yea, & this haue they done vnto me also: they haue defiled my sanctuary in the same day, and haue vnbalowed my habbooth. For when they had slayne their chyldren for thei: ydolles, they came the same daye into my sanctuary to defyle it.

hil. ii. 17. a
e. 10. 17. b

Lo, thus haue they done in my house: Besyde all this, thou hast sente thy messengers for men out of farre countries: and when they came thou hast bathed & paynted thine eyes with colours trymmed and set forth thy selfe of the best fashion: thou sattest vpon a goodly bed and a table spred before the, wher vpon thou hast set myne incense and myne oyle.

e. 10. 17. a

¶ Then was there greaue cheare with her to obtayne peace, and though with those men many men came, yet were ther also brought me of Saba from the wilderness: which gaue the bzarettes vpon thei: handes: and sette glazious crownes vpon thei: heedes: and I sayde vnto her: & seing she was strephen in age in her whozdomes: now shall her fornicacions come to an ende with her. And they went into her as vnto a comen harlot. Euf so went they (I say) to Oholah and Oholibah those fylthy women. O al ye f loue vertue and ryghtousnesse, iudge them, punyssh them: as aduouters and murderers, ought to be iudged and punysshed. For they are breakers of wedlocke, and the bloud is in thei: handes. Wherfore thus sayth the Lorde God: I wyl bynge a greaue multitude of people vpon them & make them be scattered and voyled: thei shall stone them, and goze them with thei: swerdes. They shall slay their sonnes and doughters and burne vp thei: houses with fyre.

Am. ii. 6
e. 11. 1. b

Thus wyl I destroy all suche fylthinesse out of the lande: that all women may learne, not to do after your vnclemesse.

And so they shall lape thei: fylthinesse vpon your owne selues, and ye shall be punysshed for the synnes that ye haue comitted with your ydols, and ye shall knowe that I am the Lorde God.

¶ The xliii. Chapter.

¶ The piewith the byrge of Ierusalem by a parable of a byrge. The parable of Ezechias wylt bring vnto thei: by a lye of piewith.

In the nyntieth yere, in the fift moneth the tenth daye of the moneth came the word of the Lorde vnto me, saying: O thou sonne of man, wyte vp the name of this day: yea, euen the houre of this present day, when the kyng of Babilon set him selfe agaynst Ierusalem. Whewe that abstinat household: a parable and speake vnto the Thus sayth the Lorde God: Get the a pot, let it on, and powder water into it: put all the peces togyther in it all the good peces: the lorne and the thulde, and fyl it with the best bones. Take one of f best thepe, and an heape of bones with all: let it boyle well, and let the bones seeth well therein. Wilt thou that sayde the Lorde God on this manner: Wilt thou be vnto the bloudy cytie of f pot, wher vpon the rustinesse hangeth, & is not yet scoured away. Take out the peces that are in it one after an other: there made no lottes be caste therfore, for the bloud is yet in it. Wylt thou playne dyne ston hard the poured it, and not vpon the grounde that it myght be couered with duste. And therfore haue I letten her poure her blonde vpon a playne dyne ston rocke, because it shuld not be hyd, and that I myght bying my wrathful indignacion and vengeance vpon her.

17. 17. a
17. 17. b

17. 17. a
17. 17. b

Wherfore thus sayth the Lorde God: O woe be vnto that bloudy cytie, for whom euen I my selfe wyl make a great fyre and set moche wood, and kyndle the fyre, and seeth the flesh, & C lypee the pot, so f the very bones shall be byent. Mozeouer, I wyl set the pot empyre vpon the coles, so that his metall shall be byent, and molten also for heat, and the filthinesse of it shall be molten in it, and the drosse of it shall be consumed. Thou takest great payne this to defyle thy self And it wyl not be poured from the exceeding drosse in it: but thezowe fyre shall the drosse of it be purifyed. In thy filthinesse euen in the mischeuous debes thou dost contynue, and because thy filthinesse is abominable, for I haue clesed the but thou art not clesed. Thou shalt not be purged from thine vnclemesse til I haue poured my wrathful indignacion vpo the. Euen if I Lord haue so drypled. Yea, it is come therto alreadye that I wyl do it: I wyl not goo backe, I wyl not spare, I wil not be entreated: but according to thy wayes and ymaginacions thou shalt be punysshed: sayth the Lorde God. And the word of the Lorde came vnto me, saying: Thou sonne of man beholde, I wyl take away the pleasure of thine eyes with a plague: yet shalt thou neyther mourne nor wepe, nor water thy chekes: therfore thou mayest mourne by thy selfe alone but vlc no deedly lamentacion. Hold on thy bonnet, and put on thy shoes vpo thy feet, couer not thy face, & eate no mourners bzead. So I spake vnto the people by tymes in the mynyng, and at euen my wylt dyed: then vpon the nexte morninge, I did as I was commaunded, and f people sayde vnto me, wylt thou not tell vs what this signifyeth toward vs, for this thou dost for our sake. I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I wyl sh-

spende my Sanctuarie, euen the glory of your power, the pleasure of your eyes, and the thing that ye loue: your sonnes and daughters whom ye haue left that fall thowowe the swerde.

Lyke as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eat no mourning bread: your bonnettes shall ye haue vpon your heedes, and shooes vpon your feet. Ye shall neither mourne nor wepe, but in your synnes ye shall be sorrowfull, and one repent with an other. Thus Ezechiel is your Hewetok. For lyke as ye haue done, so when this cometh ye shall do also: that ye maye learne to knowe that I am the Lord God. But beholde, O thou sonne of man In the day whē I take from them their power, their toye and honour, the lust of theyr eyes, the burthen of their lyues: namely theyr sonnes and daughters, shall not this be knowne? Then shall there one scape, and come vnto the for to shewe the. In that day shall thy mouthe be opened to him which is escaped, that thou mayst speake, & be nomozed. Pea, and I shall be theyr Hewetoken & they may knowe how I am the Lord.

¶ The xxv. Chapter.

¶ The worde of the Lord was vpon the sonnes of Ammon, which reioysed at the fall of Iherusalem. Agaynst Moab and Seir, agaynst Idumea, agaynst the Philistines.

The word of the Lord came vnto me saying: Thou sonne of man, let thy face agaynst the * Ammonites, prophesy vnto them, and saye vnto the Ammonites: heare the word of the Lord God. Thus sayeth the Lord God: For somoche as thou speakest ouer my sanctuarie. I ha, I trowe it be now suspended: and ouer the lande of Israel: I trowe it be now desolate: pea, and ouer the house of Iuda, I trowe they be now led away prisoners: Behold, I wyl deliuer the to the people of the east, that they may haue the in possession: these shall set theyr castles and houses in the. They shall eat the frute, and drynke by thy mylke. As for Rabath, I wyl make of it a stall for camels and of Ammon a shepfolde and ye shall knowe that I am the Lord.

B For thus sayeth the Lord God: In somoche as thou hast clapped with thine handes, and saped with thy feet: pea, reioysed in thine heart ouer the lande of Israel with despite: beholde, I wyl stretch out myne hande ouer the also, and deliuer the, to be spoiled of the hepythen, & rote the out from among the people, and cause the to be destroyed out of all landes: pea, I wyl make the to be layd wast, that thou mayst knowe that I am the Lord.

¶ Thus sayeth the Lord God: For somoche as * Moab and Seir do saye: As for the house of Iuda, it is but lyke as all other Gentyles be.

¶ Therefore beholde, I wyl open the syde of Moab, and take away theyr strength theyr ctyes, and these coostes of theyr lande, whiche are the pleasures of thy countrey. I namely, Bertheimoth, Baalmon, and Cartahaim, these wyl I open vnto them of the east, that they may fall vpon the Ammonites, and wyl greeue them in possession, so that the Ammonites shall nomoze be had in remembraunce amonge the hepythen.

Euen thus wyl I punyssh Moab also that they maye knowe how I am the Lord.

¶ Whereouer thus sayeth the Lord God: By cause that * Edom hath auenged and cald hym selfe vpon the house of Iuda, & hath done great offence, and auenged hym selfe vpon them therfore thus sayeth the Lord: I wyl reache out my hande vpon Edom: and take awaye man and beast out of it. From Teman vnto Dedā wyl I make it desolate: they shall be slayne with the swerde: thowowe my people of Israel wyl I auenge me agayne vpon Edom, they shall handle hym accordyng to my wrath and indignaciō, so that they shall knowe my vengeance sayeth the Lord God.

¶ Thus sayeth the Lord God: For somoche as the * Philistines haue done this: name lyke taken vengeance with despitefull stomaches, and of an olde euill wyl set them selues to destroye, therfore thus sayeth the Lord God: Beholde, I wyl stretch out myne hande ouer the Philistines, and destroye the destroyer, and cause al the remnant of the see coost to perishe. A great vengeance wyl I take vpon them, and punyssh them cruelly: that they maye knowe how that I am the Lord which haue auenged me of them.

¶ The xxvi. Chapter.

¶ The prophesyeth that Tyre shall be overthrowen by cause it reioysed at the destruction of Iherusalem: The wyl bringe and aduancement of the marchaundes for the destruction of Tyre.

It happened, that in the eleuenth yere, the first daye of the moneth, the worde of the Lord came vnto me, sayinge:

Thou sonne of man, because * Tyre hath spoken vpon Iherusalem. I ha, now I trowe the postes of the people be broken: and the towered vnto me: for nowe that she is destroyed, I shall be spyled. Pea, therefore sayeth the Lord God:

Beholde, O Tyre, I wyl vpon the, I wyl bringe a great multitude of people agaynst the lyke as when the see aryseth with his wanes: These shall breake the walles of Tyre, and cast downe her towers: I wyl scrape the grounde from her, and make her a bare stone: pea, as the dryng place where the fyuers hang vpon theyr nettes by the see syde. Euen I haue spoken it sayeth the Lord God. The Scepters shall spore her: her daughters vpon the selde shall perishe with the swerde, that they maye knowe howe that I am the Lord.

¶ For thus sayeth the Lord God: Beholde, I wyl bringe byther Nabuchodonozor (which is the kyng of Babilon, and a kyng of kynges) from the north vpon Tyre: with horses, charettes, horsemen, and with a greates multitude of people. Thy daughters that are in the land shall be slaye with the swerd, but agaynst the he shall make bulwarkes, and graue vpon dyches aboute the, and lye vpon his hyde agaynst the. His singes and batelrammes shall be prepare for thy walles, and with his weapons breake downe thy towers. The dust of his horses shall couer the: they shall be so many, thy walles shall quake at the noise of the horsemen, charettes, and wheles when he cometh to thy postes, as men do into an open ctye.

The Prophecye

cytie. With the bones of his boyle sette shall he treade downe all thy stretes.

C He shall slay the people with the swerde, and breake downe the pylers of thy strength. They shall waite away thy ryches, and spoyle thy marchaundys. Thy walles shall they breake downe and destroy thy houses of pleasure. Thy stones they timbe & solidacions shall they cast in y water. * Thus wyl I byng the melody of thy songs, and the voyce of thy mynstrelle to an ende so that they shall nomore be herde. I wyl make a bare stone of the: pea, a dying place for nettes and thou shalt neuer be buylded agayne: For euen I the Lord haue spoken it, sayth the Lord God: thus hath the Lord God spoken concerning Tyre. The ples shall be moued at y noyse of thy fall, & at the crye of thy sayne that shall be murdered in the. All kynges of the see shall come downe from theyr seates regall: they shall lay a waye theyr robes, and put of theyr costly clothyng. Pea, with trembling shall they be clothed they shall sit vpon the ground: they shall be afrayed at thy sodayne fall, and be abashed at y.

Jer. xlii.

D They shall mourne for the, and saye vnto the: * O thou noble cytie, that hast bene so greaite occupied of olde, thou that hast bene y strongest vpon the see with thyne inhabytours, of whom all men stode in feare. Howe arte thou nowe so vterly destroyed: Howe at the tyme of thy fall the inhabytours of the ples: pea and the ples the selues shall stande in feare at the ende. For thus sayeth the Lord God: when I make the a desolate cytie (as other cyties be, that no man dwell in) and when I bynge the deape vpon the, that great waters maye couer the. Then wyl I call the downe vnto them that descende into the pyt vnto a people that hath bene longe dead, and set the in a lande that is beneth, lyke the olde wylderneesse, with them whiche go downe to theyr graues, so that no man shall dwell moze in the. And I wyl make the to be nomore in honoure, in the lande of the lpyng. I wyl make an end of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for euer moze: sayth the Lord God.

Ezech. i. 4. ap. i. 11. 12.

The xxvii. Chapter.

The prophet is moued to bewaile the desolation of Tyre the stryck out the people of Tyre for the banishing of many chaunces thereto.

I The word of the Lord came vnto me saying: O thou son of man, make a lamentable cōplaynt vpon * Tyre and saye vnto Tyre: thou which art a port of the see, that occupiest with moche people, and many ples: thus speaketh the Lord God, O Tyre, thou hast sayde: what I am a noble cite, thy borders are in the myddell of y see, and thy buylders haue made the maruelous goodlye. All thy tables haue they made of Cypre trees of y mount Libanus. From Libanus haue they taken Cedre trees, to make y mallets, and the oken of Basan to make the rowers.

Ezech. xxvii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

B Thy borders haue they made of yerey, and of costly wood out of y yle of Cethym. Thy sayle was of dyuers colours, small nedle worke out of the lande of Egypt, to hange vpon thy maste

and thy hangynges of pelowe sylke, purple, out of the ples of Cilias. They of Sydon and Tyre were thy maryners, and y wyllst in Tyre were thy shipmasters. The eldest and wyllst at Gebal were they that amended and stoped thy shippes. All shippes of the see with theyr shypmen occupied theyr marchaundys in the. The Perses, Libians & Idutens were in thyne host, and helped the to fyght, these hanged vpon theyr wyldes and helmettes with the, these set for the thy beaute.

They of Arad were with thyne host roide aboute thy walles: and the Pygmians were thy watchemen vpon thy towres, these hanged vpon theyr quyuers rounde aboute the walles, and made y maruelous goodly. Charlis occupied the in all maner of wares, in syluer, yron, tyne and leade, and made thy market greaite. Iauan Tubal, & Desch were thy marchautes, which brought the men and ornamente of metall for thy occupyg. They of the house of Togarma brought vnto the at y tyme of thy marre, horse, horsemen and mules. They of * Dedan were thy marchautes: and many other ples that occupied with the, brought the wetters, elephant bones, and Becokes for a present. The Sirians occupied the bycause of thy dyuers wozhes, and increased thy marchaundys, with Smaragdes with scarlet, with nedle worke, with whyte lynnecloth, with sylke, and with chypfall.

Ezech. i.

Juda and the lande of Israel occupied with the, and brought vnto thy markettes wheate of Minich, and Baneg, balme, hony, oyle, and triacle. Damascus also used marchaundys with the in the best wyne of Helbon, and with wol by cause thy occupyg was so greaite, & thy wares so many. Dan, Iauan, & Desch, haue brought vnto thy markettes, yron reby made, with Cassia and Calamus, according to thyne occupyg. Dedan occupied the in saye tapestry worke and cussyns. Arabia, and all the prynces of Cedar haue occupied with the, in wepe, wetters, and gootes.

The marchautes of Soba and Rema haue occupied also with the, in all costly speces, in all pycyous stones and golde, which they brought vnto thy markettes. Hiram Chene, and Eden, the marchautes of Saba, Affria, & Chelmad were all doers with the, and occupied with the. In costlye raymente of pelowe sylke, and nedle worke (verye pycyous, and therfore pacts and bounde togyther with ropes.) Pea, and in cedre wood, at the tyme of thy markettes. The shippes of Charlis were the chiefe of thy occupyg.

Thus thou art ful, and in great wozshyppe, euen in the myddell of the see. Thy robbers shall bynge the into greaite waters, the east wynde shall ouerbeare the in the myddell of the see, so that thy wares, thy marchaundys, thy ryche, thy mariners, thy shipmasters, thy buylders of thy broken places, thy occupers (that brought the thynges necessarie) the men of war that are in the, and al the chmens that perysh in the myddell of the see, in the daye of thy fall. The suburbs shall shake at the loude crye of the shypmen.

All

All wher men, and all maryners vpon the see, shall leape out of theyr botes, and let the selues vpon the lande. They shall lyte vpon theyr voyce because of theyr make a lamentable crye. They shall cast dust vpon theyr bekes, and lye downe in the ashes. They shall haue them selues, and put sackcloth vpon them for: by sake.

They shall moune for the with heritall sorrowe and heuy lamentation: yea, they also shall wepe for the. Alas, what crye hath bene destroyed in the see, as Tyre is: When thy wares and marchaundise came from the sees: thou gauest all people ynough. The kynges of the earth haue made ryche, thow the multitude of thy wares occupying. But thou art now cast downe into the depe of the see, all thy excoite of people is perished with the. All they that dwell in the ples are abashed at the, and all theyr kynges are afraied: yea theyr faces haue changed colour. The marchautes of the nations wondze at the. In that thou arte cleane brought to noughte and comest nomore vp.

The xxviii. Chapter.

The word of the Lord came vnto me, saying: Daniel the prophete is much to be desired: for he is a man of great knowledge, and he will shewe thee the secrets of the Lord.

The word of the Lord came vnto me saying: thou sonne of man, tell the kynge of Tyre. Thus sayeth the Lord God: because thou hast a proude herte, and hast sayde: I am a God, I haue my seate in the myddest of the see like a god, wher as thou art but a man & not god, and yet thou dwellest in thyne owne conceyte, that thou art god: Behold, thou thyselfe thy selfe wyldest that Daniel, that there is no secret hid from the. With thy wysdome and thy vnderstanding thou hast gotten the great welthyngesse, and gathered treasure of silver and golde. With thy great wysdome and occupyinge thou hast increased thy power, and because of thy great rychesse thyne herte is proude.

Therefore thus sayeth the Lord God: For so much as thou hast sayde vpon thyne herte as though thou were God, behold, I wyl byynge enemies vpon the, euen thyr aunes of the hepyen: these shall drawe out theyr swerdes vpon thy beauty and wysdome, and shall defyle thy gloie. They shall cast the downe to the ype, so that thou shalt lye in the myddest of the see, and theyr be slayne. Let se, yf thou wylt save thyselfe, before them that slaye the: I am God, wher as thou art but a man and not God, in the handes of them that sle the. Thou shalt be as the vncircumcised in the handes of the enemyes: for I my selfe haue spoken it, sayeth the Lord God.

Wherefore the word of the Lord came vnto me, saying: Thou sonne of man, make a lame table complaint ouer the kyng of Tyre, and tel hym: Thus sayeth the Lord God: thou arte a leale of a lyhenesse, full of wysdome and excellent beauty: Thou hast ben in the pleasaunt garde of God: thou art deckt with all maner of precious stones: with Ruby, Topas, Chrysolite, Ja-

cint, Onix, Iaspis, Saphir, Smaragde, Carbuncle and gold. The beauty and the holes be in the, were set forth in the daye of thy creation. Thou art a sayre Cherub, exalted by the annoynting, stretched wyde out for to court. I haue set the in this dignitie vpon the holy mount of god there hast thou ben, & walked amonge the sayre glystryng stones. From the tyme of thy creatiō thou hast ben ryche excellent, tyll wickednesse was founde in the. * Because of thy great marchaundise, thyne herte is full of wickednesse, and thou hast offended. Therefore wyl I cast the fro the mount of God (O thou couragye Cherub) and destroye the amonge the glystryng stones. Thy herte was proude in thy sayre beauty, and thow thy beauty thou hast destroyed thy wyl dome: I wyl cast the downe to the grounde, and that in the syght of kynges. Thou hast defyled thy sanctuary with the great wickednesse of thy vnyghteous occupyinge. I wyl byynge a fyre from the myddest of the, to consume the: and wyl make the to ashes, in the syght of all them that loke vpon the. All they that haue bene acquainted with the amonge the hepyen shall be abashed at the, seeinge thou art so cleane brought to nought, and comest nomore vp.

And the word of the Lord came vnto me, saying: Thou sonne of man, set thy face agaynst Sydon: & prophete vnto it, and speake. Thus sayeth the Lord God: Beholde, O Sydon, I wyl vpon the, and get me honour in the: that it may be knowen, howe I am the Lord: when I punyssh her, and get me honour in her. For I wyl sende pestilence and bloudshedding into her stretes, so that those whiche be slayne with the sword shall lye rounde aboute in the myddest of her: and they shall knowe that I am the Lord. And she shall nomore be a pychinge thowre, and an buryng hyer vnto the house of Israel, nor vnto them that lye rounde about her, and hate her, and they shall knowe, that I am the Lord.

Thus sayeth the Lord God: when I gather the household of Israel togyther agayne from the nations amonge whom they be scatred, then shall I be sanctified in them in the syght of the Gentyles, and they shall dwell in the lande, that I gaue to my seruant Jacob. They shall dwell safely therein, buyde houses, and plant vineyardes: yea, safely shall they dwell therein: when I haue punysshed all those that despyse them rounde aboute: and then shall they knowe, that I am the Lord the God.

The xxix. Chapter.

The prophete against Pharaon. He propheted the destruction of Egypt, and the overthrowing of the Egyptians. The Lord promysed that he would restore Egypt as gayne after 70. yeres. Egypt is the remeade of hyngs: thus sayeth the Lord God: I will take awaye Egypt.

In the tenth yere vpon the tweluth day of the tenth moneth, the word of the Lord came vnto me, saying: Thou sonne of man, set now thy face agaynst Pharaon & hyng of Egypt: & prophete agaynst hym, and agaynst the whole land of Egypt. Speake, and tel hym: thus sayeth the Lord God: beholde, O Pharaon thou hyng of Egypt

cap. ii.

Isa. lvi. i. i. a

Isa. lvi. i. i. a

Isa. lvi. i. i. a

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of Egypte, I will vpon the thou great dragon that lyest in the waters: thou that sayest: the water is myne, I haue made it my selfe. I will put an hole in thy chaunces, and hange all the fish in the waters vpon the scales: after that, I will drawe the out of the waters: yea, and al y fyfth of the waters that hange vpon the scales. I will cast the out of the drye lande, with the fyfth of the waters, so that thou shalt lye vpon the feide.

Thou shalt not be gathered nor taken up: but thou shalt be meate for the beastes of the feide, & for the foules of the ayre, that all they which dwell in Egypte maye knowe: that I am the Lorde by cause thou hast ben a staffe of reed to the house of Israel: wher they toke hold of the with theyr hand thou hastest and psychedst them on euery syde: and yf they leaned vpon the, thou hastest & hurtedst the raynes of theyr backes. Therfore thus sayeth the Lorde God: behold, I will hyng a swerde vpon the, and rote out of the both man and beast: yea, the lande of Egypte shall be desolate and waste, and theyr shall knowe, that I am the Lorde. Because he sayd: the water is myne: I my selfe haue made it. Behold therfore, I will vpon the, and vpon the waters: I will make the lande of Egypte waste and desolate and in a ballyment, from the towne of Syenes vnto the borders of the Moziens lande: so that in forty yeres there shall no foote of man walke there, neyther foote of catel go there, neyther shall be inhabited. I will make the lande of Egypte to be desolate among other waste countreys, and her cyties to lye vpon the fourty yeres amonge other vayne cyties: And I will scatter the Egyptians among the heythen and nations, and browe them in the landes about.

CHAP. XLV.
THE XLV. CHAP.
OF EGYPT.

Agayne: thus sayeth the Lorde God: when the .xl. yeres are expyed, I will gather the Egyptians together agayne, out of the nacions, among whom they were scatred, & will hyng the prisoners of Egypte agayne into the lande of Pathures theyr owne natyue countrey, that they may be there a lowly small kyngdome: yea they shall be the smallest amonge other kyngdomes, lest they exalt them selues aboue the heythen: for I will so mynysh them that they shall nomore rule the heythen. They shall nomore be an hope vnto the house of Israel, neyther pmooue them anye more to wychednesse, to cause them turne backe, and to folowe them: and theyr shall knowe, that I am the Lorde God.

In the .xxvii. yere, the fyfth daye of the fyfthe moneth came the worde of the Lorde vnto me, saying: Thou sonne of man, Nabuchodonosor the kyng of Babylon hath made his host, with great traunple and labour to come before Tyre: that euery heed maye be balde, & euery shoulder bare. Per hath Tyre gyven neyther him nor his host anye reward, for y great traunple that he hath taken there. Therfore thus sayeth the Lorde God: behold, I will gyue the lande in Egypte vnto Nabuchodonosor the kyng of Babylon, that he may take away al her substaunce, robbe her robbyes, & spoyle her spoyle: to pay his host theyr wages micheal. I will gyue him the lande

of Egypte for his labour, that he toke for me before Tyre. At y same tyme will I cause y hope of the house of Israel to growe foresh, and open the mouth agayne among them: that they may knowe, how that I am the Lorde.

The xxx. Chapter.

The destruction of Egypt and of her cyties in desolation.

The word of the Lorde came moze vnto me, saying: thou sonne of man, prophesie & speake thus sayth the Lorde God. Mourne, wo worth this daye, for the daye is here, the daye of y Lorde is come: the darke daye of y Lorde the house is at hande. the swerde cometh vpon Egypte. When the wounded men fall downe in Egypte, when her people are taken a wyfe, and when her foundations are destroyed, the Moziens land shall be afraped: yea the Moziens land Libia and Libia, al theyr comen people, & Chub and all that be confederate vnto them, shall fall with them thow the swerde.

Thus sayth the Lorde: The maynteyners of the lande of Egypte shall fall, the pyde of her power shall come downe euen vnto the towne of Syenes: that they be slayne to wne to the swerde sayeth the Lorde God: amonge other desolate countreys theyr shall be made desolate, among other waste cyties theyr shall be wasted. And theyr shall knowe, that I am the Lorde, when I hyndle a fyre in Egypte, and when al her helpes are destroyed. At that tyme shall theyr messengers go foresh from me in theyr pyes, to make the carelesse Moziens afrayed, and so some shall come vpon them according to the daye of Egypte for doubtesse it shall come.

Thus sayth the Lorde God: I will make an ende of the people of Egypte thow the hande of Nabuchodonosor the kyng of Babylon. He and his people with hym: yea, and the cruell tyrantes of the heythen shall be brought to destroye the lande. Theyr shall drawe oute theyr swerdes vpon Egypte, and fyll the lande full of slayne men. I will drye vp theyr founteyns of water, and sell the lande into the handes of wiche people. The lande and all that is therein, I will destroye thow the enemies. Euen I the Lorde haue sayde it.

And thus sayth the Lorde God: I will destroye the pydles, and hyng the ymages of Aoph to an ende. There shall no more be a pyner of Egypte, and a fearfulness will I sende into the Egyptians lande. As for Pathures, I will make it desolate, and hyndle a fyre in zoan the cytie. So, I will punyssh and poutre my wrathful indignacion vpon Sin whiche is the strengthe of Egypte. All the substaunce of Alexandria will I destroye, and hyndle a fyre in Egypte.

Sin shall be in greute heynnesse, Alexandria shall be rooted out, and Aoph shall haue daye sozowe. The best men of Helopolys and Bubastis shall be slayne with the swerde, and carped awaye captyue. At Caphtis the daye shall be darke, when I breake there the scepter of y land of Egypte, and when the pompe of her power shall

shall haue an ende. A cloude shall couer her, and
her daughters shall be ledd a waye into captiui-
tye. Thus saith I Iun^r Egypt, that they may
knowe howe that I am the Lord.

It happened in the eleventh yeare, vpon the fourth day of the first moneth, that the Lordes word came vnto me, saying: Beholde, thou sonne of man, I will breake the arme of Pharaohynge of Egypte: and lo, it shall not be bounde vnto be healed, neither shall any plaister be layd vpon it, for to ease it, or to make it so stronge, as to holde a swerde. Therefore thus saith the Lord God. Beholde, I will vpon Pharaoh the hyng of Egypt, and bruse his strong arme (yet is it but a broken one) & wyl synke the swerde out of his handes.

As for the Egyptians, I will scatter them among the heathen, and strowe them in the landes aboute. Agayne I will strengthe the arme of the king of Babilon, and geue him a swerde in his hande, but I will breake Pharaons arme so that he shal hold it before him vtterously like a wounded man.

¶ **E**ra, I will stablish the king of Babylons
arme, and the armes of Pharaon that fall downe
that it may be knownen, that I am the Lozde
which gync the kinge of Babylon my sword in
his hand, that he may dawe it out vpon the land
of Egypt, & that when I scate the Egyptians a-
monge the Gentiles, & scawe the arm of landes
about, they may knowe, that I am the Lozde

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CA comparison of the prophecies of Isaiah with the prophecies of the 23 others. The prophecies of 19 are common to them both.

Andouer, it happened in the cleuth
yeere, the fyrst daye of the thyrde mo-
neth, that the word of ¶ Lord came
vnto me, in peng: thou sonne of man,
speake vnto Pharao the kyng of E-
gypt, and to all his people. Al hom art thou like
in thy greatnes: Beholde I will washe a Ced-
dre tree vpon the mount of Libanus with saye
bryanches: so thicke, that he gaue shadowes
whose out very hye: hys topp reached vnto the
cloudes. The waters made hym great, and the
depe set hym vp on hye. Rode about the rotes
of hym ranne thre floudes of water, he sent out
by syluel ryuers vnto all the trees of the fride.

25 Therfore was he hyer then al the trees of the
feld and thowowe the multitude of waters that
he sent fro him, he obteyned many longe bchaun
ches. All foules of the ayre made thei nestes in
his bchaunches: vnder his bowes genyred al the
beastes of the felde, & vnder his shadow dwelte
al people. For he & bewtiful was he in his great
nes & in the length of his bchaunches, for his rote
stode besyde great waters, no Cedre tree might
hyde hym. In ppleasaunce garden of God, there
was no fyre tree like his bchaunches, the playne
trees were not lyke the bowes of hym.

¶ If the trees in the garden of God might not be compared unto hym in his beauty, to saye a goodly had I made hym with the multitude of his branches. In to muche that all the trees in the pleasant garden of God had enuie at hym.

Therefore thus sayeth the Lord God, for so much
 as he hath lye vpon hym selfe to hye, and stretched
 his toppes into the cloudes, and saynge his herte
 is proude in hys hyghnes, I wyl deliuer him in
 to the handes of the mygddest among the hea-
 then, whiche shall coere hym out. Accordyng to
 his wyckednes wyl I cast hym away, & enemye
 shall destroie hym, and the mygddest men of the
 heauen shall scatter hym, that hys branches
 shall lye vpon all moontaynes, and in al valleys
 his bowes shall be broken downe to the grounde
 & so we out the lande. Then all the people of the
 lande shall go from hys dwelinge, and forsake
 hym. When he is fallen, all the foules of the ayre
 shall lye vpon hym, and all the wyde beastes of
 the felde shall go aboute amonge his branches
 so that from dens forth, no tree in the water shall
 attayne to hys hyghnesse, nor reache hys toppes
 vnto the cloudes, neyther shall anye tree of the
 water stande so hye, as he hath done. For vnto
 beards shall they all be deliuered vnder the earth,
 and go downe to the graue lyke other men.

Who neuer thus saith the Lord God: In the
daye when he goeth downe to the graue, I wyl
cause lamentacion to be made, I wyl couer the
depe vpon hym, I wyl stanche his floudes, &
the great waters shalbe restrained. I shal cause
Libanus to be sorrowful for his sake, and at the
trees of the feilde shal be smyren. I wyl make
the heathen wake at the sounde of his sai when
I call hym downe to * hell, with them that de-
scende into the pye. At the trees of Eden, with al
the chosen and best trees of Libanus, yea, and al
theye are planted vpon the waters shal mourne
with hym also in the lower habitacions: for they
shal go downe to hel with him, vnto them that
be slayne with the sword, whiche dwelte afore
vnder the shadowe of his arme amonge the he-
then. To whom walte thou be lykened, that art
so glorious & great, amonge the trees of Eden?
Yet art thou cast downe vnder the erth: amonge
the trees of Eden) where thou must lye amonge
vncircumcised, with them that be slayne with the
swearde. Euen thus is it with Pharaos and al
his people, saith the Lord God.

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C The prophet is commanded to betray Jotham the king of Egypt. He prophesies that destruction shall come unto Egypt through the king of Babylon.

Ye the eleuenth pere, the first day of
tweluenth moneth, the word of γ lord
came vnto me, saying: thou sonne of
ma, take vp a lametiaū vpon * pha
rao γ king of Egipte, & say vnto him:
thou arte reputed as a Lpon of the heathen, & as a
whalefybe in the see. Thou castest thy waters
aboute the, thou troublest the waters with thy
feete and stampst in theys floudes. Thus sayeth
the Lorde God: * I wyl spede my net ouer the,
namely, a greāt multitude of people, thesē shall
dyspue the into my parne, for I wyl cast the vps
the lande: and let the lye vpon the felde that all
the foules of the ayre maye lye vpon the. I wyl
gyne all the beastes of the felde ynoughe of the.
The feshes wyl I cast vpon the bylles, and lye
the valess with thy highnesse. I wyl water the
lanoe

The Prophecie

lande with the aboundance of thy blood, euen to the mountaynes, and the ryuers shal be full of thy blood. When thou art put out, I wyll couer the deaul, and make his starres bymyne. I wyll spede a cloude ouer the sunne, and the moone shal not geue her lyght. All the lyghtes, of heauen wyll I put oute ouer the, and bynyge darkenesse vpon thy lande, saith the Lord God: I wyll trouble the hertes of many people, when I bynyge thy destruction amonge the heptben and countreyes, whom thou knowest not. Yea I wyll make manye people with theyr kynges so afrayde thowost the, that theyr heer shal stand vp, when I shal my swerde at theyr faces. **W**odapnyl shal they be astonysed, euerp man in him selfe, at the daye of thy fall. For thus sayth the Lord God, the kyng of Babylons swerde shal come vpon the, with f swerdes of the woithpes wyll I smyte downe thy people. All they that be myghty amonge the Gentiles shal wast the proude pompe of Egypt, and bynyng downe all her people. All the cattell also of Egypt wyll I destroye, that theyr shal come nomoze vpon f waters, so that nyether mans foote nor beastes clawe shal styre them any moze. Then wyll I make theyr wayes depe, and cause their floudes to runne lyke oyle, sayth the Lord God. When I make the lande of Egypt desolate, and when the countreye with al that is therein, shalbe layd wast, and when I smyte al them which dwel in it, that they maye knowe that I am the Lord. This is the mournynge that the daughters of the heptben shal make. Yea, a sojownde and lamee sacron shal they take vp vpon Egypte, and al her people, sayth the Lord God.

In the xii. yeare, the xv. daye of the moneth, came the woide of the Lord vnto me, sayinge: Thou sonne of ma: Take vp a lamentation vpo the people of Egypt, a cast the downe: yea them I say, a the myghty people of the heptben also euen to them: that dwel beneth: and with them that go downe into f graue. Downe (how saye I to enter thou be) a lay the with f vncircumcised. Amonge those that be slayne with the swerde, shall they lye. To the swerde is he already deliuered: therfore pinche downe to the grounde, he & all her multitude. The myghty woithpes shal speake to him out of the hel: to his helpers that be gone downe and lye vncircumcised and with them that be slayne with the swerde.

Allur is there a so wyrd bys companye, and theyr graues rounde at our, whiche were slayne and fell all with the swerde, whose graues lye besyde hym in the lowe pytte. his commens are burp'd rounde aboute bys graue, all togyther wounded and slayne with the swerde, whiche men afoze tyme brought feare into the lande of the luyng.

There is Elam also with all his people, & theyr graues round about: whiche al being wounded & slayne with the swerde are gone downe vncircumcised vnder the earth, whiche neuertheless som tyme brought feare into the lande of the luyng: for f whiche they beare their shame, with the other that be gone downe to the graue.

Theyr buryall is geuen them, and all theyr people, amonge them that be slayne. Theyr graues are rounde about all them whiche be vncircumcised, and with them that be slayne thowost the swerde: for synges that in tymes past, they made the land of the luyng afrayed, they must nowe beare theyr owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Persia also and Tubal, and theyr people, and theyr graues rounde aboute. These al are amonge the vncircumcised, and them that be slayne with the swerde, because afoze tyme they made the lande of the luyng afrayed.

Shulde not they then lye also amonge f woithpes & vncircumcised grauntes: whiche to theyr weapons are gone downe to hel whose swerdes are layed vnder their beades. whose wickednes is vpon theyr benes: because that as woithpes they haue brought feare into the lande of the luyng. Yea, amonge the vncircumcised shal thou be destroyed, and lye with them that perished thowost the swerde.

There is f lande of Edom with her kynges and prynces also, whiche with theyr strenght are layed by them that were slayne with f swerde, yea, amonge the vncircumcised, and them whiche are gone downe into the pytte. Whose ouer, there be al the prynces of the north, wyth all the sydonians, whiche are gone downe to the slayne.

With theyr feare and strenght they are come to confusion, and lye there vncircumcised among those that be slayne with the swerde, and beare theyr owne shame, with them f be gone downe to the pytte. Nowe when Pharaos seeth this, he shalbe cofortid ouer al his people, that is slayne with the swerde, both Pharaos and al his host. sayth f Lord God. For I haue giuen my feare in the lande of the luyng. But Pharaos and al his people shal lye amonge the vncircumcised and amonge them that be slayne with f swerde sayth the Lord God.

Chapter.

The secret out the office of a curate that preacheth the Gospel. He strengtheneth them that by faith, and bel deneth them with the promise of mercy. The word of the Lord against the remnant of the people, against the multitude of the workers of the prophete.



Gayn, the woide of the Lord came vnto me, sayinge: Thou son of man speake to the children of thy people, and tell them: When I sende a swerde vpon a land, yf the people of the lande take a man of theyr countrey, and let hym to be theyr watchman, the same man (when he seeth the swerde come vpon the lande) shal blowe the trompet and warne the people.

If a man nowe heare the noyse of the trompet & wyl not be warned, and the swerde come and take hym away, his blood shalbe vpon his owne heed: for he herde the sounde of the trompet, and wolde not take heed, therfore his blood be vpon hym. But yf he wyl receyue warnyng, he shal save his lyfe.

A gayne, yf the watchman se the swerde come and shewe it not with the trompet, so that the people

people is not warned: if the sword come then and take any man from amonge them: the same shall be taken awaye in his owne synne, but his blood wyl I requyre of the watchmans hande.

* And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest anye thyng oute of my mouth, thou mayest warne them on my behalfe. If I saye vnto the wicked: thou wyched, thou shalt surely dye: and I gyue him not warning, that he may beware of his vngodly way: then shall the wicked dye in his owne synne, but his blood wyl I requyre of thy hande. Neuertheless, if thou warne the wicked of his waye, to turne from it, where as he per wyl not be turned from it, then shall he dye because of his syn, but thou hast deliuered thy soule.

Therefore (O thou sonne of man) speake vnto the house of Israel. Pea say thus. Our offences and synnes lye vpon vs, and we are corrupte in them, how shulde we then be restor'd vnto lyfe. Tell them: * As truly as I lyue sayeth the Lorde God, I haue no pleasure in the death of the wicked, but moche rather that he shoulde turne from his waye, and lyue. Turne you, turne you from your vngodly wayes: O ye of the house of Israel, wherfore wyl ye dye?

O thou sonne of man, tell the chyldren of the people. * The ryghteousnesse of the ryghteous shal not save him, whensoever he turneth a waye vnto synne. A gayne, the wickednesse of the wicked shal not hurte him, whensoever he conuerteth from his vngodlynesse.

And the ryghteousnesse of the ryghteous shal not save his lyfe, whensoever he synneth. If I saye vnto the ryghteous, that he shall surely lyue, and so he trust to his owne rightousnesse, and do synne, then shall his ryghteousnesse be nomore thought vpon, but in synne he shall dye. * A gayne, if I saye vnto the wicked, thou shalt surely dye: and so he turne from his synnes, and do the thyng that is lawfull and ryght. In somoch that the same wicked man giueth synne agayne, restoreth that he had taken awaye by robbery, walketh in the commandementes of lyfe, and doth no wrong: then shall he surely lyue, and not dye. Pea, the synnes that he hath done, shal neuer be thought vpon. For in somoch as he doth newe the thyng that is lawfull and ryght, he shall lyue. And yet the chyldren of thy people saye: Truly, the waye of the Lorde is not ryght, but they lye, where as they owne waye is rather vnyght.

When the ryghteous turneth from his ryghteousnesse, and doth the thyng that is wyched, he shal dye therfore. But if the wicked turne from his wickednesse, doing the thyng that is lawfull and ryght, he shall lyue therfore. Yet ye saye: the waye of the Lorde is not equal: O ye house of Israel.

* I wyl iudge every one of you after his wayes.

In the twelue yeare, the fyfth daye of the fift moneth of our captiuitie, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: the cytie is destroyed. Nowe the hande of the Lorde had bene vpon me the eue

nyng afore this man, which was escaped, came vnto me, and had opened my mouth, vntill the morning that he came to me: pea, he opened my mouth. So that I was nomore dumb. Then came the worde of the Lorde vnto me, and sayd: Thou sonne of man, these that dwell in the wasted lande of Israel, say: Abraham was but one man, and he had the lande in poss: vpon: nowe are we many, and the land is giue vs to possesse also. And therfore tell them: Thus sayeth the Lorde God: * In the blood haue ye eaten, your eyes haue ye lyt vnto ydols, and haue shed blood: shall ye then haue the lande in possession?

Ye leane vpon your swordes, ye worke abominations, every one defyleth his neyghbours wyfe: and shall he then possesse the lande? Saye thou these wordes vnto them. Thus sayeth the Lorde God. As truly as I lyue all ye that dwell in this wilderness shall be slayne: with sword: whatsoeuer is vpon the felde I wyl geue vnto the beastes to be deuoured: those that be in fregg holdes and denues, shall dye of the pestilence. For I wyl make the land so desolate and waste and the pompe of her strength shall come to an ende. The mountaynes of Israel shal be so wast that no man shall traunspire theryn.

* Then shal they learne to knowe, that I am the Lorde, when I make the lande waste and desolate because of all theyr abominations, that they haue wrought. And thou sonne of man, the chyldren of the people that talke of the, by the walles, and in the doores of theyr houses, sayinge one to another. Come, lette vs heare what word is gone forth from the Lorde. These come vnto the, after the maner of a grea people: pea as who sayth they were my people, they lye downe before the, & heare thy wordes, but they do not thereafter, for in their mouthes they make a test of them, and they herte goeth after theyr owne couetous lucre, and as a balet that hath a swete tune, and is pleasant to synge, so shall thou be vnto them: thy wordes shal they heare, but they wyl not do thereafter. Vntill this cometh to passe (for so it cometh in dede) then shal they knowe, that there hath bene a prophete amonge them.

Chapter.

A gayne, the shepherdes and curators that despoyle the flocke of Iuda, and kepe theyr owne. The Lorde sayeth that he wyl visite his dispersed flocke, and gather them to gyther. He reponeth the malice of shepherdes of the flocke, he promyseth the returne of shepherdes of Iuda, and wyl byn peace.



As the word of the Lorde came vnto me, saying: thou sonne of man, prophesy against the shepherdes of Israel, prophesy and speake vnto them. Thus sayeth the Lorde God. * Wo be vnto the shepherdes of Israel, that feede them selues. Shulde not the shepherdes feede the flockes?

Ye haue eaten vp the fat, ye haue clothed you with the wol: the best fed haue ye slayne, but the flocke haue ye not nourished. The weak haue ye not holden vp: the sick haue ye not healed: the broken haue ye not bounde togyther, the outcastes haue ye not brought agayne: the lost haue ye not

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ye not sought, but & churly wyl & cruelly haue ye ruled the. Thus are they scattered here and there without a shepberde: yea, all the beastes of the felde deuoure them, and they go astraye.

B Wyl shepe go wandryng upon all mountaynes, and upon euery hyll: yea, they be scattered abrode in all felde, and there is no man that careth for them, or seeketh after them. Therfore O ye shepberdes, heare the worde of the Lorde. Thus sayth the Lorde God: As truly as I lyue forsomuche as my shepe are robbed, and deuoured of all the wyld beastes of the felde, hauyng no shepberde: so I charge that my shepberdes take no regard of my shepe, but fede them selues only, and not my shepe. Therfore, heare the worde of the Lorde (O ye shepberdes) Thus sayth the Lorde God: Beholde, I my selfe wyl vpon the shepberdes: and requyre my shepe from theyr handes, and make them cease from feeding of my shepe: yea, the shepberdes shall fede them selues nomore. For I wyl deliuer my shepe out of theyr mouthes, so that they shall not deuoure them after this. For thus sayth the Lorde God:

Ysa. 40.
Jer. 23.1-8
Luce. 15.4-7

* Beholde, I wyl loke to my shepe my selfe, and seke them. Lyke as a shepberd among the flocke seeketh after the shepe that are scattered abrode, even so wyl I seke after my shepe, and gather them togyther out of all places, where they haue ben scattered in the cloudy and darke day. I wyl bypynge them oute from all people, and gather them togyther out of all landes. I wyl bypynge them into their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the country. I wyl fede them in right good pastures, & vpon the hye mountaynes of Israel shall they foldes be. There shall they lye in a good fold, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

Euseb. 11.1.1
John. 1.1-3

I wyl fede my shepe my selfe, & bypynge them to theyr rest, sayeth the Lorde God. * Suche as be lost, wyl I seke: suche as go astraye, wyl I bypynge agayne: suche as be wounded, wyl I bynde vp: such as be weake wyl I make strong, suche as be fat & strong, those wyl I roote out, and fede them with the thyng that is lawfull.

Mat. 23.2-3

E And as for you (O my shepe) sayeth the Lorde God, & I wyl put a difference amonge the shepe, amonge the wetters and the goates. Was it not ynough for you to cate vpon the good pasture, but ye must treade downe & crespue of your pasture with your feet also: Was it not ynough for you to drynke cleare water, but ye must trouble the crespue also with your feet?

Thus my shepe must be sayne to cate the thyng, that ye haue troden downe with your feet, and to drynke it, that ye with your feet haue defyled. Therfore thus sayeth the Lorde God vnto them: Beholde, I wyl sener the fatte shepe from the leane: for somoche as ye haue shot the weake shepe vpon the sydes and shoulders, and runne vpon them with your hornes, so longe tyll ye haue vterly scattered them abrode. I wyl helpe my shepe, so that they shall nomore be spoyled: yea, I wyl discerne one shepe from another. I wyl carye vp vnto them one only shep-

berde, euen my seruante * Dauid, he shall fede them, and he shall be theyr shepberde. I the Lorde wyl be theyr God, and my seruante * Dauid shall be theyr Dynner. Euen I the Lorde haue spoken it.

Moreover, I wyl make a couenant of peace with them, and bypynge all euyl beastes out of the lande: so that they may dwell safely in the wyldernesse, and slepe in the woodes. Good fortune and prosperite wyl I gyue them, and vnto all that be rounde aboute my hyll. * I prosperous wyl I make and rayne wyl I sende them in due season, that the trees in the wood may bypynge forth theyr frutes, and the ground her encrease. They shall be safe in theyr lande, and shall knowe that I am the Lorde, which haue broken their yoke, and deliuered them oute of the handes of those that helde them in subiection.

They shall nomore be spoyled of shepthen, nor deuoured with the beastes of the lande: but safely shall they dwell, and no man shall fraye them. I wyl set vp an excellent plant for them, so that they shall suffer nomore hunger in the lande, neyther beare the reproche of the shepthen any more. Thus shall they understande, that I the Lorde theyr God am with them, & that they (euen the house of Israel) are my people, sayeth the Lorde God. Ye men are my flock, & ye are the shepe of my pasture: and I am your God, sayeth the Lorde God.

The xxxv Chapter.

The dedication that shall come on the hyll shepe, that is on the ymmons, because they troubled the people of the Lorde.



Moreover, the word of the Lorde came vnto me, saying: Thou sonne of man, turne thy face toward the mounte * shepe, prophete vpon it, and saye vnto it. Thus sayth the Lorde God:

Esa. 63.1-4
Jer. 23.1-8
Luce. 15.4-7

Beholde (O thou mounte shepe) I wyl vpon the. I wyl reache out myne hande ouer the: yea, waste and desolate wyl I make the. Thy ctytes wyl I breake downe, and thou shalt lye voyde: that thou mayest knowe, howe that I am the Lorde. * For somoche as thou bearest an olde enemyte agaynst the chyldren of Israel, and haste drawen the chyldren of Israel vpon the swerde, what tyme as they were troubled and punished for theyr synne. Therfore, as truly as I lyue, sayth the Lorde God: I wyl prepare the vnto blood: yea, blood shall folowe vpon the: * I charge thou layest wayte for blood, therfore shall blood persecute the. Thus wyl I make the mount shepe desolate and waste, and bypynge to passe, that there shall no man go thither, nor come from thence. My mountaynes wyl I fyll with his slayne me: thy hylls, valleyes, and ryuers, shall lye full of them, that are slayne with the swerde. I wyl make the a perpetual wilbernesse, so that thy ctytes shall not retorne to theyr former estate, that ye may knowe howe that I am the Lorde.

Ysa. 63.1-4

And because thou hast sayde: what, bothe these nacjons, and bothe these landes muste be myne, & I wyl haue them in possession * where as the Lorde was there. Therfore thus sayeth the

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the Lord God: as truly as I live, I will handle thee according to thy way, and gloriously I will be as thou hast dealt cruelly with me, that I may be known among them, how I have punished thee. And that thou also mayest be sure, that I, the Lord, have heard all the despytfull wordes, whiche thou hast spoken agaynst the mountaynes of Israel, saying: Lo, they are made waste, and given vs to denouer. Thus with your mouthes ye haue made your boost agaynst me, yea, and multiplied your proude wordes agaynst me, which I haue heard altogether. Whereunto thus sayeth the Lord God: to the saye of all the worldes will I make the waste. * And I will be as thou: O mounte Ber: wast glad, because the heritage of the house of Israel was destroyed: euen so will I do vnto the also, that whole Edd shall be destroyed, and know, that I am the Lord.

Chap. xxi.

The promise of the destruction of the Gentiles vnto Israel. The Gentiles had used the Jews as to be alcribed to the mercy of God, & not vnto their despytes. God remoueth out of them, that they may make in his own name.

3 Thou sonne of man, prophesye vpon the mountaynes of Israel, & speake: * Heare the worde of the Lord, O ye mountaynes of Israel. Thus sayeth the Lord God, because your ene my: hath sayde vpon you: Aha, the hye euersprynge places are now become ours, prophesye therfore, and speake, thus sayeth the Lord God: Seing ye be wastid and troden downe on euery syde, and become a possession vnto the residue of the Gentiles: which haue brought you into mens mouthes, and vnto an euill name among the people. Therfore, heare the worde of the Lord God: O ye mountaynes of Israel. Thus sayeth the Lord God vnto the mountaynes and hilles, valleyes and dales, to the voyde wyldernes and desolate cities, which are spoiled, and had in derision on euery syde, among the residue of the heythen: Yea, euen thus sayeth the Lord God. In the fyre of my gelousy haue I taken a deuice agaynst the residue of the Gentiles, and agaynst all * Edom: which haue taken in my lande vnto them selues for a possession: which also reioyced from the whole herte with a despytfull stomake, to waste it, and to spoyle it.

25 Prophesye therfore vpon the lande of Israel, speake vnto the mountaynes and hilles, to valleyes and dales thus sayeth the Lord God: Beholde, this haue I deuised in my gelousy and terrible wrath. For so moche as ye haue insured reproche of the heythen, therfore thus sayeth the Lord God. I haue sworn that the Gentiles which be about you, shall beare the: confusion theselues. And as for you (O mountaynes of Israel) ye shall shote out your bryanches, & brynge forth your frute to my people of Israel, for it is harde by that it will come. Beholde, I come vnto you, and vnto you will I tourne me, that ye maye be tyled and sowed.

C I will sende you moche people, which shall be of all the house of Israel, the cyties shall be inha-

bited, and the decayed places shall be repaired agayne: I will proude you with moche people and cattel: which shall encrease and brynge forth: I will restore you also to your olde estate, and I will be to you more kindnes then euer ye had before: wherby ye shall knowe that I am the Lord: For people will I sende vnto you (O my folke of Israel) which shall haue the in possession, and I shall be the: entertainer, so that thou shalt nomore be with them. Agayne, thus sayeth the Lord God: As so moche as they saye vnto you, thou art an eater vp of men, and a waster of the people: therfore thou shalt eat nomore men, nei thes destroy the people any moze sayeth the Lord God. And I will not suffer the, for to beare thine owne confusion, among the Gentiles from henceforth. Thou shalt not beare the reproche of the nacpons, nor cast out thine owne people any moze, sayeth the Lord God.

Howeuer, the worde of the Lord came vnto me, saying: O thou sonne of man, when I house of Israel dwelt vpon the: owne ground, they despyled the selues with the: owne wapes and ymaginations: so that in my syght the: wape was like the vncleines of a menstruous woman wherfore. I poured my wrathfull displeasure vpon them, because of the blood that they had shed in the lande, and because of the: ydolles, wherwith they had despyled them selues. I scattered them also among the heythen, so that they were strowed aboute in the landes. Accordinge to the: wapes, and after the: owne inuencions, so dyd I punish them.

* Nowe when the: were gone vnto the heythen, and come in among them, they dyshonoured my holy name: so that it was sayde of them: Are these the people of God, and must go out of the: owne lande? Then spared I my holy name wherby the house of Israel had dyshonoured among the Gentiles, to whom they came. Therfore tel the house of Israel. Thus sayeth the Lord God: I do not this for your sakes (O house of Israel) but for my holy names sake which ye dishonoured among the heythen, when ye came to them. Therfore, I will halowe my great name agayne which among the Gentiles is euill spoken of: for ye pour selues haue dyshonoured it among them. And the Gentiles that knowe that I am the Lord, when I am honoured in you be for the: eyes, sayeth the Lord God.

As for you, I will take you from among the heythen, and gather you together out of all countreies, and brynge you agayne into your owne lande. * Then will I poure cleane water vpon you, and ye shall be cleane: yea, from all your vncleines, and fro all your ydolles shall I cleanse you. A newe herte also will I geue you, and a newe spirite will I put vnto you. As for that stony herte, I will take it out of your bodye, and geue you a fleshy herte. I will geue my spirite among you * and cause you to walke in my commaundementes to kepe my lawes, and to fulfyll them.

And so ye shall dwell in the lande, that I gaue to your forefathers, and ye shall be my people, and I will be your God. I will helpe you date
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of all your vncleannes. I wyll call for the coine, and wyll encrease it, and let you haue no hūgre. I wyll multiplie the frutes of the trees, and the increase of the felde for you, so that ye shal haue nomore reproche of hūgre among the heythen. Then shall ye remembre your owne wyched wayes, and your ymaginacions, whiche were not good: so that ye shall thynke that ye were worthy to be destroyed: for your synnes and abominacions.

But I wyll not do this for your sake (sayth the Lorde God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus sayth the Lorde God: What time as I shal cleanse you from all your offences, then wyll I make the cities to be occupied agayne, & wyll repaie the places that be decayed. The desolate lande shalbe buylded agayne, which afoze tyme lay waste in the sight of al them that were by. Then shall it be sayd: this waste lande is become lyke a garden of pleasure, and the voyde, desolate & broken downe cyties are now strong and defended agayne. Then the residue of the heythen that lye rounde about you, shal knowe that I am the Lorde, whiche repaie that that was broken downe, and plant agayne that that was made waste. Euen I the Lorde haue spoken it, and wyll do it in dede.

Thus sayeth the Lorde God: I wyll yet ones be found agayne of the house of Israel, & do this for them: * I shall encrease them as a stocke of men. Like as the holy stocke and the stocke of Jerusalem are in the holie solomonic castles: so shall also the wyld waste cities be filled with stockes of men: & they shall knowe, that I am the Lorde.

The xxxvi Chapter.

The propheeye of the buylding agayne of the people, being in captiuitie. He sheweth the vision of the ten tribes with the time.

The hand of the Lorde came vpon me, and carryed me out in the spyrte of the Lorde, and let me downe in a playne felde, that lay ful of bones, & heled me roūd about by them: and beholde, the bones that lay vpon the felde were very many, and merueylous byp also. Then sayd he vnto me: Thou sonne of man: thynkest thou these bones maye lyue agayne? I answered, O Lorde God, thou knowest. And he sayd vnto me: Prophecy thou vpon these bones and speake vnto them. Ye dyde bones, heare the worde of the Lorde. Thus sayeth the Lorde God vnto these bones: Behold, I wil put bryth vnto you, that ye maye lyue: I wil geue you sinowes and make flesh growe vpon you, and couer you ouer with skynne: & so geue you bryth, that ye maye lyue, and knowe that I am the Lorde.

Gen. 1. 11

So I propheeyed, as he had commaunded me: And as I was propheeyng, there came a nosse and a great motion, so that the bones ran euery one to an other. Now whil I had looked, behold, they had synowes, and flesh grew vpon them: and about they were couered with skynne, but there was no bryth in them. Then sayd he vnto me. Thou sonne of man, prophecy thou toward the wynde: prophecy: and speake to the wynde.

Thus sayth the Lorde God. Come (O thou sonne) from the four wyndes, and blowe vpon these saynes, that they maye be restored to lyfe. So I C propheeyed as he had commaunded me: then came the bryth into them, & they receyued lyfe, & stode vpon theyr feet, a merueylous great lofte.

Moreover, he sayd vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Our bones dyed byp, oure hope is gone, we are cleane cutte of. Therefore D propheey thou, and speake vnto them: thus sayeth the Lorde God. Beholde, I wyll open your graues (O my people) and take you out of your sepulchres, and bypge you into the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, and bypge you out of them. My spyrte also wyll I put in you, and ye shall lyue: I wyll set you agayne in your owne lande, and ye shall knowe that I am the Lorde which haue sayd it, and fulfilled it in dede.

The worde of the Lorde came vnto me, sayinge: thou sonne of man, take a stycke, & wyte vpon it. Vnto Iuda and to the chyldren of Israel his companions. Then take an other stycke and wyte vpon it: Vnto Ioseph the stocke of Ephraim, and to all the householde of Israel his companions. And then take bothe these together in thynne hande, so shall there be one stycke therof. Nowe yf the chyldren of the people saye vnto the wyte: I not thewe vs what thou meanest by these? Then geue them this answer: thus sayth the Lorde God. Behold, * I wil take the stocke of Ioseph, whiche is in the hande of Ephraim, and of the trybes of Israel his fellows, and wyll put them to the stocke of Iuda, and make them one stocke, and they shalbe one in my hande: and the two styckes whereupon thou wytest, shalte thou haue in thynne hande, that they maye be, and shalte saye vnto them.

Thus sayth the Lorde God: beholde, I wyll take away the chyldren of Israel from amonge the heythen, vnto whome they be gone, & wyll gather them together on euery syde, and bypge them agayne into theyr owne lande: Yea, I wil make one people of them in the lande, vpon the mountaynes of Israel, and they al shal haue but one kyng. They shal nomore be two peoples from henceforth, neyther be dryuyed into two kyngdomes: they shal also despyle them selues nomore with theyr abominacions, ydols, and all theyr wyched doinges. I wyll helpe them out of all theyr dwellynge places, wherein they haue synned: and wyll so cleanse them, that they shalbe my people, and I theyr God.

David my seruaunt shalbe theyr kyng, and they all shal haue one shepderde onely. They shal walke in my lawes, and my commaundementes shal they bothe kepe and fulfill. They shal dwell in the lande, that I gaue vnto Iacob my seruaunt, where as your fathers also haue dwelt. Yea, euen in the same lande shal they, their chyldren, and theyr chyldren chyldren dwell for euer more, and my seruaunt David shalbe their euer lasting kynge. Moreover, I wil make a bond of peace

peace with them, whiche shall be unto them an euermore. I will settle them also, and multiply them, my Sanctuarie will I set among them for euermore. * Wher dwelling shall be with them: yea, I will be theyr God, and they shall be my people. Thus the heyden also shall knowe, that I the Lorde am the holpe maker of Israel, when my Sanctuarie shall be among the for euermore.

The xxxviii. Chapter.

The prophete that Gog and Magog shall come with an appointed host into the lande of promyse. Theyr intent, the rebelling that the coming of Gog was before prophesied of the prophetes. The destruction of hym.

Ad the word of the Lorde came unto me saying: Thou son of man, turne thy face toward Gog lande of Magog, which is the cheefe prince at Mesech and Tubal: prophete agaynst hym, and saye: Thus sayeth the Lorde God: * O Gog thou cheefe prince of Mesech and Tubal: beholde, I will vpon the, and will turne the aboute, and put a bte in thy cha-wes: I will bynne the forth and all thy host, both horse and horsemen, whiche be all weaponed of the best saspyn, a great people, that handle altogether speares, shylles, and swerdes: the Perles, Horians, and with them the Libians, which all beare shildes and helmets: Sommer and all hys hostes, the house of Chogozma out of the north quarters, and all his hostes: yea and moche people with the.

Therefore prepare the, sette thy selfe in aray with all thy people, that are come vnto the by heapes, and be thou the defence. After many dayes thou shalt be vnto, and in the latter pees thou shalt come into lande that hath bene destroyed with the swerde, and nowe is reple-nished agayne with dyuerse people vpon the mountaynes of Israel, whiche haue longe lpen waste: yea, they be brought out of the nacions, and dwell all safe. Thou shalt come vnto lyke a stormy wether, to couer the land, and as it were a darke cloude, thou with all thyne hostes, and a great multitude of people with the.

Moreover, thus sayeth the Lorde God: At the same tyme shall many thynges come into thy mynde, so that thou shalt ymagin mischefe, and saye: I will vnto ponde playne lande, seynge they lyt at ease, & dwell so safely: for they dwell without any walles, they haue neither barres nor doores to spyle them, to robbe them, to laye hande vpon their so wel inhabited wildernes agaynst that people, that is gathered together from amonge the heyden, whiche haue gotten cattell and good, and dwell in the myddest of the lande. Then shall Saba & Dedan, and the marchantes of Thariss with all theyr worsties say vnto the: Arte thou come to robbe? Halte thou gathered thy people together, because thou wilt spyle: to take spiler and golde, to carpe awaye cattell and good, and to haue a great praye?

Therefore, O thou sonne of man, thou shalt prophete, and saye vnto Gog. Thus sayeth the Lorde God: In this day thou shalt knowe that my people of Israel dwelleth safe, and shalt come from thy place out of the north partes: thou

and moche people with the, whiche ryde vpon horses, wherof there is a great multitude and an innumerable foete. Yea, thou shalt come vpon my people of Israel, as a cloude to couer the land. This shall come to passe in the latter dayes: I will bynne the vnto my lande, that the heyden maye knowe me, when I get me honoure vpon the (O Gog) before theyr eyes.

Thus sayeth the Lorde God: Thou arte he of whom I haue spoken aforetyme by my seruantes the prophetes of Israel which prophesied in those dayes and peres, that I would bynne the vpon them. At the same tyme when Gog cometh vnto the lande of Israel (sayeth the Lorde God) shall my indignacion go forth in my wrath. For in my gelousie and hote displeasure I haue deuised that there shall be a great trouble in the lande of Israel at that tyme. The very tydes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

The hylls also shall be turned vnto downe, the stappes of stone shall fall, and all walles shall synke to the grounde. I will call for a swerde vpon them in all my mountaynes (sayeth the Lorde God): so that euery mans swerde shall be vpon an other. With pestilence and blood will I punyssh hym, I will rayne and hapy stones, fyre, and bymstone will I cause to rayne vpon hym and all hys heape, yea, and vpon all that grete people that is with hym. Thus will I be magnified, honoured, and knowe among the heyden: that they may be sure, howe that I am the Lorde.

The xxxix. Chapter.

The whereby the destruction of Gog and Magog. The graue of Gog and his host. The prophete that Gog and his company shall be deuoured of wydes and beastes, wherfore the house of Israel is warned: theyr drayng agayne from captiuitie is promysed.

Therfore, O thou sonne of man, prophete agaynst Gog, and speake. Thus sayeth the Lorde God: Beholde, * O Gog, thou cheefe prince at Mesech and Tubal, I will vnto the, and I will bynne the with the wyte spere, I will lead the from the north partes, & bynne the vnto the mountaynes of Israel. As for thy bowe, I will smyte it out of thy left hande, and cast thyne arrowes out of thy ryght hand. Thou with all thyne heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then will I gyue the vnto foules & wyde beastes of the felde, to be deuoured: there muste thou lye vnto the felde: for enen I the Lorde haue spoken it, sayeth the Lorde God.

Into Magog, and amonge them that lyt so careles in the ples: will I sende a fyre, and they shall knowe, that I am the Lorde. I will make also the name of my hostes to be knowe amonge my people of Israel: and I will not let my holy name be euilly spoken of any more: but the very heyden also shall knowe, that I am the Lorde, the holpe one of Israel: Beholde, it cometh, and shall be fulfilled in dede, sayeth the Lorde God. This is the daye wherof I haue spoken.

They

The Prophecye

They that dwell in the cities of Israel, shall go forth and set fyre vpon the weapons: and burne them: mylles and spares, bowes and arrowes, bylls & clubbes, seuen yeares shall they be burninge thereof, so that they shall elles bynge no speckes from the felde, neither haue neede to be waddinge out of the wood. For they shall haue weapons ynough to burne. They shall robbe those

that robbed them, and spoyle those that spoiled them, sayeth the Lorde God. At the same tyme

will I gyue vnto Sog, a place to be buried in Israel, euen the valley where those men go from the east to passerwarde. Those that traualle therby, shall stopp the noyses for beche. There shall Sog & all hye people be buried: & it shall be called the valley of people of Sog. Seuen monethes longe shall the house of Israel be burying of them, that they may cleanse the lande. Yea, all the people of giande shall bury them. O it shall be a glorious daye, when I get me that honour, sayeth the Lorde God. They shall ordeyne men also to be deed buryers, euer goinge thowhe the lande, and appoynt the certayne places to burye those in, which remaine vpon the felde, that the lande may be cleansed. Fro ende to ende shall they seeke, and that seuen monethes long. Now those that go thowhe the lande, where they se a mans bone, they shall set vp a token by it, till the deed buryers haue buried it also, in the valley of the people of Sog. And the name of the cypse shall be called hamonah (that is a multitude.) Thus shall they make the lande cleane.

And thou sonne of man, thus sayth the Lorde God. Speake vnto al the foules & euery byrde, yea, & to all the wyde beastes of the felde, heape you togther & come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel, eate fleshe, and drynke bloode. Ye shall eate the flesh of the worthies, and drynke the bloode of the princes of giande: of the wetters, of the lambes, of the gores, and of the oxen that be al slayne at Basan. Eate the fatte pour belly full, and drynke bloode, till ye be broken of the slaughter, wherby I haue slayne vnto you. Kill you at my table with boies and stronge hoilemen, with capraynes and men of warre, sayeth the Lorde God.

I will bynge my glory also amonge the Gentyles, that all the heythen maye see my iudgement, that I haue kept, and my hande wherby I haue layed vpon them: that the house of Israel may knowe how that I am the Lorde their God from that daye forth. And the heythen shall knowe, that where as the house of Israel were ledde into captiuitie: it was for theyr wychednesse sake, because they offended me. For the whiche cause I hidde my face from them, and deliuered them into the handes of theyr enemies, that they myght all be slayne with the swerde. Accordynge to theyr vniuersall and vnfaresall dealinges, so haue I entreated them, and hidde my face from them.

Therefore thus sayth the Lorde God: Now will I bynge agayne the captiues of Jacob, & haue mercye vpon the whole house of Israel, & be glorious for my holy names sake. All their confusio

and offence that they haue done agaynst me, shall be taken awaye, and so safelye shall they dwell in theyr lande, that noman shall make them a frayd. And when I haue brought them agayne from amonge the people, when I haue gathered them togther out of theyr enemies landes, and am praiised in them before many heythen: Then shall they knowe, that I am the Lorde theyr God, whiche suffered them to be ledde into captiuitie amonge the heythen, but now haue I brought them agayne into theyr owne lande, & not left one of them ponde.

After that will I hyde my face nomore from them: but will poure out my spirite vpon the house of Israel, sayth the Lorde God.

The xl. Chapter.

The redoyning of the cyties of the temple that was to come, is shewed vnto the prophete.

In the xxv. yere of our captiuitie in the begynnyng of the yere, the tenth day of the month: that is the xiiii. yere after that the cytie was smytten downe: the same daye came the hande of the Lorde vpon me, and caried me forth: euen into the lande of Israel brought he me in the visions of God: and let me downe vpon a meruaylous hye mountain whereupon there was a buiding, as it had ben of a cypse towarde the north.

Therby he caried me, and behold, there was a man, whose similitude was lyke brasse, which had a threde of flaxe in his hande, and a meterod also. He stode in the doore, and said vnto me: thou sonne of man marke well with thyne eyes, hearken to with thyne eares, and fasten it in thyne herte, whatsoever I shall shewe the, for to present that they might be shewed the, therfore art thou brought hither. And whatsoever thou seest thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the meterodde that he had in his hande was fyre cubytes longe, and a spanne. So he measured the bredth of the buidinge, which was a meterodde, and the heyghe also a meterod. Then came he vnto the east doore, and went vpon the staires, & measured the postes of the doore, wherof euery one was a meterodde thicke. Euery chambze was a meterod longe & brode betwene the chambzes were fyre cubytes. The post of the doore within the porch, was one meterodde. He measured also the porche of the innermost doore, whiche conteyned a meterodde. Then measured he the entrie of the doore, that containede fyre cubytes, & his pillars two cubites and thys entrie stode inwarde.

The chambzes of the doore eastwarde, were thre on euery syde: a lyke brode and longe. The pillars also that stode of bothe the sydes, were of one measure. After thys, he measured the wydnesse of the doore, whiche was ten cubytes, and the heyghe of the doore thytene cubytes. The edge betwene the chambzes was one cubyte brode vpon both the sydes, and the chambzes fyre cubytes wyde of eche syde. He measured the

the doze from the eydye of one chambze to another, whose wydenes was .xxv. cubytes, and one doze stode agaynst an other. he made pylles also .i. cubytes hye, rounde about the court doze. Beside the inwarde part vnto the foze entry of the innermoze doze, were fifty cubytes. The chā bzys & theyr pylles wythin, rounde about vnto the doze had fyve wyndowes. So had y^e foze entres also, whose windowes went round about wīn. And vpo the pylles there stode date trees.

Then brought he me into y^e foze court where as were chambzes and paueid woyses, made in the foze court round about. .xx. chambzes vpon one paueid woyshe. Now the paueid woyshe was a longe beside y^e dozes, and y^e was the lower paueid woyshe. After this he measured the bredth from the lower doze, vnto the innermoze court of the outsyde, whych he had an hundred cubytes vpon the east and the north parte. And the doze in the vttermoost court towarde the north, measured he after the length and bredth: hys thye chambzes also on either syde, with his pylles and foze entres: which had euen the measure of the fyrst doze. His heygth was .i. cubytes, the bredth. .xxv. cubytes, his wyndowes and porches wth his date trees, had euen the measure as the doze toward the east: there were seuen steyppes to go vp vpon and theyr porche before them. Now the doze of the inner court stode streight ouer agaynst the doze, that was toward the North east. From one doze to an other he measured .i. cubytes.

After that, he brought me to the southsyde, where there stode a doze toward y^e south: whose pylles and porches he measured, these hadde the fyrst measure: and wth theyr porches they had wyndowes rounde aboute, lyke the fyrste wyndowes. The heygth was .i. cubytes, the bredth .xxv. wth steyppes to go vp vpo: his porch stode before wth his pylles and date trees on eyther syde. And y^e doze of the inner court stode toward the south and he measured from one doze to an other hundred cubytes. So he brought me into the innermoze court, the doze of the southsyde which he measured: and it had the measure afoze sayde. In lyke maner hys chambzes pylles and fozentres, had euen the foze sayde measure also. And he had wth hys porches rounde about wyndowes of .i. cubytes heygth, and .xxv. cubytes bredth. The porches rounde aboute were .xxv. cubytes longe, and fyue cubytes bredth: and his porche reached vnto the vttermoost court vpo his pylles, there were date trees and eyght steyppes to go vp vpon.

he brought me also into the inmooste court vpon the eastsyde, and measured the doze according to the measure afoze sayd, his chambzes, pylles and porches had euen the same measure as the fyrste had: and wth hys porches he had wyndowes rounde aboute. The heygth was .i. cubytes, the bredth. .xxv. cubytes, hys porche reached vnto the vttermoost court: hys pylles also had date trees on eyther syde, and .viii. steyppes to go vp vpon. And he brought me to the north doze, and measured it, whych also had the foze sayde measure. His chambzes, pylles and

porches had wyndowes rounde aboute: whose heygth was .i. cubytes, and the bredth. .xxv. his pylles stode towarde the vtmost court, and vpon them both were date trees, and .viii. steyppes to go vp vpon. There stode a chambze also whose entraunce was at the doze pylles, and there the burnt offerynges were washed.

In the doze porche there stode on eyther syde .x. two tables for the slaughteryng: to slay the burnt offerynges: synofferynges, and trespassofferynges thereupon. And on the outsyde as men go forth to the north doze, there stode two tables. Four tables stode on eyther syde of the doze, that is .viii. tables, whereupon they slaughtered. Four tables were of hewen stone for the burnt offerynges of a cubyte and an halfe longe and bredth, & one cubyte hye: whereupon were layed the vessels and ornaments whych were vied to the burnt and slayne offerynges: when they were slaughtered. And wthin there were holes four fingers bredth, fastened rounde about to hange fleshe vpon, and vpon the tables was layed the offeryng fleshe. On the outsyde of the innermoze doze were the syngers chambzes in the inwarde court beside the North doze ouer agaynst the south. There stode one also beside the east doze northwarde.

And he sayde vnto me: This chambze on the southsyde belongeth to the preestes, that kepe the habytacyon: and thys toward the north: ^{1. par. xxv. 8} the preestes that wapte vpon the altare: whiche be the sonnes of ^{1. par. xxi. 8} Sadach that do seruice before the Lozde in stede of the chyldren of Levi. So he measured the foze court, which had in length an hundred cubytes, and a smoothe in bredth by the four corners. Now the altare stode before the house. And he brought me to the foze entree of the house, and measured the walles by the entree doze, which were fyue cubytes long on eyther syde. The thychnelle also of the doze on eyther syde, was thye cubytes. The length of the porche was .xx. cubytes: the bredth. .xi. cubytes and vpon steyppes went men vpo to it, by the walles also were pylles on eyther syde one.

¶ The .xli. Chypter.

¶ The desposicion and heyrte of buryng agayne the temple and the other thynges therto belongyng.



After this, he brought me to the temple, and measured the postes whych were of both sydes fyue cubytes thychke, accordyng to the widenesse of the tabernacle. The bredth of the doze was ten cubytes, and the walles of the doze on eyther syde fyue cubytes. he measured the length ther of, whych conteyned fouertye cubytes, and the bredth. .x. cubytes. Then went he in and measured the doze postes, whych were two cubytes thychke: but the doze it selfe was fyue cubytes, and the bredth of the doze was .x. cubytes. he measured the length & bredth ther of, which were every one twenty cubytes, before y^e temple.

And he sayd vnto me: this is the holpest of al he measured also the wall of the house, whych was fyue cubytes. The chambzes y^e stode rounde

about

The Prophecie

about the house, were euery one four cubytes wyde: and one stode harde vpon an other, wherof there were: xxxiii. these stode postes beneth by the walles rounde about the house, to beare them vp, but in the wall of the house they were not fastened. The syde chambres were, the bygger the wyder, and had stappes thowse them rounde aboute the house. Thus was it wyder aboute, that from the lowest, men might go to the best by the mydd chambres. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambres was a meterode, that is. vi. cubytes hyde. The thynnesse of the syde wall wythoute, conteyned. v. cubytes, and so byd the out wall of the chambres in the house.

But wene the chambres was the wydenesse. xx. cubytes rounde aboute the house. The chambres doores stode ouer agaynst the outwall, the one doze was towarde the north, the other towarde the south: and the thynnesse of the outwall was v. cubytes rounde aboute. Now the buyldynge that was separated towarde the west, was. lxx. cubytes wyde, the wall of the buyldynge was v. cubytes thynne rounde aboute, and the length foure score cubytes and ten. So he measured the house, whiche was an. c. cubytes longe, and the separated buyldynge with the wall, were an. c. cubytes longe also. The wydenesse before the house, and of it that was separated towarde the east, was an hundred cubytes.

And he measured the length of the buyldynge before & behynde with the chambres vpon both the sydes, and it conteyned an. c. cubytes. The innermer temple, the porch of the foze court, the syde postes, these thre had syde wyndowes, and pylers rounde aboute ouer agaynst the postes, from the grounde vnto the wyndowes. The wyndowes them selues were spied ouer with boordes: and thus was it aboute the dooze vnto the inmost house, & without also. Yea, the whole wall on euery syde, both within & without was spied ouer with great boordes. There were Cherubins & date trees made also, so that one datetree stode ouer betwixt two cherubins. One cherub had two faces, the face of a man lokynge alwyde towarde the datetree, and a lyons face on the other syde. Thus was it made rounde aboute in al the house. Yea, the Cherubins & datetrees were made from the grounde vpon aboute the dooze, & so stode they also vpon the wall of the temple.

The hye postes of the temple were four square, & the salfyon of the Sanctuarie was & euen as it appered vnto me afore in the vision. & The table was of wood. iii. cubytes hye, and. ii. cubytes longe: his corners, the linge & the walles were of wood. And he sayde vnto me: This is the table that shall stande before the Loide. The temple and the holpest of al had euey of them two bozes, and euery doze had two lytle wyckettes, which were soiden in one vpon an other, on euery syde two. And vpon the bozes of the temple there were made Cherubins and datetrees, lyke as vpon the walles, and a great thynne balke of wood was before on the outsyde of the porche. Vpon both the sydes of the walles of the porche,

there were made depe wyndowes & datetrees, haungre beames and balikes, lyke as the house had.

The xlii Chapter.

Col the chambres of the temple by the postes, and the holy thynge.

Then carryed he me out into the forecourt towarde the north, and brought me into the chambres that stode ouer agaynst the backe buyldynge northwarde which had the length of an hundred cubites, whose doze turned towarde the north. The wydenesse conteyned xlvii. cubytes, ouer agaynst the xx. cubites of the innermer court, & agaynst the paue wyche that was in the court, beside al the thre there stode pylers, one ouer agaynst an other. And before this chambres there was a walkynge place of x. cubites wide, & within was a way of one cubyte wyde, and the doores towarde the north. Thus the best chambres were alwaye narrower then the lowest & myddlemoost of the buyldynge, for they bare chambres vpon chambres and stode thre together one vpon an other, not haung pylers like the forecourt: therfore were they smaller then those beneth, & in the myddelst to reken from the grounde vpwarte.

The wall about that stode by the chambres, towarde the vettermoost court vpon the foze syde of the chambres, was. l. cubytes longe, for the length of the vettermoost chambres in the forecourt was. l. cubites also: but the length therof before the temple was an. c. cubytes. These chambres had vnder them an intrance of the east syde, wher by a man myght go into the out of the forecourt thowse the thynne wal of the forecourt towarde the east, ryght ouer agaynst the separated buyldynge: Before the same buyldynge vpon this syde there were chambres also, which had a way vnto them, lyke as the chambres of the north syde of the same length and wydenesse.

The intrance, salfyon, and bozes were also of the same maner. Yea, euen lyke as the other chambres doores were: so were those also of the south syde. And before the waye towarde the syngers stappes on the east syde there stode a doze to go in at. Then sayde he vnto me: The chambres towarde the north and south which stande before the backe buyldynge: those be holy habitacions, wherin the prestes that do seruyce before the Loide, must eate the moost holpe offerynge: and there must they laye the moost holy offerynge: meat offerynge, syn offerynge, and trespass offerynge: for it is an holy place. When the prestes come therin, they shall not go out into the forecourt: but (singe they be holpe) they shall leaue the clothes of theyr mynistrepon, and put on order garmentes, when they haue any thyng to do with the people.

Nowe when he had measured all the innermer house, he brought me forth thowse the east parte, and measured the same rounde aboute. He measured the east syde with the meterode, whiche rounde aboute contayned. v. c. meterodes: And the north syde measured he, which conteyned rounde aboute euen so moche. The other two

two sydes also towarde the south and the west, whiche he measured, conteyned eyther of them fyue hundred metrodeds. So he measured all þe four sydes, where there went a wall rounde about fyue hundred metrodeds longe, & as hyde also whych separated the holy from the unholy.

¶ The xliii. Chapter.

¶ He seeth the gloire of God goynge into the Temple, from whence it had before departed. He murthereth the phylary of the chyliden of Israel, for the whiche they were consumed and brought to nought. He is commaunded to call them agayne to repentance.

S He brought me to the doze that turneth towarde the east. Beholde then cameth the gloire of the God of Israel, from out of the east, whose voyce was like a great noyse of waters and the earth was lychtened with his gloire. Hys syght to loken vpon was as lyke the fyre that I sawe, when I went in, what tyme as the cyrpe quid haue ben destroyed: and lyke the vision that I sawe by the water of Cobar. Then fell I vpon my face: but the gloire of the Lorde came into the house, thowme the east doze. So a wynde toke me vp and brought me into the innermer court, & beholde: the house was ful of the gloire of þe Lorde.

ech. xliii.

ech. i. 1. 1. 2. 3

ech. i. 1. 1. 2. 3

ech. i. 1. 1. 2. 3

I hearde one speakynge vnto me out of the house: and there stode one by me, that sayd vnto me: O thou sonne of man, this house is my seat and the place of my fote steps, where as I will dwell amonge the chyliden of Israel for evermore: so that the house of Israel shal nomore be fyle my holy name: neyther they, nor they; kynge, thowme they; whozedom, thowme they; hye places, and thowme þe dead bodies of their kynge: whiche haue buylded they; thesholdes in maner harde vpon my threholdes, and they; postes almost at my postes: and a wal betwixt me and them. Thus haue they despyed my holy name with they; abhomyacions, & they; haue comytted. Wherfore I haue destroyed them in my wrath. But nowe they shal put away their whozedom, and the deed bodies of they; kynge: out of my syght, that I maye dwell amonge them for evermore. ¶ Therfore O thou sonne of man, saye thou the householde of Israel a temple that they maye be ashamed of they; wychednesse and measure the scilces an example therat.

¶ And when they be ashamed of al they; wychednes, then saye we them the fourme and fashion of the temple, the comynge in, the goynge oute, al the maner and description therof. Yea, all the verses and ordynances of it, that they maye kepe & fulfill all the fashions and customes therof.

D This is the description of the house. About vpon the mount rounde about al the corners, it shalbe the holiest of all. Beholde, that is the description and fashyon of the house. This is the measure of the altare, after þe true cubyte: which is a spanne longer then an other cubyte, his bottom in the myddle was a cubyte longe and wyde and the ledge that went rounde about it, was a spanne hyde. This is the depyth of the altare. From the ground to the lower steps, the length is two cubytes: and the hyde the one cubyte: and from the lower steppe to the hygher, are four

cubytes, and the hyde but one cubyte.

¶ The altare was foure cubytes hye, & from the altare vntowarde stode foure hoines, and it was twelue cubytes longe, and twelue cubytes hyde vpon the four corners: the couerynge of þe altare was fourtene cubytes long and hyde vpon the four corners, and the ledge that wente rounde aboute had halfe a cubyte, and the bottom ther of rounde aboute one cubyte: his steps stode towarde the east. And he sayde vnto me: Thou sonne of man, thus sayeth the Lorde God these are þe ordynances and lawes of the altare in the daye when it is made to offere burnt offerings, and to spynkle bloode ther vpon. To þe prestes, to the Leuites that be of the seed of Dauid: and treade before me to do me seruice, sayeth the Lorde God. Vnto these gyue thou a pong bullocke for a synne offering: and take þe blood of hym, and spynkle his foure hoines withal: & the four corners of the altare couerynge, with the ledge that goeth rounde aboute, here wylt thou cleanse it, & reconyle it. ¶ Thou shalt take the bullocke also of the synne offering, and burne hym in a seuerall place without the Sanctuary. The nexte daye, take a goate buche, with oute blemyshe for a synne offering, to reconyle the Altare wythall, lyke as it was reconyled wyth the bullocke.

¶ Nowe when thou hast made it cleane, then offer a pong bullocke without blemyshe, and a ramme oute of the flocke without blemyshe also. Offer them before the Lorde, and let þe prest cast salt ther vpon, and giue them so vnto the Lorde for a burnt offering. Seuen dayes shalt thou bynne every daye a goate buche for synne. A pong bullocke and a ram of the flocke, without blemyshe, shal they offer. Seuen dayes shal they reconyle and cleanse the altare, and offer vpon it. When these dayes are expyed, then vpon the eyghte daye and so forth, the prestes shal offer they; burnt offerings and beist offerings vpon the altare: so I will be merciful vnto you, sayeth the Lorde God.

¶ The xliiii. Chapter.

¶ He sheweth what dose of the temple is hure. He is commaunded to upbraid the people with they; offence. The vncircumcised in herte, and in the flesh. Who are to be aduertised to the seruice of the temple: and who to be refused. He sheweth what prestes he wolde haue admytted into the holy place, and also they; offence.



¶ After this he brought me agayne to the outwarde doze of the Sanctuary on the east syde & that was shut. Then sayde the Lorde vnto me, this doze shalbe still shut and not openyd for any man to go thowme it: but onely for the Lorde God of Israel: yea, he shal go thowme it, elles shal it be shut styll. The bynce hym selfe shal come thowme it, that he maye cate hynde before the Lorde. At the postche shal he come in, and there shal he goo oute agayne. Then brought he me to the doze vpon the north syde of the house. And as I looked aboute me, beholde the gloire of the Lorde fylled the house, and I fell downe vpon my face.

¶ So the Lorde spake vnto me: O thou sonne of man, fasten they; to thyne herte: beholde, and take

ech. xciii. a

ech. xciii. b

ech. xciii. c

ech. xciii. d

ech. xciii. e

ech. xciii. f

ech. xciii. g

ech. xciii. h

The Propheeye

take diligent hede to all that I will saye vnto the concernynge all the ordynaunces of y^e Lord and all his lawes: ponde well with thyne herte the comynge in of the house and the goynge forth of the Sanctuary: and telle that obdurate houlde of Israel: Thus sayeth the Lord God: O house of Israel, ye haue nowe done ynough: & all your abominacions, seynge, that ye haue broughte into my Sanctuarie straunges, ha- ynge vncircumcised hertes and flesch, where thowthe my Sanctuarie is defiled, when ye of- fre me bryade, fat, and blood.

E Thus will I put your abominacions ye haue broken my couenaunt, and not kept the holy or- dynaunces of my Sanctuarie: but let keepers of my Sanctuarie, such after your owne mynde. Therefore thus sayeth the Lord God: of all the straungers that dwelle amonge the chyldren of Israel, no straunger whose herte and flesch is not circumcised, shall come within my Sanctu- ary: No, nor the Leuites that be gone backe fro me: and haue disceyued y^e people of Israel wth all errors, goynge after theyr Idols: therefore shall they beare theyr owne wickednes. Shuld they be set and ordeyned to minster vnder the doores of the house of my Sanctuarie? And to do seruyce in the house: to slaye burntofferings & sacryfices for the people: to stande before hem and to serue them, seynge the seruyce that they do them, is before theyr ydols, & cause the house of Israel to stumble thowthe theyr wickednes? For the which cause I haue plucked out mye hande ouer them, sayeth the Lord God: so that nothe yet must beare theyr owne iniquity, and not to c. me nye me to serue me with theyr prest- hode, in my Sanctuarie, and most holdest of all that they may beare theyr owne shame and ab- ominacions, which they haue done. Shuld I vse them to be prestes of the house, and to al the seruyce that is done therein? But the prestes, the Leuites, the sonne of * Daboch, that kepe y^e hol- dynges of my Sanctuarie, when y^e chyldren of Israel were gone from me, shall come to me to do me seruyce, to stande before me, and to offer me the fat and the blood: sayeth the Lord.

D They shall go into my Sanctuarie, & trade before my table: to do me seruyce, and to wayte vpon myne ordynaunces. Nowe when they go in at the doores of the innermost court: they shall put on linnen clothes, so that no wollyne come vpon them whyle they do seruyce vnder y^e doores of the innermost court and within. They shall haue sayre linnen bonettes vpon theyr heedes, & linnen byches vpon their loynes, which in their labour they shall not put about them. And whyle they go forth to y^e people into y^e outward court, they shall put off the clothes, wherein they haue ministered, and laper them in the habitacon of y^e Sanctuarie, and put on other apparel, lest they vnhalowe the people with theyr clothes.

E They shall not haue theyr herdes, nor nor- ryche the bulke of theyr beare, but rounde their herdes only. * Al the prestes that go into the in- most court, shall drynke no wyne: They shall mary no wydowe, ne yett one that is put from

her husbände: but a mayde of the seede of y^e house of Israel, or a wydowe y^e hath had a prest before

* They shall thewe my people the difference betwene the holy and unholy, betwixt y^e clean and vnclean. If any disorde aryse they shall dis- cerne it: and the sentence after my iudgmen- tes. My solimpe feastes, my lawes and ordy- nances shall they kepe, and hallowe my Sab- borthes. * They shall come at no deade person to defyle them selues, except it be father or mother, sennet or daughter, brother or sister, that hath had yett no husband, in such may they be defiled.

And when he is cleansed, there shall be rehered vnto hym seuen dayes: and yf he go into y^e San- ctuarie agayne to do seruyce, he shall bring a sin offering, sayeth the Lord God. * They shall haue an he. linge: yea I my self wyll be theyr beritage elles shall ye gyue them no possession in Israel, for I am theyr possessor. The meat offering, synecoffering, and trespass offering shall they eat, and euery dedicate thinge in Israel. Shall be theyr. The fructifyinges of all the fruct frutes, and all the freewill offerings shall be the prestes.

Ye shall giue vnto the prest also all the fruct fruct of your fruct borne, all I saye, and all that is separated vnto God, al your true offerings: (I saye) shall be the prestes, and also the fructlynges of your dough, that God may prosper the resydue. * But no beed carpon shall the prests eat, nor such as is deuoured of wilde beastes, foules, or cattell.

The xlv. Chapter.

C Out of the lande of promys are there seuen score posses- sions, of which the fruct is giuen to the prestes & to the tem- ple, the second to the Leuites, the thyrde to the cite, & fourth to the prince. An echonayon vnto the herbes of Israel. Of the fruct fructes, & measures, of the fruct fructes, &c.

When ye deuyde the lande by y^e lot, ye shall put asyde one part for y^e Lord to be holy from other landes: name- ly. xxv. a. meterodes longe, & x. a. bryde. This shall be holy as wide as it is round about. Of this part they shall belong vnto the Sanctuarie. v. C. meterodes in all the four corners, and syfte cubites wyde round a- bout to the suburbs: and from this measure na- mely of xxv. a. meterodes longe, and ten. a. bryde thou shalt measure wherein the Sanctu- ary and the holdest of all maye stande.

The resydue of that holy grounde shall be the prestes whych do seruyce in the Sanctuarie of the Lord, and goin before y^e Lord to serue him that they maye haue rowme to dwell in. As for the Sanctuarie, it shall stande for it selfe: and so the Leuites that serue in the house there shall be giuen twenty habitacions, of the xxv. thousand length, and ten thousand bryde: ye shall gyue also vnto the cite a possession of fyne thousande meterodes bryde, and xxv. thousand longe, be- syde the parte of the Sanctuarie: that shall be for the whole house of Israel. * Upon bothe the sydes of the Sanctuarie, and by the cite, there shall be gyuen vnto the prince whatsoener lyeth ouer agaynst the cite: as farre as reacheth west warde and eastwarde, wyche shall be as long as one parte, from the west vnto the east

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east. This shall be his owne land in Israel, that my piynnes be nomore chargeable vnto my people. And such as yet remayneth ouer in the land shall be giuen to the house of Israel according to theyr tribes. Thus sayth the Lorde God: Ope your eyes, ye haue nowe oppressed and destroyed ynough: nowe leaue of, handle nowe according to the thinge that is equal and lawfull: & thrust out my people nomore sayth the Lorde God.

E And he shall haue a true weight, a true Ephab, and a true bath. The Ephab and the bath shall be alike. One bath shall containe the tenth parte of an homer, and so shall one Ephab be: theyr measure shall be after the homer. & One sicke maketh twentye gauges. So twentye sicke, and. xlv. & xlv. sicke make a ponde. This is the heue offering that ye shall giue to be heaued: namely, the sytten parte of an Ephab, oute of an homer of wheate, and the. xvi. parte of an Ephab, oute of an homer of barley. The oyle shall be measured wth the bath: euen .x. parte of one bath out of a cor.

E Ten bathes make one homer: for one homer fylleth ten bathes. And one lambe for two hundred shepe out of pasture of Israel: for a mete offering, burnt offering, and helthe offering to reconcile them sayth the Lorde God. Al the people of the land shall geue this breu offering with a fre wyl for the people of Israel. Agayne, it shall be the piynnes parte to offre burnt offerings, meat offerings, and synnofferings vnto the Lorde, in .x. hoys dayes, new moones, Sabbathes and in all the hye feastes of the house of Israel. The synnoffring, meat offering, burnt offering and helthoffring shall be gyue to reconcile the house of Israel.

E Thus sayth the Lorde God. The fyrste daye of the fyrst moneth thou shalt take a ponge bullocke without blemyshe, and cleanse the Sanctuary. So the priest shall take of the bloode of the synnoffring, and spynkle it vnto the postes of the house, and vpon the foure corners of the altar, with the doze postes of the innermost court. And thus shalt thou do also the seventh daye of the moneth* (for such as haue sinned of ignorance, or being disceined, to reconcile the house withal. * Alpon the. xiii. daye of the fyrst moneth, ye shall kepe easter. Seuen dayes shall the feaste continue, wherein there shall no sowe nor leuened bread be eaten.

San. xlv.
Gen. xlv.
Exod. xlv.
Leuit. xlv.

E Upon the same daye, shall the Prynce gyue for hym selfe and all the people of the land, a bullocke for a synnoffring. And in the feast of the seuen dayes he shall offre euery daye a bullocke & a ramme that are without blemyshe for a burnt offering vnto the Lorde: and an he govt dayly for a synnoffring. For the meat offerings he shall giue euery an Ephab to a bullock, an Ephab to a ramme, and an hyne of oyle to an Ephab. Upon the. xv. daye of the seventh moneth, he shall kepe the seuen dayes holy one after another, eue as the other seuen dayes: with the synnoffring, burnt offering, meat offering, and with oyle.

E The. xvi. Chapter.

The Sanctuary of the Sabbath and of the new moone. For what they do they must go in, come out of the temple.



Thus sayth the Lorde God: I doze of the innermost court towards the East shall be shut .x. wyke workynge dayes: but in the Sabbath, and in the daye of the new moone it shall be opened. Then shall the prynce come vnder the doze post, and stande styll without by the doze cheke. So the priestes shall offer vpon hym burnt and helth offerings. And he shall worshyp at the doze post, and go his way forth agayne but the doze shall nomore be shut tyl the eueninge.

On the same maner shall the people of the land also do theyr worshyp before the Lorde without this doze vpon the Sabbathes and new moones. This is now the burnt offering, that the prynce shall bring vnto the Lorde vpon the Sabbath .x. lambs without blemyshe, and a ram without blemyshe, and an Ephab for a meat offering with the ram. As for the lambs, he maye gyue as many meat offerings to them as he wyl: and an hyne of oyle to an Ephab. In the daye of the new moneth it shall be a ponge bullocke without blemyshe: .x. lambs and a ram also without blemyshe: With the bullocke he shall giue an Ephab and with the ramme an Ephab also for a meat offering, but to the lambs, what he maye come by. And euer an hyne of oyle to an Ephab.

When the prynce cometh, he shall go vnder the doze postche, and euen there departe forth agayne. But when the people of the land come before the Lorde in the hye solempne feast, as many as come in by the north doze to do worshyp, shall go out againe at the south doze. And they that come in at the south doze, shall go forth agayne at the north doze. There shall none go out at the doze where he came in, but shall go ryght forth ouer on the other syde, and the Prynce shall go in and out amonge them. Upon the solempne and hye feast dayes this shall be the meat offering.

E An Ephab to a bullocke, and an Ephab to a ram, and to the lambs, as many as he wyl put euer an hyne of oyle to an Ephab. Nowe when the prynce bringeth a burnt offering, or a helth offering with a fre wyl vnto the Lorde, the east doze shall be opened vnto hym, that he maye do with his burnt and helth offerings, as he doth vpon the Sabbath, & when he goeth forth, the doze shall be shut after hym agayne. He shall dayly bring vnto the Lorde a lambe of a yere olde withoute blemyshe for a burnt offering: thus shall he do euery moonyng.

And for a meat offering, he shall gyue .x. sicke parte of an Ephab, and .x. sicke parte of an hyne of oyle, to myngle with feathers euery moonyng. Per, this shall be a dayly meat offering vnto the Lorde: for an euer lastyng ordynance: and thus shall the lambe, the meat offering and oyle be gyuen euery moonyng, for a dayly burnt offering.

Moreover, thus sayth the Lorde God: If the prynce giue a gyfte vnto any of his sonnes, then shall it be his sonnes heretage perpetuall, that he may possesse it. But if he wyl giue one of his seruantes, some of his heretage, it shall be his to the .x. yere, and then to retorne agayne vnto the prynce: for his heretage shall be his sonnes only.

San. xvi.
Gen. xvi.
Exod. xvi.
Leuit. xvi.

The Prophecie

Upon the borders of Asphthai from the east
quarter unto the west, Hall Danafles have his
possession. Upon the borders of Danafles from
the east side unto the west, Hall Ephzaim have

porcion. Upon the borders of Ephraim, from the east parte vnto the west: Shall Ruben haue his porcion. Upon the borders of Ruben, from the east quarter vnto the west: Shall Iuda haue his porcion. Upon the borders of Iuda, from the east part vnto the west, ye shall set asyde one porcion of .xxv. *W.* metredde longe and bryde, lyke as an other porcion from the east syde vnto the west, wherein the sanctuary shal stande.

* As for the porcion that ye shall separate out for the Lord, it shalbe .xxv. *W.* longe, and .x. *W.* bryde: which separated holy porcyon shal be longe vnto these: namely to the priestes, toward the north. *xxv. W.* and toward the west. *x. W.* bryde, toward the east. *x. W.* bryde also, and toward the south. *xxv. W.* longe, wherein the sanctuary of the Lord shal stande. Yea, this same place shalbe the priestes that are of the children, of Sadoch and haue kept my holy ordinance which went not astray in the error of the children of Israel: lyke as the Leuites are gone astray: and thus separated place that they haue of lande, shalbe the most holy, hard vpon the borders of the Leuites. And nexte vnto the priestes shal the Leuites haue .xxv. *W.* longe, and .x. *W.* bryde. This shalbe on euery syde. *xxv. W.* long, and .x. *W.* bryde. Of this porcion they shal set nothyng, nor make any permutacyon thereof, lest the chyce of the lande fall vnto other, for it is halowed vnto the Lord.

The other. *v. W.* after the byedeth that lyeth by the. *xxv. W.* shalbe comen: it shal belonge to the cite, and to the suburbs for habytacions, and the cite shal stande in the myddest thereof. Let this be the measure toward the north part *v. C.* and *iii. W.* toward the south part. *v. C.* and *iii. W.* toward the east part. *v. C.* and *iii. W.* toward the west part. *v. C.* and *iii. W.*

The suburbs hard vpon the cite shal haue toward the north syde .ii. *C.* toward the south .i. and *ii. C.* toward the east. *i. and. ii. C.* toward the west also. *i. and. ii. C.* As for the residue of the length, it lyeth hard vpon the separated holy ground: namely. *x. W.* toward the east and *x. W.* toward the west, next vnto the holy porcion: it is the encrease thereof shal serue for the vi meate: that labour in the cite. They that labour for the welth of the cite, shal mayntayne this also, out of what tyebe soeuer they be in Israel. All that is separated of the. *xxv. W.* longe and. *xxv. W.* bryde on the. *iii. partes*, that shal be put asyde for the separated porcion of the sanctuary, and for the possession of the cite.

The residue vpon both the sydes of the sanctuary & possession of the cite, shal belonge to the prince before the place of the. *xxv. W.* vnto the east ende, and before the place of the. *xxv. W.* westwarde vnto the borders of the cite, this shal be the princes porcion. This shal be the holpe place, and the house of the sanctuary shal stand in the myddest. Moreover, fro the Leuites and the cities possession, that lyeth in the mydd of the princes parte: loke what remaineth betwixt the border of Iuda, and the border of Ben Iamin it shalbe the princes.

None of the other trybes.

From the east parte vnto the west, Shall Ben Iamin haue his porcion. Upon the borders of Ben Iamin from the east syde vnto the west, Shall Simeon haue his porcion. Upon the borders of Simeon from the east part vnto the west shal Iahar haue his porcion. Upon the borders of Iahar from the east syde vnto the west, shal Zabulon haue his porcion. Upon the border of Zabulon from the east part vnto the west shal Gad haue his porcion. Upon the borders of Gad southwarde, the coses shal reache from Thamar forth vnto the waters of strepe to Eden, and to the floude, euen vnto the mayne see.

This is the lande with his porcyons, which ye shall distribute vnto the trybes of Israel, sayed the Lord God. Thus wyde shal the cite reache vpon the north parte. *v. C.* and *iii. W.* measures. The portes of the cite, shal haue the names of the tribes of Israel. The portes of the north syde, one Ruben, another Iuda, the thyrde Leui. Upon the east syde. *v. C.* and *iii. W.* measures, with the portes the one Ioseph, an other Ben Iamin, the thyrde Dan. Upon the south syde. *v. C.* and *iii. W.* measures, with the portes: the one Simeon, another Iahar, the thyrde Zabulon. And vpon the west syde. *v. C.* and *iii. W.* measures, with the portes also: one Gad another Isser, the thyrde Reubeni. This shal it haue *viii. W.* measures rounde aboute. And from that tyme forth, the name of the cite shal be, the Loyde is there.

The ende of the prophete of Ezechiel.

The booke of the Prophet Daniel.

The fyrste Chapter.

The prophet sheweth the captiuitie of Jehonkim kynge of Iuda. Of the lomen that were in captiuitie: the kynge commaundeth to those whiche of them shoulde be taught the learninge and language of the Chaldees. They are allowed the kynge feeding. Daniel auertheth from the mear of the kynge of Babylon.



In the thirde yere of the raygne of Jehonkim kynge of Iuda, came Nabuchodonosor, kynge of Babylon vnto Ierusalem, and besyged it: and the Lord deliuered Jehonkim the kynge of Iuda in to his hande, with

certaine ornaments of the house of God, whiche he carryed away vnto the lande of Sennar to the house of his God, and there he broughte them into his goddes treasure. And the kynge spake vnto Asphana: the cheefe chamberlayne that he shoulde bringe hym certayne of the children of Israel, that were come of the kynge's seed and of pynners, yonge stronge men without any blemish, but saye & well favoured, instruct in all wysdome, compynge and vnderstandynge whiche were able to stande in the kynge's palace to reade and to learne for to speake Chaldeyke.

Unto

The Prophecie

Into these the kynge appoynted a certayne poyson of hye owne meate: and of the wyne, whiche he dronke hym selfe, so to murther them the more: that afterwarde they myght stand before the kynge. Amonge these now were certayne of the chyldeyn of Iuda: namely Shadrach, Meshach, and Abednego. Unto these the chiefe chamberlayne gaue other names, and called Daniel, Baltasar, Ananias, and Sadrach: Shadrach, Meshach, and Abednego. But Daniel was at a poynte with hym selfe, that he wolde not be defyled thowhe the kynge meate nor the wyne whiche he dronke. And this he despyed of the chiefe chamberlayne, lest he should defyle hym selfe. So God gaue Daniel fauoure and grace before the chiefe chamberlayne that he sayde vnto hym: I am afrayde of my lord the kynge, which hath appoynted you your meate & drynke, lest he shalde pource sacente: he woulde ly hyng then the other springalden of your age, & so ye shall make me lole my heade vnto the kynge.

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

Chen Daniel answered Melchior, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Meshach, and Sadrach, and sayde: O pious but ten dayes with thy seruantes, & let vs haue portage to eate, and water to drynke, then loke vpon our faces, and they shal see that care of the kynge meate. And as thou seest, so deale with vs thy seruantes. So he consented to them in this matter and proued them .x. dayes. And after the ten dayes, they shewed better colour and faster then all the yonge springalden, whiche dyd eate of the kynge meate.

DThus Melchior toke away theyr meate and wyne, & gaue them portage therfore: God gaue nowe these .iiii. yonge springalden connyng and learninge in all scripTURE and wysdome: but vnto Daniel specially, he gaue vnderstandyng of all visions and dreames. Nowe when the tyme was cerryed, that the kynge had appoynted to drynke in these yonge springalden vnto hym, the chiefe chamberlayne brought them before Nabuchodonosor and the king communed with them. But amonge them all were founde none such as Daniel, Ananias, Meshach, and Sadrach. Therfore stode they before the kynge in all wysdome, and matters of vnderstandyng, that he enquired of them, he founde them ten tymes better, then all the southsayers and charmers, that were in all his realme. And Daniel abode styl, vnto the first yere of kynge Cyrus.

The seconde Chapter.

The dreame of Nabuchodonosor. He called vnto hym forth sayers, and requyred of them both the dreame and the interpretation thereof. They answered that they can not shewe it. The kynge commaunded all the wise men of Babylon to be slayne. Daniel requyred tyme to solute the question: the lord opened his myght vnto Daniel. Daniel in brought vnto the kynge, & sheweth hym his dreame, & the interpretation thereof. Of the euilladynge kynghome of Chalde.

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

In the seconde yere of the reygne of Nabuchodonosor, had Nabuchodonosor a dreame, & wherof he was in doubt, & his slepe was troubled. Then the kynge commaunded to call together all the southsayers, charmers, wytches, and Chaldees, for to shewe the kynge

his dreame. So they came and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue cleane forgotten what I dreamed. Upon this the Chaldees answered the kynge in Chaldean speche: O kynge God save thy lyfe for ever. Shewe thy seruantes thy dreame, and we shall shewe the, what it meaneth. The kynge gaue the Chaldees theyr answer and sayde: It is gone from me. If ye wyl not make me vnderstande the dreame wherof the interpretation thereof, ye shal dye, and your houses shalbe payled.

But if ye tell me the dreame & the menyng thereof, ye shal haue of me gyften, rewardes and great honoure: onely shewe me the dreame and the signification of it. They answered agayne and sayde: the kynge must shewe his seruantes the dreame: and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceyue of a truche, that ye do but prolong tyme for so much as ye see that the thyng is gone from me. Therfore if ye wyl not tell me the dreame ye shall all haue one iudgement. But ye sayne & dissemble with vayne wordes, which ye speake before me, to put off the tyme. Therfore tel me the dreame, and so shall I know, if ye can shewe me what it meaneth. Upon this, the Chaldees gaue answer before the kynge, and sayde: there is no man vpon earth, that can tell the thyng, whiche the kynge speareth of: yea, there is nether kynge, prince, nor lord, that euer asked such thynges as a southsayer, charmer, or Chalde: for it is a very harde matter, that the kynge requyred. Neyther is there any, that can certifie the kynge thereof, excepte the goddes: whose dwellinge is not amonge the creatures.

CFor the whiche cause the kynge was wroth with greute indignacyon, and commaunded to bestrope all the wise men at Babylon: and the proclamacyon went forth, & the wise men were slayne. They sought also to slaye Daniel with his companions. Then Daniel enquired of Arioch the kynge's steward, of the iudgement and sentence, that was gone forth al ready to kill suche as were wise at Babylon. He answered and sayde vnto Arioch bepyche then the kinges deputy. Wherby both the kynge proclaimed so cruell a sentence. So Arioch tolde Daniel the matter. Upon this went Daniel vp, and despyed the kynge that he myght haue leysure, to shewe the kynge the interpretation, and then came he home agayne and shewed the thyng to Ananias, Meshach, and Sadrach his companions: & they shuld beseech the God of heauyn for grace in this secreete that Daniel and his fellows with other suche as were wise in Babylon, perswaded not. Then was the mistery shewed vnto Daniel in a vision by nyght. And Daniel prayd the God of heauyn. Daniel also cryed loude, and sayde: O that the name of god myght be prayd for euer and euer, for wysdom and strengthe at his owne. He chaungeth the tymes and ages, & he purteth downe kynges, he setteth vp kynges, & he giueth wysdome vnto the wise, and vnderstandyng to thole

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

Gen. xli. 1.
Exod. x. 1.
Leuit. x. 1.

to those that vnderstand. he openeth the depe se-
cret: he knoweth the thyng that lyeth in dark-
nesse, & for the lyght dwelleth wth hym.

I thanke the, and praye the (O thou God of
my fathers) that thou haste sente me wth dome
and strengthe, and haste shewed me the thyng,
that we desired of the, for thou haste opened the
hynge matter vnto me.

Uppon this wente Daniel in vnto Beloch,
whome the kynge had ordeyned to destroye the
wyse at Babylon, he wente vnto hym, & sayde:
destroye not suche as be wyse in Babylon, but
hynge me in vnto the kynge, and I shall shew
the kynge the interpretacion. Then Beloch
broughte Daniel in to the kynge in all the haste,
and sayde vnto hym: I haue found a man among
the pyloners of Iuda, that shal shewe the kynge
the interpretacion. Then answered the kynge,
and sayde vnto Daniel, whose name was Bel-
thazar. Telle thou be that canste shewe me the
dreame, which I haue seene, and the interpreta-
cion therof. Daniel answered the kynge to his
face, and sayde: As for this secret: for the which
the kynge maketh inquisition: it is neyther the
wyse, the socerer, the charmer, nor the deuil con-
furer that can certifie the kynge of it. * Onely

God in heauen can open secrettes, and he it is
that sheweth the kynge Nabuchodonosor what
is for to come in the latter dayes.

The dreame, and that which thou haste seene
in thyne dreame vpon thy bed, is this. O kynge,
thou dydest cast in thy mynde, what shoulde come
hereafter. So be that is the opener of mysteries
telleth the, what is for to come. As for me, this
secrette is not shewed me, for any wysdome that
I haue, more then any other kynge, but onely
that I myght shewe the kynge the interpreta-
cion, and that he myght knowe the thoughtes of
his owne herte. Thou kynge sa west, & beholde,
there stode before the a great ymage whose sy-
gure was maruclous grete, and his vylage
grymme. The ymages heade was of fyne gold
his byest and armes of syluer, his bodie and loy-
nes were of copper, his legges were of yron, his
fete were parte of yron, and parte of earth.

* Thus thou sa west tyll the tyme, that with-
oute anye handes, there was hewen of a stone,
which smote the ymage vpon the fete, that were
both of yron and earth, and brake them to pou-
der: then was the yron, the earthe, the copper,
the syluer and golde broken all togyther in pec-
ces: and became lyke the chaffe of coine, that the
wynde bloweth a waie from the soner floures,
that they can nomoze be founde. But the stone
that smote the ymage, became a grete moun-
taine, whych fulfyllerth the whole earth: Thus
is the dreame. And now we will shewe before
the kynge what it meaneth.

* O kynge, thou arte a kynge of kynges.
* For the God of heuen hath gyuen þa king-
dommes strengthe, and maiesty: and hath deli-
uered the all thynges, that are amonge the chy-
ldren of men: the beastes of the feilde and the fou-
les vnder the heauen, and gyuen the dominyon
ouer them all: Thou art that golden heade. Af-

ter that there shall aryse an other kynngdomme,
which shalbe lesse then thyne. The thyrd kyn-
gome shalbe lyke copper, and haue domynacion
in all landes. The fourth kynngdomme shalbe as
stronge as yron. For lyke as yron braserth & bre-
keth all thynges. Yea, euen as yron beatech eue-
ry thyng downe: so shal it beate downe and de-
stroye. Where as thou sa west the fete and toes,
parte of earth and parte of yron: that is a deuy-
ded kynngdomme, whiche neuer thelesse shal haue
some of the yron grounde myxt wth it, for so
much as thou haste seene the yron myxt wth þ
clape. The toes of the fete that were parte of y-
ron and parte of clape, signifyerth: that it shal
be a kynngdom, parte ly stronge & partly weak. And
where as thou sa west yron myxt wth clay
they shal myngle them selues wth the seede of
simple people, and yet not contynue one wth a
nother lyke as yron wyl not be souldered wth a
pote of earde.

In the dayes of these hynge, shal the God
of heauen set vp an euerlastyng kynngdomme
which shal not perishe, and his kynngdomme shal
not be gyuen ouer to another people: yea, & same
shal breake, and destroye all the kynngdomes
but it shal endure for euer.

And wher as thou sa west, that without a-
ny handes there was cut out of the * mounte a
stone, whiche brake the yron, the copper, & earth
the syluer and golde in peces: by that harbe the
grete God shewed the kynge, what wyl come
after this. This is a true dreame, and the inter-
pretacion of it is sure. Then þ kynge Nabuchod-
onosor fell downe vpon his face, and bowd
hym selfe vnto Daniel, and commaunded that
they shoulde offer meat offerynges and swete o-
loures vnto hym. The kynge answered Dany-
el, and sayde: yea, of a truthe your God is a God
aboue all goddes, a Lord aboue all kynge, and
an opener of secrettes: seyng thou canst discouer
this mysterye. So þ kynge made Daniel a grete
man, and gaue hym many and grete gyftes.

* He made hym ruler of all the countreyes of
Babylon, and Lord of all the nobles, that were
at Babylon. Nowe Daniel intreated the kynge
for Shadrach, misach, and Abednago, so that he
made them rulers ouer all the officers in þ land
of Babylon. But Daniel hym selfe remayned
styl in the court by the kynge.

The iii. Chapter.

The kynge setted vp a golden ymage, whiche he commaun-
ded to be worshipped. Shadrach, misach, and Abednago are
accused by cause they refused the hynge's commaundment.
They are brought vnto the hynge and commaunded to wor-
ship the ymage, they refuse to do it, and are put into a burn-
yng ouen. By helpe of God they are deliuered from the
fyr. Nabuchodonosor confesteth the power of God after
the sight of the myracle.



Nabuchodonosor the kynge caused a
golden ymage to be made, whiche
was forty cubites hye, and fyre cu-
bites thicke. This he made to be set
vp in the feilde of Dura, in the lande
of Babylon, and sent oute to gather togyther þ
dukes lordes and nobles, þ iudges and offycers
the debytes and shrewes: w all the rulers of the
lande: that they might come to the dedication of the

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the pimage, whiche Nabuchodonosor the kynge had set vp: So the dukes, Lordes and nobles, Judges and officers, debities and Queues with all rulers of the lande gathered them together and came vnto the dedicatyng of the pimage. Nabuchodonosor the kynge had set vp.

B Nowe when they stood before the pimage, whiche Nabuchodonosor set vp, the bedel cried out with all his myght: O ye people, kynnedes and tonges, to you be it sayde: when ye heare the noyse of the trompettes, whiche shalbe blowne, with the harpes, Hawmes, Psalteryes, Symphonies and all maner of Quicke, ye fall downe and worshippe that golden pimage, that Nabuchodonosor the kynge hath set vp. Whoso then faileth not downe and boweth hym selfe shall euen in same houre be cast into an hote burning ouen. Therfore when all the folke heard the noyse of the trompettes that were blowne, with the harpes, Hawmes, Psalteries, Symphonies, and all kinde of melody, then all y people kynnedes and nacions fell downe, and bowed them selues vnto the golden pimage, Nabuchodonosor the kynge had set vp.

C Nowe were there certayne men of the Chaldees, that went out then and accused the Jewes and sayde vnto the kynge Nabuchodonosor: O kynge, God sauerhy lpe for euer. Thou beyng kynge hast geuen a commaundement, that all men when they heare the noyse of the trompettes harpes, Hawmes, Psalteryes, Symphonies, and all the other melodies shall fall downe and bowe them selues, towarde the golden pimage: whoso then fell not downe and worshipped not that he shulde be cast into an hote burning ouen. Now are there certayne Jewes: whome thou hast set out: the officers of the lande of Babylon: namely Sidrach, Misach, and Abednago. These men (O kynge) regarde not thy commaundment, yea they wyl not serue thy goddes, nor bowe them selues to the golden ymage, that thou hast set vp.

D Then Nabuchodonosor in a cruell wrath and displeasure, commaunded that Sidrach, Misach, and Abednago shuld be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde: What? O Sidrach, Misach, and Abednago, wyl not you serue my goddes: nor bowe your selues to y golden ymage, that I haue set vp? Wel, be reioyce hereafter, when ye heare the noyse of the trompettes blowe with the harpes Hawmes, psalteryes, symphonies and al the other melodies: that ye fall downe, and worship the pimage whiche I haue made. But if ye worshippe it not, ye shalbe cast immediately into an hote burning ouen. Let se, what God is there, that maye deliuer you oute of my handes. Sidrach, Misach, & Abednago answered the king and sayde. O Nabuchodonosor, we oughte not to consent vnto the in this matter, for whyp our God whome we serue: is able to kepe vs from the hote burning ouen (O kynge) & can ryght well deliuer vs out of thy handes.

E And though he wyl not, yet shalt thou knowe (O kynge) that we wyl not serue thy goddes,

nor do reuerence to that Image, whiche thou hast set vp. Then was Nabuchodonosor full of indignacion, so that the countenace of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged and commaunded that the ouen shuld be made seuen tymes hotter then it was wonte to be: and spake vnto the strongest workes that were in his hote, for to bind Misach, and Sidrach, and Abednago, & to cast them into the hote burning ouen.

So these men were bounde in theyr cotes, boson, shoes, with theyr other garmentes, and cast into an hote burning ouen: for the kynges commaundement was so strait, and the ouen was exceeding hote. As for the men that put in Sidrach, Misach, & Abednago, & flame of the fyre destroyed them. And these three men Sidrach, and Misach, & Abednago fel downe in the hote burning ouen, beyng fast bounde. Then Nabuchodonosor the kynge marueiled and stood vp in al haste: he spake vnto his counsaile and sayde, why not you caste these three men bounde into the fyre? They answered and sayd vnto the kynge: Yea, O kynge, he answered and sayde: lo, for all that, yet do I se foure men goinge looke in the myddest of the fyre, & nothyng corrupt, and the fourth is lyke the sonne of god to loke vpon.

Upon this went Nabuchodonosor vnto the mouth of the hote burning ouen, he spake also and sayde: O Sidrach, Misach and Abednago ye seruantes of the hye God, go forth and come wyther. And so Sidrach, Misach and Abednago went out of the fyre. Then the dukes lordes, and nobles, and the kynges counsaile came together to se these men, & vpon whome the fyre had no maner of power in theyr bodies. In so muche that the verye beere of theyr beere was not burnte, and theyr clothes vngauged: yea there was no smel of fyre selte vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach, and Abednago: whiche hath sent his aungell, and defended his seruantes, that put theyr truste in him that hath auerted the kynges commaundement and leoparde theyr bodies there vpon, rather then they woulde serue any other god: excepte theyr owne God only.

Therfore I wyl and commaunde, that all people, kynnedes, and tonges, whiche speake any blasphemie agaynst y God of Sidrach, Misach, and Abednago, shal dye, and theyr houses shalbe pypled: Because there is no God y may saue, as this. So the kynge promoted Sidrach Misach and Abednago in y lande of Babylon.

The .iiii. Chapter.

Nabuchodonosor dreameth a dreame. Daniel interpreteth it. Nabuchodonosor to put out of his realme: and eateh with beastes. He confesse the power of God, and is reuoced into his kynghome.

Nabuchodonosor the kynge vnto al people, kynnedes, and tonges y dwelle vpon y whole earth: peace be multiplied among you. I thought it good to geue the tokens and maruailous workes, y the hye god hath wrought vpon me.

O howe

How great are his tokens, and howe myghte are his wonders: his kingdome is an euerlasting hyngdome, and his power lasteth for euer, and euer.

I Nabuchodonosor beinge at rest in myne house, and sloupyng in my palace, sawe a dreame, whiche made me afraied: & the thoughtes that I had vpon my bed, with the visions of myne heere, troubled me. Then sente I oute a commission, that all they which were of wisdom at Bablon shulde be brought before me, to tell me the interpretation of the dreame. So there came the soothsayers, charmers, Caldees, & conurers of deuils: to whom I told the dreame but what it betokened, they coulde not shew me tyl at the last there came one Daniel (otherwyle called Balthazar, according to the name of my God) which hath the spirite of the holpe goddes in hym, to whome I tolde the dreame, sayinge:

O Balthazar, thou prince of soothsayers: for so moche as I knowe, that thou hast the spirite of the holy goddes, and no secreete is hid from the: tell me therefore, what the vision of my dreame (that I haue seene) maye signifie. I sawe a vision in my heere vpon my bedde: and beholde, there stode a tree vpon the grounde, which was verpe hye, great and myghty: the height reached vnto heauen, and the brydth extended to all the endes of the earth: his leaues were saye, he had very much frute, so that euery man had ynough to eate therein.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes thereof. Whortly all creatures fed of it. I saw in my heere a vision vpon my bed: and beholde, a watcher and a holpe one came downe from heauen, and cryed myghtely, sayinge: Hewe downe the tree, breake of his bryanches, shake of his leaues, and scatter his frute abroad: that all the beastes maye get them a way from vnder hym, and the foules from his bryanches. Reuerbelles, leaue the ground of his rote tyl in fearth, and hynde him vpon the playne felde, with crynes of yron & stele. With the dewe of heauen shal he be wet, and he shal haue his parte in the herbes of the grounde with other wilde beastes.

That mans parte of his shal be taken from hym, and the beastes here shal be giuen hym tyl leuen yeres be come and gone vpon hym.

This errande of the watcher is a commaundement grounde and sought out in the counsell of hym that is moost holpe: to learne men for to vnderstande, that the best hath power ouer the hyngdomes of men, and gyureth them, to whom it lyeth hym, and byngeth the deere outcastes of men ouer them. This is the dreame that I hyng Nabuchodonosor haue seene. Therefore O Balthazar, tell thou me what it signifeth: for so moche as all the wyle men of my hyngdome are not able to shewe me what it meaneth. But thou canst do it, for the spirite of the holy goddes is in the. Then Daniel (whose name was Balthazar) held his peace by the space of one houre and his thoughtes troubled hym. So he hyng spake and sayd: O Balthazar, let nether the dreame

nor the interpretation thereof feare the. Balthazar answered, sayinge: O my lord, this dreame happen to thyne enemies, and the interpretation to thyne aduersaries. As for the tree that thou sawest which was so great and myghty, whose height reached vnto the heauen, and his brydth into all the world, whose leaues were saye, and the frute moche, vnder the whiche the beastes of the felde had their habitation, and vpon whose bryanches the foules of the ayre dyd ly.

Euen thou, O hyng arte the tree, great and stronge. Thy greatnesse encreaseth, and reacheth vnto heauen, so both thy power to the endes of the earth. But where as the hyng sawe a watcher euen an holy angel, that came downe from heauen, and sayd: Hewe downe the tree, and destroy it: yet leaue the grounde of the rote in the earth and hynde hym vpon the playne felde with crynes of yron & stele. He shal be wet with the dewe of heauen, and his part shal be with the beastes of the felde, tyl vii. yeres be come and gone vpon hym: This (O hyng) is the interpretation, yea, it is the very deuce of him, that is best of all & it toucheth my lord the hyng.

Thou shalt be cast out from men, & thy dwelling shal be with the beastes of the felde, with grasse shal thou be fed lyke an oxe. Thou shalt be wet with the dewe of the heauen: yea, leuen yeres shal come, and go vpon the, tyl I knowe that thou hast power vpon the hyngdomes of men, and gyureth them to whome he lyst. Moreover, where as it was sayd: the rote of the tree shulde be left tyl in the grounde: it betokeneth, that thy hyngdome shal remayne whole vnto the, after thou hast learned to knowe, that the power cometh from heauen. Therefore, O hyng, be content with my counsaile, that thou mayst redeme thy synnes with almesse: & thyne offences with mercye to poore people: for this shal be an healyng of thyne errour. All these thynges touche the hyng Nabuchodonosor.

So after xii. monethes, the hyng walked by and do wne in the palace of the hyngdome of Bablon, and sayd: This is the grate cyrpe of Bablon, whiche I my selfe (with my power and strength) haue made a hyngs court, for the honoure of my maiesty. Whyle these wordes were yet in the hyngs mouth, there fell a voyce from heauen, sayinge: O hyng Nabuchodonosor, to the be it spoken. Thy hyngdome shal departe from the, thou shalt be cast out of mens companye, thy dwelling shal be with the beastes of the felde, so that thou shalt eat grasse as an oxe, tyl leuen yeres be come and gone ouer the: euen vntyl thou knowest, that the best hath power vnto the hyngdomes of men: & that he may gyure them: vnto whom it pleaseth him. The very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast out of mens companye, and dyd eat grasse lyke an oxe. His body was wet with the dewe of heauen, tyl his beeres were as great as Egles feathers, and his nayles lyke byrdes claws.

When this tyme was past, I Nabuchodonosor lift up myne eyes vnto heauen, and myne

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understandyng was restored vnto me agayne. Then gaue I thanks vnto the hyst. I magnified and praised hym that lyueth for evermore * whose power endureth alway, and his kyngdom from one generation to an other: in comparison of whom al they that dwell vpon the earth are to be reputed as nothyng.

* He handleth accordyng to his wyl, amonge the powers of heauen, and amonge the inhabytours of the earth: and there is none that maye resist his hande, or saye: what doest thou? At the same tyme was myne understandyng gyven me agayne, & I was restored to the honour of my kyngdome, to my dignitie, and to myne owneshape agayne. My great estates & pyners sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshipp.

Then dyd I Nabuchodonosor, loue, magnifye and prayse the kyng of heauen: for all his workes are true, and his wayes ryght. As for those that go on poudrye, he is able to bynge them downe.

The v. Chapter.

Walthazar kyng of Babylon, abusing the wyllys of the temple, seeth an hande wrytyng on the wall. The soylayers called of the kyng, can not expounde the wrytyng: Daniel is called, whiche readyly it, and interpreted it also. Walthazar brings flayne, Danus floureth in his soune.

KYNG Walthazar made a great banquet to his household lordes: with al those that he had made great there, & when he was drunken wth wyne, he commaunded to bynge hym the golden & siluer vessels * which his father Nabuchodonosor hadde taken out of the temple at Jerusalem: that the kyng and his lordes, wth his queene and concubynes myght drynke therout.

So they brought the golden vessel, that was taken out of the temple of the Lordes house at Jerusalem: Then he kyng and his lordes wth his queene and concubynes dronke out of them. They dronke wyne, and played they ydoles of golde, siluer, copper, yron, wood, and stone.

In the verye same houre there appeared fyngers, as it had bene of a mans hande wrytyng, ryght ouer agaynst the candlestyeke vpon the playne wall in the kynges palace, and the kyng sawe the palme of the hande that wrote. * Then he chaunged the kynges countenance, and his thoughtes troubled hym, so that the soyners of his bodye shoke: & his knees smote one agaynst the other. * Wherefore the kyng cryed myghtely, that they shoulde bynge hym the charmers, Caldees, and counters of decyphes. The kyng spake also to the wyse men of Babylon, & sayd: Whoso can reade this wrytyng, and shewe me the playne meaning therof: shalbe clothed wth purple, haue a chayne of golde aboute his necke, and rule the thyrde parte of my kyngdome.

Vpon this, came all the kynges wyse men: but they coude neyther reade the wrytyng, nor shewe the kyng what it signified. Then was the kyng sore afrayed, in somuche, that his colour chaunged, and his lordes were sore vexed.

So by reason of this matter, that had happened to the kyng and his lordes, the queene went by her selfe in the banquet house and spake vnto the kyng, saying: O hyngre, God haue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenance be chaunged. For why? there is a man in thy kyngdome, that hath the spyrite of the holie goddes within hym, * as it was sene in thy fathers dayes. He hath understandyng and wysdome lyke the goddes. Psea, the kyng Nabuchodonosor thy father made this man chefe of the soylayers, charmers, Caldees, and readers of destinies, because that such an abundaunt spyrite, knowledge and wysdome (to expounde dreames, to open secretes, and to declare harde doubtis) was founde in him, yea, euen in Daniel whome the kyng named Walthazar. Let the same Daniel be sent for, and he shal tell what it meaneth.

Then was Daniel brought before the kyng & he spake vnto Daniel, and sayde:

Arte thou that Daniel, one of the prisoners of Iuda, whome my father the kyng brought out of Iewrye? I haue herde speake of the, that thou hast the spyrite of the holie goddes experience & understandyng, and that there hath bene greates wysdome founde in the. Nowe haue there bene brought me, wyse and conynge charmers, to reade thys wrytyng, and to shewe me the meaning therof. But they coude not tell me what thys matter signified. Then herde I saye, that thou canst expounde darke thynges, and declare harde doubtis. Well, then if thou canst reade this wrytyng, and shewe me the meaning thereof, thou shalt be clothed w purple, haue a chayne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

Daniel answered, and sayd before the kyng: **E**

* As for thy rewardes, kepe them to thy selfe, or geue thy ryghtes to an other: yet not the lesse, I wyll reade the wrytyng vnto the kyng, and shewe hym the interpretacyon thereof. * O kyng heare. God the hyst gaue vnto Nabuchodonosor thy father, the dignitie of a kyng wth worshipp and honour, so that all my people hym reuered and tonges stode in awe and feare of hym by reason of the hyst estate, that he had lent him. For why? he shewe whome he wolde: he smote whom he pleased hym. Agayne, whom he wolde he set vp: and whom he lyst he put down. * But because his herte was so proude, & his stomake set so fast vnto wyfkenesse: he was deposed fro his kyngly throne, and his mayestye was taken fro him. He was shut out from amonge men, his herte was lyke a beastes herte, and his dwellyng was wth the wyde asses: he was fayne to eate grasse lyke an oxe, & his bodye was wet wth the dewe of the heauen, tyll he knewe, that the hyst had power vpon the kyngdomes of me and settech ouer them, whom he lyst.

And thou hys sonne (O Walthazar) for all thys, hast not submytted thynne herte, though thou knewest al these thynges: but hast magnified thy selfe aboute the Lorde of heauen, so that the vessels of his house were brought before the that

that thou, and thy lordes, wyth thy Quene and thy concubynes, myght dynne wyne thereout. And hast prayed the ydoles of syluer and golde, copper and yron, of wood and stone, whych nyether se, heare, nor vnderstande. As for the God whiche hath made thy breath, and all thy wayes: thou hast not loued hym.

¶ Therefore is the paulme of thy hande sente hyther from hym, to token by thy wippenge. And this is the scripture that is wytten vp. *Wane, Thetel, Whares.* Now the interpretaciō of the hyng is this: *Wane*, God hath nombred the hyngdome, and brought it to an ende: *Thetel*, thou arte wayed in the balancer, and arte founde to lycht: *Whares*, thy hyngdome is delte in partes, and gyuen to the Medes and Perses.

¶ Then commaunded Balthazar to cloth Daniel wyth purple, to hange a chayne of golde about his necke, and to make a proclamation concerning hym: that he shoulde be the ruler of the thyrde part of his hyngdome. ¶ The verpe same myght was Balthazar the kyng of the Caldees slayne, and Darius oute of Media toke in the hyngdome, being lxx. yere of age.

¶ The vi Chapter.

¶ Daniel is made ruler ouer the landes. The imagination of an acte agaynst Daniel. The proclamation of the acte, wherof Daniel is accused vnto the kyng as a traungler. Source: he is put into a denne of Lyons by the commaundement of the kyng. He is deliuered by sayth in God. Daniel is accused agaynst the kyng, to be torme in London by the proclamation of a decree, magnifyeth the God of Daniel.

3 ¶ Pleasid Darius to set ouer his hyngdome an. x. and. xx. lordes, whych shoulde be in all his hyngdome about. About these he sette thre pynces (of whome Daniel was one) that the lordes myght gyue accomptes vnto them, and the kyng to be vnderleasid.

¶ But Daniel excused all these pynces and lordes: for the spyrite of God was plenteous in hym: so that the kyng was mynded to sette him ouer the whole realme. Wherfore the pynces & lordes sought, to pyche out in Daniel some quarrell agaynst the hyngdome: yet coulde they fynde none occasion nor faute vpon hym. For whych he was so sayebfull, that there was no blame nor dishonour founde in hym.

¶ Then sayd these men: we can get no quarell agaynst this Daniel, except it be in the lawe of his God. ¶ Upon this, went the pynces and lordes togyther vnto the kyng, and sayd thus vnto hym: kyng Darius, God saue thy lyfe for euer. All the greates estates of the realme, as the pynces, dukes, senators, and iudges, are determined to put out a commaundement of thy kyng and to make a sure statute: namely, that whoso despyeth any petition, either of any God or man (wythin these. xxx. dayes) except it be only of thy, O kyng: the same person maye be cast into the Lyons denne. Wherfore, O kyng: confirme thou this statute, and make a wippenge: for the thyng whych the Medes and Perses haue ordeyned, be not altered nor broken.

¶ So Darius made the wippenge: & confirmed

it. Nowe when Daniel vnderstode that this wippenge was made, he went into his house: and the wyndowes of his wall towardes Ierusalem stode open. There kneeled he downe vpon his knees, thretyng a daye: there he made his petition: & prayd his God, lyke as his maner was to do afore tyme.

¶ Then these men made searche, & founde Daniel makinge his petition, and prayinge vnto his God. So they came to the kyng, and spake befoze hym concerninge his commaundement, saying: O kyng, hast thou not subscribed the statute that wythin. xxx. dayes whoso requyeth his petition of any God or man but onely of thy selfe, O kyng: he shalbe cast into the denne of the Lyons. The kyng answered, and sayd: yea, it is true. It must be as a lawe of the Medes and Perses, that maye not be broken.

¶ Then answered they, and sayd vnto the kyng: Daniel one of the pynners of Iuda, O kyng, regardeth neyther the nor thy statute, for thou hast made: but maketh his petition thretynges a daye. When the kyng herde these wordes he was sore grieved, and wolde haue excused Daniel, to deliuer hym, and put of the matter, vntill the sunne went downe, to the intente that he myght saue hym.

¶ These men perceyvinge the kynges mynde, sayd vnto hym: knowe this (O kyng) that the lawe of the Medes and Perses is that the commaundement and statute whych the kyng maketh, maye not be altered. ¶ Then the kyng bad them brynge Daniel: and they cast hym into the Lyons denne.

¶ The kyng also spake vnto Daniel, and sayd: thy God, whom thou alwaye seruest, coulde he shall defende the. And there was broughte a stone, and layd vpon the hole of the denne, thus the kyng sealed with his owne syngne, & wyth the sygne of his pynnes: that the kynges commaundement concerninge Daniel, shoulde not be broken.

¶ So the kyng went vnto his palace, and ate no meate that nyght, neither was there any mynistrellye broughte in befoze hym, neyther coulde he take any slepe. But by tymes in the morninge at the breake of the daye, the kyng arose, and went in all haste vnto the denne of the Lyons.

¶ Nowe as he came nye vnto the denne, he cryed wyth a piteous voyce vnto Daniel: yea & hyng spake and sayd vnto Daniel: O Daniel, thou seruaunte of the lyuynge God, is not thy God (whom thou alwaye seruest) able to deliuer the from the Lyons? Daniel sayd vnto the kyng: O kyng, God saue thy lyfe for euer. ¶ Whych God hath sent his angell whych hath shut the Lyons mouthes, so that they myght not hurte me. For whych myne vnglytynesse is founde oute befoze hym. And as for I, O kyng, I neuer offeded the.

¶ Then was the kyng exceedingly glad, and commaunded to take Daniel out of the denne. So Daniel was broughte out of the denne, & no manner of hurt was founde vpon hym. For he put his trust in his God. And as for those men whych had accused Daniel, the kyng commaunded to brynge

¶ R. II. them

¶ Dani. iii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Prophecy

them, and to cast them in the Lyons denne: them, they chydre and they wyues. * So the Lyons had the masterye of them, and brake all they bones asondre, as euer they came at the grounde.

* After this, wrote hyngre Darius vnto all people, kynges and tonges, that dwelte in all landes: peace be multiplyed with you. My commaundment is, in all my dominion and kyngdome, that men feare and stande in awe of Daniels God.

* For he is the lypunge God, whyche abydeth euer: his kyngdome shal not faile, and his power is euerlastyng. * It is he that deliuereth and saureth: he doeth wonders and meruailous workes in heauen and in erth: he hath preserued Daniel from the power of the Lyons. Chrs Daniel prospered in the raigne of Darius and Cyrus of Persia.

The vii. Chapter.

A vision of foure beastes is shewed vnto Daniel. The vision is interpreted of .iiii. kyngdomes of the world, of the power and course of Antichrist. Of the curia dragg kyngdom of Corthe.

In the first yere of Baltazar kyng of Babylon, saue Daniel a dreame, and a vision was in his heed, vpon his bedde. Whyche dreame he wrote, and the summe of the matter is this: Daniel spake and sayd: I saue in my vision by nyght, and beholde, the foure wyndes of the heauen stroue vpon the see, and foure great beastes came vnto the see one lyke another.

The first was as a Lyon, and yet had he: Egles wynges. I saue, that his wynges were plucked from hym, and he taken awaye from the earth: that he stode vpon his fete as a man, and that there was gyuen hym a mans herte.

Beholde, the second beast was lyke a beare, and stode vpon the one syde. Amonge his teeth in his mouth he had .iii. greute longe teeth, and it was sayde vnto hym: Arise, eat vpon moche fleshe. Then I looked, and beholde, there was another lyke vnto a Leopard, this had wynges as a foule, * even foure vpon the backe. Chrs beastes had foure beedes, & there was power gyuen hym. After this I saue in a vision by right and beholde, the fourth beast was grymme and horrible, and maruolous stronge. It had greute yron teeth, it deuoured and destroyed & stamped the residue vnder his fete. It was saue vnto the other beastes that were before it: for it had ten hoynes, wherof I toke good heed.

And beholde, there came vpon amonge them an other lyke hoine, before whome there were three of the fyrste hoynes pluckt awaye. Beholde, this hoine had eyes lyke a man: and a mouthe speaking presumptuous thynges. * I looked vnto the f. ates were prepared, and vnto the olde aged sat hym downe. His clothyng was as wyhte as snowe, and the beeres of his heed lyke y. pures well. His thron was lyke the fyre flame, and his wheles as the burninge fyre. There dyewe forth a fyre streame: and went oute from hym.

* A thousande tymes a thousande serued hym. x. tyms ten thousande stode before hym. The iudgement was set, and the bookes opened. Then

toke I heed thereunto, because of the voyce of the proude wordes: which the hoine spake. I behelde vnto the beast was slayne, and his body destroyed, * gyuen ouer to be burnt in the fyre.

As for the power of the other beastes also it was taken awaye: but they lyues were prolonged for a tyme and season. I saue in a vision by nyght, and beholde, * there came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whome they brought hym. Then gaue he hym * power and dignitie regall, that al people, tribes and tonges shoulde serue him. * His power is an euerlastyng power, which shal neuer be put downe: and his kyngdome endureth vncorrupte. My hert was vexed, * I Daniel had a troubled spyrte with in me, & the visions of my heed made me afrayed vnto I gaue me vnto * one of them that stode by, to knowe the trueth, concerning all these thynges. So he tolde me, and made me vnderstande the interpretation of these thynges.

These foure gerate beastes are foure kynges, whyche shal aryse out of the earth. These shal take in the kyngdom of the sayntes of the most hest, and possesse it styll more and more for a longe season. After this I requyred diligently to knowe the trueth, chernyng the fourth beast whyche was so farre vnto the other beastes, and so horrible, whose teeth were of yron, & his nayles of hyasse: which deuoured and destroyed and stamped the residue vnder his fete: I desired also to knowe the trueth, as touching the ten hoynes that he had vpon his heed, and this other whyche came vpon afterwarde, before whose face they fell downe they, which hoine had eyes and a mouthe that spake presumptuous thynges, and looked vnto a grymme visage then his fellows. I behelde, and the same hoine made battell agaynst the sayntes, yea, and gat the victory of them vnto the tyme that the olde aged came, that the iudgement was gyuen to the cheft sayntes: and vnto the tyme that the sayntes had the kyngdome in possession. He gaue me this answer. That fourth beast shal be the fourth kyngdome vpon earth, it shalbe more then al other kyngdomes, it shal deuoure, treade downe and destroye all other landes.

* The ten hoynes are ten kynges, that shal aryse out of the kyngdome, after whome there shal stande vpon another, wherof shalbe greater then the first. He shal subdue the kynges, and shal speake wordes agaynst the best of all: he shal destroye the sayntes of the most hest: & thyng, that he may chaunge tymes and lawes. They shalbe gyuen vnder his power, * vnto a tyme, two tymes and an halfe tyme.

But the iudgement shalbe kepte, so that his power shalbe taken from hym, for he shalbe destroyed, & perished at the last: As for the kyngdom, power, and all myght that is vnder the heauen: it shalbe gyuen to the holie people of the most hest, * whose kyngdome is euerlastyng: yea, al powers shal serue and obey him. Thus saue exte the wordes. Nevertheless, I Daniel was so vexed in my thoughtes, that my countenance chaunged

chaunged: but wordes I kept styl in my part.
The viii. Chapter.

A vision of a Ramme betweene a Ramme and an hegoate
The vnderstanding of the vision is of the battell betwene
the kynge of Persia and the kynge of the Grecians. Of
the Ramme kynge Antichrist.

In the thyrde yere of the raygne of kynge
Balthazar, there appeared a vision vnto
me Daniel, after that I had sene the
first. I sawe in a vision: and when I
saw it, I was at Babilon in the chiefe citie, wher
lyeth in the lande of Elam: and in the vision,
me thought I was by the ryuer of Alai.

Then I looked vp, & sawe: and beholde there
stode before the ryuer, a ramme, wherof had two
horns: and these two hornes were hye but one
was hyer then another: and the hyest came vp be
hynde. I sawe that this ramme pushed wth
his hornes, agaynst the west, agaynst the north
and agaynst the southe: so that no beastes might
stande before hym, nor defende them from his
power: but he dyd as hym lysted, & wared great
lye. I toke hede vnto this, and then came there
an hegoate from the west ouer the whole earth,
and touched not the grounde.

This goate had a maruelous wretched horne
betwixt his eyes, and came vnto the Ramme
that had the two hornes (wherof I had sene afore
by the ryuer syde) and ranne fearcelly vpon hym
wth his myght. I sawe hym dawe nye, vnto
the Ramme, beyng verye fearede vpon hym: yea,
he gaue hym such a stroke, that he brake his two
hornes. After that had the Ramme so much strength
as to stande before hym: but he cast hym downe,
trode hym vnder his fete, and no man was able
to deliuer the Ramme out of his power.

The goate wared exceeding greete, & when
he was at the strongeste, his greete horne was
broken also. Then grew there other foure such
lyke in the strede, towards the foure wyndes of
the heauen. Yea, out of one of the leest of these
hornes, there cam yet vp another, wherof wared
maruelous great toward the south, toward the
east, and toward the sayde pleasaunt lande. It
grew vnto the hoost of heauen, wherof it dyd
cast some downe to the grounde, and of the star-
res also, and trode them vnder fete.

Yea, it grew vnto the prince of the hoost
from whom the dayly offryng was taken, and
the place of the Sanctuarie casten downe. And
a certayne season was giuen vnto it, agaynst
the dayly offryng (because of wickednes) that it
myght cast downe the veritie to the grounde, &
so to prospere in all thynges, that it went about.

Upon this I harde one of the sayntes spea-
kyng, whiche saynt sayde vnto one that asked
this question. Howe longe shall this vision of
the dayly sacrifice and of the wastynge abho-
minacion endure: that the Sanctuarie and the
powre shall so be troden vnder fete? And he an-
swered hym: Vnto the eueryng and the mo-
ryng, euen two thousande and thre hundred
dayes: than shall the Sanctuarie be clesed agayn.

Nowe when I Daniel had sene this vision
and sought for the vnderstanding of it: beholde

there stode before me a thyng like vnto a man.
And I harde a mans voice in the ryuer of Alai
wherof I had sene afore: & sayde: O Gabriel, make this
man to vnderstande the vision. So he came and
stode by me. But I was afrayed at his com-
myng, and fell doونه vpon my face.

Then sayd he vnto me: O thou sonne of ma-
marche well, for in the last tyme shall this vision
be fulfilled. Nowe as he was speakyng vnto
me, I wared saynt, so that I sank downe to
the grounde. But he toke hold vpon me, and set
me vp agayne, sayenge: Beholde, I will shewe
the, what shall happen in the last wraeth: for in
the tyme appoynted it shall be fulfilled.

The Ramme wherof thou sawest wth the
two hornes is the kynge of the Medes and Per-
ses: but the goate is kynge of Greke lande: the
greete horne that stode betwixt his eyes, that
is the principall kynge. But where as it brake
and foure other rose vp in the strede: it signify-
eth, that out of this people shall stand vp foure
kingdomes, but not so myghty as it.

After these kingdomes (whiche vngodlynes
is a growyng) there shall arise a kynge of an vn-
chaste face, wherof shall be wyle in darthe
speakynges.

He shall be myghty and stronge, but not in
his owne strength. He shall destroye aboute mea-
sure, and all that he goeth aboute shall prospere
he shall slaye the stronge and holie people. And
thowhe his chastynes, falsed shall prospere
in his hande, his herte shall be proude, and many
one shall he put to death in his welthynesse. He
shall stande vp agaynst the prynces of prynces,
but he shall be destroyed wthout hande. And
this vision that is shewed vnto the, is as sure
as the eueryng and the mooryng. Therefore
wryte thou vp this syght, for it shall be longe
or it come to passe.

Upon this was I Daniel very saynt, so that
I laye sycke certayne dayes: but when I rose vp
I wente aboute the kinges busynesse, and mar-
uelled at this vision, neuertheless, now I knewe of it

The ix. Chapter.

Daniel desired to haue that requyred of God, which
he had promysed concerninge the returne of the people led
out of babilon into iherusalem. A true confession. Daniel
is a pious man. Daniel is a pious man. Daniel is a pious man.
The vnderstanding of the vision is of the battell betwene
the kynge of Persia and the kynge of the Grecians. Of
the Ramme kynge Antichrist.

In the first yere of Darius the sonne
of Ahasuerus, wherof was of the
seede of the Medes, and was made
king ouer the realme of the Caldees:
yea, euen in his raygne, I Daniel be-
gyed to knowe the yearly nombere out of the bo-
kes, wherof the Lord spake vnto Jeremy the
prophete: that Ierusalem shulde lye waste. I
peeres: and I turned me vnto my God the Lord
for to praye and make myne intercession, wth
fastyng, sackcloth, and ashes, and prayed before
the Lord my God, and knowleged sayenge:

O Lord, thou greete and fearfull God,
thou that hepest couenaunt and metest wth them,
wherof thou art, and do thy commandementes.

A. M. We

The Prophecie.

Baruc. 1. b * We haue sinned, we haue offended, we haue bene disobediente and gone backe: yea, we haue departed frō al the preceptes and iudgements.

Exmo. 1. b We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to oure kyn- ges & princes, to oure fozfathers and to al the peo- ple of the lande. * O Lorde, ryghteousnes belon- geth vnto the, vnto vs petyrnyth nothyng but open shame: as it is come to passe thys daye vnto euery man of Iuda, and to them that dwell at Ierusalem. Yea, vnto all Israell, wher they be sette o: nre, thowtwe out al the landes: wher- in thou haste throwed them, because of the offen- ces, that they had done agaynst the.

Mal. 1. a Yea, O Lorde, vnto vs, to oure kinges, & prin- ces, to oure fozfathers, euen to vs all, that haue offended the, belongeth open shame. But vnto the, O Lorde oure God, pertayneth mercye and fozgouenesse. As for vs, we are gone backe frō byn, and haue not obeyed the voyce of the Lorde oure God, to walke in hys lawes, which he layd before vs by hys seruantes the prophetes: yea, al Israell haue transgressed, and gone backe frō thy lawe, so that they haue not hardened vnto thy voyce.

Exo. 17. b. **Exo. 17. b.** **Exo. 17. b.** Therefore, the curse and othe that is wyrtten in the lawe of Moyses the seruante of God (a- gainst whom we haue offended) is powred vpon vs. * And he hath performed his wordes, which he spake agaynst vs, and agaynst oure iudges & iudged vs: to bynne vpon vs such a great plage as neuer was vnder heauen, lyke as it is nowe come to passe in Ierusalem. Yea, all thys plage, as it is wyrtten in the lawe of Moyses, is come vpon vs. Yet made we not oure prayer before the Lorde oure God, that we myghte turne agayne from oure wickednes, & to be learned in the veri- tie. Therefore hath the Lorde made hast, to bynne thys plage vpon vs, for the Lorde oure God is ryghteous, in all hys wordes which he doth: for wyrtten he wolde not berken vnto hys voyce.

Baruc. 1. b * And nowe, O Lorde oure God: that wylth a myghty hande hast brought thy people out of Egypt, to get thy selfe a name whiche remayneth this daye, we haue sinned O Lorde, & done wyckedly agaynst all thy ryghteousnes: yet let thy wylfulfull displeasure be turned awaye (I beseeche the) from thy cite of Ierusalem thy ho- ly byll. And why? for oure synnes sake, and for thy wyckednesse of oure fozfathers, in Ierusalem & thy people abhorred, of all them that are about vs: Howe therefore, O oure God, heare thy prayer of thy seruante: and his intercession. O let thy face shyne ouer thy Sanctuary, that is thy wast: for the Lordes sake.

Exo. 17. b. O my God, encline thyn care, and berken (at the lest for thine owne sake) open thyn eyes beholde howe we be desolate, yea, and the cite also, whiche is called after thy name: for we do not cast oure prayers before thee in oure owne ryghteousnesse: no, but only in thy great mercyes. O Lorde: heare: O fozgyue Lorde, O Lorde con- sider, tary not ouer lōge: but for thyn owne sake do it. O my God: for thy cite, and thy people is called after thy name.

As I was yet speakyng at my prayers, knowlegynge myne owne synnes, and the syn- nes of my people, makynge so myne intercessi- on before the Lorde my God, for the holy bylles sake of my God: yea: while I was yet speaking in my prayer: behold, the man Gabriel (* who I had sene before in the visyon) came a pynge to me, and touched me aboute the offrynge tyme in the euenynge. He informed me, and spake vnto me: O Daniell sayd he: I am now come to make the vnderstande it. For as soone as thou began- nest to make thy prayer, it was so deuysed, and therefore am I come to serue the. And why? * For thou arte a man greatly beloved.

Therefore, ponde the matter well, that thou mayest learne, to vnderstande the visyon. Ix. weekes are determined vnto the people and ouer the holy cite: that the wyckednesse maye be con- sumed, that thy synne maye haue an ende that the offence maye be reconciled, and to bynne in euer lastynge ryghteousnesse to fulfill the visyons & the prophetes and aunpnes the moost cly one vnderstande thys then, and marke it well: that from the tyme it shalbe concluded: to go and re- payre Ierusalem agayne, vnto Christ (of the a- nopnted) pynne: there shalbe seuen weekes: The first shall the stretes and walles be buylded agayne Ix. weekes: but wylth harde troublous tyme. After these Ix. weekes, shall Christe be slayne, and they shall haue no pleasure in him. The second there come a people wylth the pynne, & destroye the cite and the Sanctuary: and hys ende shall come as the water floude. But the desolacion shall continue tyll the ende of the battell.

He shall make a stronge bonde wylth many for the space of a weake: and when the weake is halfe gone, he shall put downe the slayne and meat offrynge. * And in the temple there shalbe an abominable desolacion, tyll it haue destroyed all. And it is concluded, that this wastynge shal continue to the ende.

C. The .i. Chapter.

Where appereth vnto Daniell a man clothed in lynen whiche sheweth hym wherfore he is sent.

D the thyrde parte of kyng Cyrus of Persia, there was shewed vnto Daniell (otherwylse called Baltha- ser) a matter, yea, a true matter, but it is yet a longe tyme vnto it. He vnderstode the matter well and perceyued what his visyon was. At the same tyme, I Daniell mour- ned for the space of the weekes, so that I had no lust to cate breade: as for slepe & wyne there came none wythin my mouthe: No, I dyd not once anopnte my selfe, tyl the whole thys weekes were out.

Upon the .xxiii. daye of the fyrste moneth, I was by the greates floud, called * Egypt I lyt by myne eyes, and loke: and beholde a man clothed in lynen, whose lopynes were gydded by wylth fyne golde of Arabye: hys bodye was lyke the Chylolyte stone, hys face (to loke vpon) was lyke lyghtenynge, hys eyes as the flame of fyre hys armes and lere were lyke sayze glysternyng metall, but the voyce of hys wordes was lyke the

the voyce of a multitude.

* Daniell alone sawe this vision, & the men that were with me, sawe it not: but a great fear fulnesse fell vpon them, so that they fled awaye and byd them selues. I was lefte there my selfe alone, and sawe this greates vision, so longe tyl there remayned no moze strength wythin me.

Yea, I lost my colour cleane I wasted awaye, and my strength was gone. Yet harde I þ voice of this wordes: and as loone as I harde it, saynt nelle came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, whiche set me vp vpon my knees & vpon the palmes of my handes, sayenge vnto me: * O Daniell, thou wilt be loued man: take good heed of the wordes, that I shall saye vnto the, and stande ryghte vp, for vnto the am I nowe sente.

And when he had sayd these wordes, I stode vntrembling. Then sayd he vnto me: feare not Daniell: for wher I first day that I dydest set thyne harte to vnderstande, and dydest chaster thy selfe before thy God: thy wordes haue ben herde. And I had come vnto the, when thou beganst to speake, had not þ prince ouer þ king dome of the Perses wythstande me. xxi. dayes.

But lo, * Michas one of þ cheif pynces, came to helpe me, & I was left to continue ther wyth þ hynges of Persen, & am come to shewe the what shal happen vnto thy people in the later dayes. For it wylde lode yet of the vision be fullylled.

Nowe when he had spoken these wordes vnto me, I caste downe my head to the grounde and helde my songe. Beholde, there touched my lyppes one very lyke vnto a man. Then opened I my mouth, and sayd vnto him, that stode before me, O my Lorde, my tonyes are loosed in þ vpon and there is no moze strength wythin me. Howe may my Lordes seruante the talke wyth my Lorde saynge there is no strengthe in me, so that I can not take my breath vpon this there touched me agayne, one much lyke a man: and comforted me, sayenge: O thou man so well be- loued feare not: be content, take a good hart vnto the, and be stronge. So when he had spoken vnto me, I recovered, and sayd: Speake on my Lorde, for thou hast refreshed me. Then sayde he: knowest thou wherfore I am come vnto the? nowe wyl I go to fyght wyth the kyng and the prince of the Perses. As loone as I go forth, lo, the prince of Grekelande shall come. Anewe- lesse I wyl shewe the that thyng, that is false noted in the scripture of truch. And as for yonder matters, there is none that helped me in the, but Michas þ prince.

¶ The xi. Chapter.

¶ A prophete of the hynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypt, and of the hande that of, and of the battell wyth the kyngdome of Syria. Of the Jewes that fle into the kyng of Egypt, whome Antiochus the kyng of Syria persecuted, which frequenty was to be Antiochus. For paper of Antiochus.

¶ And in the fyrste yere of Darius of Media I stode by hym, to comforte hym, and to strengthe hym, and nowe wyl I shewe the the truch. Beholde, there shal stande vp yet thre

kynges in Persia, but the fourth shalbe farrer rether then they all. And when he is in the cheifste power of his ryche, he shall prouoke euery ma agaynst the realme of Grekelande. * Then shal there arys yet a myghty kyng, that shall rule wyth greates dominion, and do what hym lyst.

* And as loone as this kyngdome cometh vp, it shal be destroyed, and deuoyd toward the four wyndes of heauen. They that come after hym, shal not haue suche power and dominion as he: but this kyngdome shalbe scattered, yea, euen amonge other then those. And the kyng of the south shalbe myghtyer, then this other pynce. And one shalbe stronger then he, and shal rule this dominion wyth greates power.

And in the ende of yeres, they shalbe ioyned together, and the kynges daughter of the south shal come to the kyng of þ North, for to make frendshipp, but he shal not obtayne the power of that arme, neether shal he be able to endure thow- rowe this myght: but she, and such as broughte her (yea and he that begat her, and comforted her for this tyme) shal be deliuered vp. Out of the branches of her roote, there shal one stande vp in this trade whiche wyth power of armes shal go thowre the kynges lande of the north, and handle hym accordyng to his strength. As for they: Idols and pynces, wyth they: costly Jewels of golde & syluer, he shal cary them awaye captiues into Egypt, and he shal raygne moze yeres then the kyng of the North. And when he is come into the kynges realme of þ south, he shalbe saynt to turne agayn into his owne land: wherfore his shes shalbe displeased, & shal gather together a myghty great host of people: & one of them shal come, & go thowre lyke a wa- ter floude: then shal he returne, & go forth wyth despyge and boastynge vnto his owne lande.

¶ Then the kyng of the south shalbe angrye and shal come forth to fyght agaynst the kyng of the north: yea, he shal bynge a greates mul- titude of people together, and a greates heape shal be geuen into his hande: these shal be cary away wyth greates pyde, for so muche as he hath caste downe so many thousandes, neuer belesse, he shal not preyayle. For the kyng of the north shal gather of the newe, a greates heape of people then afore, and come forth, after a certayne tyme and yeres) wyth a myghty host, and erre adyng greates good.

¶ At the same tyme there shal many stande vp agaynst the kyng of the south, so that the wyched chyldren of thy people also shal craie them selues (to fullyll the vision) and then fall. So the kyng of þ north shal come to laye sege, and to take the stronge fenced cityes: And þ power of them of the southe shal not be able to abyde hym, & the beste men of the people shal not be so stronge, as to resyst hym. Wherfore wher he cometh, he shal handle hym as he lyst, & no man shalbe so hardy as to stande agaynst hym. He shal stande in the pleasant countrie, wyth thow- rowe hym shalbe destroyed: he shal set this face wyth all his power to obtayne this kyngdome, & to be lyke it. Yea, that shal he do, & greeue hym

¶ A. A. u. vnto

The prophecye,

unto the daughters amonge women, to destroy hym. But he shall saye, neither shall he optayne his purpose. After this shall he set his face vnto the Iles & take many of them. A prince shall stoppe hym, to do hym shame, besyde the confusion that els shall come vnto hym. Thus shall he turne agayne to his owne lande, stumbe and fall, and be nomore founde: so he that came vpon hym and dyd hym violence, shall stande in his place, and haue a pleasure kingdome: and after fewe dayes he shall be destroyed, and that neither in wrath, nor in battel. In his steade there shall arise a wyle person, not holde worthy of a kynge's dignitie: this shall come in peaceably, and optayne the kyngdome with saye wordes: he shall fyght agaynst the armes of the myghtye (and destroye them) yea, and agaynst the prince of the couenaunt.

D So after that he hath taken truce with him he shall handle dysceitfully: that he may get vpon & overcome hym with a small flocke: & so with craftynesse to get hym to the farrest place of the lande, and to deale otherwys, then either by slaughter or by craftynesse. For he shall destroye the thyng, that they had robbed & spoyled, yea, & all their substaunce, ymagynyng thoughtes agaynst the stronge holdes, & that for a tyme. His power & harte shall be stered vpon with a great arme agaynst the kyng of the south where thorow the kyng of the south shall be moued then vnto battel, with a greates myghtye host also. Heertheles he shall not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of his meate shall hurt him: so that his host shall fall, and many be slayne downe.

E These two kynges shall be minded to do mischief, and talke of dysceyte at one table: but they shall not prosper, for why? the ende shall not come yet: vnto the tyme appoynted. & then shall he go home agayne into his owne lande with great good, and let his harte agaynst the holpe couenaunt, he shall busye agaynst it, and then returne home. At the tyme appoynted he shall come agayne, & go toward the south. So shall it hapen otherwys then at the fyfte, yet once agayne. And why? the shippes with Iealids shall come vpon hym, that he maye be smytten and cume agayne: that he maye take indignacion agaynst the couenaunt of holynesse, to medle agaynst it. Yea, he shall turne him, and dye such vnto him as leaue the holpe couenaunt.

F He shall set myghtye men to vnbalowe the Sanctuary of strength, to put downe the dayly offryng, and to set vpon the abhominable desolation. And such as breake the couenaunt shall he flatter with saye wordes. But the people that wyl knowe they? God, shall haue the overhande and prosper. Those also that haue vnderstandinge amonge the people shall enforme the multitude: and for a longe season, they shall be persecuted with swordes, with fyre, with captiuitie and with the takinge awaye of they? goodes. Nowe when they fall, they shall be set vpon with a wyle helpe: but manye shall cleaue vnto them saynedlye.

Yet some of those whiche haue vnderstandinge shall be persecuted also, that they maye be tryed purified and clenfed, tyl the tyme be out: for ther is yet another tyme appoynted. The kynges shall do what him lyst: he shall exalte and magnifie him selfe agaynst all that is God. Yea, he shall speake maruclous thynges agaynst the God of all goddes wherein he shall prosper, so longe tyl the wrath be fulfilled, for the conclusion is beyled already. He shall not regarde the God of his fathers, but his lust shall be vpon women. Yea, he shall not care for anye God, for he shall magnifie him selfe aboute all. In his place shall be worshippe the myghtye stout God: and the God whom his fathers knewe not, shall be honoure with gold and syluer, with pcyous stones and plesant Jewels.

G Thus shall he do, thorow his stronge sented places, settinge vpon his straunge God whom he confesseth and encreasing his glorie. Such as wyl receaue him, & take him for God, he shall geue them great worship & power: yea & make them lordes of the multitude, and giue them the lande with rewardes. In the latter tyme shall the kyng of the south strue with him, and the kyng of the north in lyke maner shall come agaynst him with charrettes, horsemen and with a great navy of shippes. He shall come into the landes, destroye & gorborrow: he shall entre also into the pleasaunt lande: Many cities and countreys shall becare except Edom, Moab, & the best of the children of Ammon, which shall escape fro his hand. He shall stretch forth his handes vpon the countreys, & the lande of Egypte shall not escape him. For thorow his goyng in, he shall haue dominion ouer the treasures of syluer and golde, and ouer all the pcyous Jewels of Egypt, Libia, & Ethiopia: & heertheles, the rynges out of the East & the north shall trouble him, for the which cause he shall go forth to destroye and roote out a great multitude. The steeles of his palace shall be pitched betwixt the two seas, vpon the hill of the noble Sanctuary, for he shall come to his death: and then shall noman helpe him.

The xlii. Chapter:

Of the prophecies the continuacion of the storye, the birthmorte of the prophete Daniel.

In the tyme wyl come also, that the great prince Michael, whiche liueth on the people's syde, shall arise vpon, for: there shall come a tyme of trouble, suche as neuer was, sence there began to be any people vnto that same tyme. Then shall the people be deliuered, yea, all those that be founde wyten in the booke. & Many of them that slepe in the dust of the earth shall awake some to the euill lastyng lyfe, some to perpetual shame and reproue: & the wylse (such as haue taughte other) shall gylter, as the wyngyng of beauen: & those that haue instructed the multitude vnto godlynesse, shall be as the starrs, wylde wythout ende.

And thou O Daniel, put vpon these wordes, and scale the booke tyl the laste tyme. Many shall go aboute here & there, and then shall knowlege increas

increase. So J Daniel looked, and beholde, ther
stode a (as it were) other two, one vpon this woze
of the water, the other vpon ponde syde. And
one of them sayd vnto hym, which was clothed
in linnen, and stode aboue vpon the waters of
the floude: howe longe shall it be to the ende of
these wonderous woizes?

E Then herde J the man with the linnen clo
thes, whiche stode aboue vpon the waters of
floude, when he helde vp his right and left hand
vnto heauen, and swaie by hym whiche lynch
for ener, that it shall tarpe for a tyme, two ty
mes and halfe a tyme: and when the power of
holypeople is cleane scattered abode, then shall
all these thynges be fulfilled.

D I hearde it wel but I vnderstode it not.
Then sayde J: O my Lorde, what shall happen
after that? he answered: So thy waye Daniel,
for these woizes shall be closed vp, and sealed, til
the last tyme: and many shall be purified, cleued
and tryed. But the vngodly shall lye wyckedly, and those wycked (as ma
ny of them as they be) shall haue no vnderstan
dyng. As for such as haue vnderstanding, they
shall regarde it. And from the tyme forth that
I daily offeryng shall be put downe, and the abho
minable desolacion set vp, there shall be a .v.
cxxx. dayes. * O well is hym that wytereth and
commeth to the .viii. c. and xxxv. dayes. So
thou thy way now till it be ended: take thy rest
and abyde thy lot, till the dayes haue an ende.

C The ende of the Prophecy of Daniel.

The booke of the

Prophete Oseas.

C The fyrste Chapter.

C The tyme wherein Oseas prophesied. Oseas by takinge
an harte to his wyfe, signified the foolishnes of the people
the destruction of the kingdome of Iuda and of the Ierusa
lyme, so prophesied.

This is the woize of the Lorde that
came vnto Oseas the sonne of Be
erry * in the dayes of Oseas Joa
chan, Ihuas, and Ieremias kynges
of Iuda, and in the tyme of Iero
boam the sonne of Ioas kyng of
Israel. Kysst when the Lorde spake vnto Ose
as, he sayd vnto him: * So thy way, take an har
lotte to thy wyfe, and gette chyldren by her, for
the land hath committed great whozdom against
the Lorde. So he went & toke Gomer, the dought
er of Deblaim, which conceived and brought
forth a son. And the Lorde sayd vnto him: cal his
name Jezrael, for * I wyll shortly auenge the
bloud of: Jezrael vpon the house of Iehu, & wyll
brynge the kyngdome of the house of Israel to
an ende. Then wyll I breake the bow of Isra
el in the valley of Jezrael.

So he conceived yet agayn, and bare a dought
ter: And he sayd vnto hym: Call her name Loz
hamah (that is, not obtayning mercy): * for J
wyll haue no pitye vpon the house of Israel, but
forger them, and put them cleane out of remem
brance. * Nevertheless, I wyll haue mercy vpon
the house of Iuda, and wyll saue them euen
thowse the Lorde they: God. But I wyll not
deliuer them thowse any bowe, sword, bat
tyle, doctes, and horsemen.

Now when he had wayned Lozhamah, he
conceived agayne, and bare a sonne. Then sayd
he: call his name Loamp. For why? ye are not
my people: therefore wyll I not be your God,
and though the nombre of the chyldren of Israel
be as the sande of the see, whiche can nether be
measured nor tolde: yet in the place where it is
sayd vnto them, * ye be not my people: tuf ther
shall it be thus reported of them * they be y coll
den of the lymng God. * Then shall y chyldren
of Iuda, and the chyldren of Israel, be gathered
together agayne, and chose them selues one ged,
and then departe out of the land: for great shall
be the daye of Israel.

C The ii. Chapter.

C The people is called to repentance.

If your brethren, that they are my pro
ple: and your sisters, that they haue
obtained mercy. As for your mother
ye shall chide with her, and reprove
her, * for she is not my wyfe, neither
am I her husband: vntill she put away her whoz
dome out of my syght, & her adoutrye from ber
lystes. If no, I shall strip her naked, and set ber
* euen as she came into the woilde: yea, I shall
laye her waste, and make ber to be a wyldernes,
and slaye ber for thyrs. I shall haue no pitye al
so vpon her chyldren: * for they be the chyldren
of fornicacyon.

They: mother hath broken her wedlock, and
she that bare them * is come to confusyon. For
the sayde: I wyll go after my louers that gyue
me my water and my bread, my woll and flaxe,
myne oyle and my byrnie. But I wyll beoche ber
waye with thowes, and stoppe it, that she shall
not fynd her to re stepes, and though she runne
after her louers, yet shall she not gette them: she
shall seeke them, but not fynde them. * Then shall
the saye: wel, I wyll go turne agayne to my first
husbande: for at that tyme was I better at ease
then now. But this wold she not knowe where
as I yet gaue her corne, wyne, oyle, syluer, and
golde, * whiche she hath hanged vpon Baal.

Wherfore now wyll I take my corne and
wyne agayne in they: seasion, and set agayne my
wol and my flaxe whiche I gaue her to couer her
shame. * And now wyll I discouer her folysnes
euen in the syght of her louers, and no man shall
deliuer her out of myne handes. Moreover, I
wyll take awaye all her myrth: her holy dayes
her newe moones, her Sabbothe, and al her so
lemnitye feastes: I wyll destroye her byrnyardes
and sytters, though she saye: lo, here are my re
wardes that my louers haue gyven me. I wyll
make

The Prophecye.

make it a wood, and wylbe beastes shall eat it
 up: I wyl punyssh her also for þat dayes of Baal
 wherein she censed hym, deckyng hym with her
 carnyges and charynes, when she folowed her lo-
 uers, and forgar me: sayth the lord.

Wherfore beholde, I wyl call her agayne,
 byng her into a wilderness & speake frendly vn-
 to her: there wyl I geue her her vyneyardes a-
 gayne: pea, and the valley of Achor also, to
 be her hope and comfort. Then shal she say
 there as in the tyme of her youth, and lyke as
 in the daye when she came out of the lande of E-
 gypte. Then sayth the Lorde, she shall saye vnto
 me: O my husbnde, and shall call me nomore
 Baal: for I wyl take awaye those names of
 Baal from her mouth: pea, she shal neuer reme-
 ber theyr names any more. * The wyl I make
 a couenant with them, with the wylde beastes
 with the foules of the ayre, and with euery thyng
 that crepeth vpon the earth.

* As for howe swerde and battayle, I wyl
 destroye suche out of the lande, and wyl make
 them to slepe safely. * Thus wyl I marie the vn-
 to myne owne selfe for euermore: pea eue to my
 selfe wyl I marie the in ryghteousnesse, in equite
 in louyng kynndesse and mercede. In sayth also
 wyl I marie the vnto my selfe, and thou shalt
 knowe the Lorde. At the same tyme wyl I be to
 my selfe frendly and gracious vnto the heuens,
 sayth the Lorde: and the heuens shal helpe the
 earth, and the earth shal helpe the corne, wyne
 and oyle, and they shal helpe Ierusalem. * I wyl
 some them vpon earth, for a seide to myne owne
 selfe: and wyl haue mercy vpon her, that was
 without mercede. And to them whiche were not
 my people, I wyl saye: thou art my people: and
 he shall saye: thou art my God.

The iii. Chapter.

Complaint agaynst the people and the
 priests of Israel.

Then sayde the Lorde to me: * Go yet
 thy waye and wov an aduoutrous
 woman, whome thy neyghboure lo-
 ueth, as the Lorde doeth the chy-
 liden of Israel: howbeit, they haue
 refect to straunge goddes, * and loue þat wyne
 cannes. So I gate her for fyftene syluer penynges
 and for an homer and an halfe of barley, & sayde
 vnto her: Thou shalt abyde wth me a longe
 season, but se that thou playest not the harlot, &
 loke thou medle with none other man, and then
 wyl I kepe my selfe for the.

* Thus the chyldren of Israel shal syt a great
 while without hyng and pynce, without offe-
 ring and anker, without prest and reuelacion
 But afterwarde shall the chyldren of Israel co-
 merte next, and seke the Lord theyr God, and
 Dauid theyr kyng: and in þat latter dayes they shal wo-
 rship the Lorde, and his louyng kynndesse.

The iii. Chapter.

Complaint agaynst the people and the
 priests of Israel.

Eate the worde of the Lorde, O ye
 chyldren of Israel. For þat Lorde must
 punyssh them þat dwel in the lade. And
 why? there is no trouth, there is no
 mercy, there is no knowledge of god

in the lande: but swearing, lyng, manflaug-
 ter, thefte and aduoutrye haue gotten the upper
 hande: and one gyltyng the foloweth another.

Wherfore shall the lande be in a miserable case, &
 all they that dwell therein shall be rooted oute.
 The beastes in the felde, the foules in the ayre,
 and the fyshes in the see shall dye: Yet is there
 none that wyl chaunge nor repone an other. For
 the people rebuketh the prestes, which shuld
 reforme oother men.

Wherfore stondest thou in the daye tyme, &
 the prophet with the in the nyght. I wyl byng
 thy mother to scyence: and wyl my people pe-
 rish, because they haue no knowledge. Wherfore
 then that þat haue refused to standyng, the-
 fore wyl I refuse the also: so that thou shalt no-
 more be my prest. And for so much as thou hast
 forgotten the lawe of thy God, I wyl also for-
 get the chyldren. The more they increased in þat
 multitude, the more they synned agaynst me,
 therfore wyl I chaunge theyr honoure in to
 shame. * They eate up the synnes of my people
 and couerage them in theyr wychednes. * Thus
 the prestes is become lyke the people. Wherfore
 I wyl punyssh them for theyr wyched wayes,
 and rewarde them accordyng to theyr owne
 imaginacions. * They shall eate, and not haue
 ynough. They haue vled whoredome, therfore
 shall they not prosper: and why? they haue for-
 gotten the Lorde, and not regarded hym.

Whoredome, wyne, and bynkenesse taketh
 the best awaye. * My people aske counsaile at
 theyr strokers, theyr stalle must tell them. For a
 whorish mynde hath deceyued them so that they
 commit fornicacion agaynst their God. * They
 make sacrifices vpon the hye mountaynes, and
 burne theyr incense vpon the hyles: pea among
 the oaks, groues, and bushes, for there are good
 shadows. Therfore your daughters are becom
 harlottes, and your spoules haue broken theyr
 word: I wyl not punyssh your daughters for
 theyr defyle, and your wyues þat became who-
 res: * I seynge þat farbers them selues haue medled
 with harlots, and offered wth vnchastites: but þat
 people that wyl not vnderstand, must be punished.

Though thou Israel arte disposed to playe
 the harlot, yet shuldest not thou haue offended,
 O Iuda: thou shouldest not haue runned vnto
 Gilgal, & no more gone vp to Bethaem: no more
 haue sworne, the Lorde spured. For Israel is
 gone backe lyke a wanton cow. The Lord ther-
 fore shal make her fede as the lambe that goeth
 astraye. And where as Ephraim is become pas-
 taker of ydols: well, let hym go, theyr bynken-
 nesse hath put them back, and brought them to
 whoredome. Theyr rulers loue rewarde, byng
 (saye they) to theyr owne shame. A wynde shal
 take holde of theyr fetters: and they shal be con-
 founded in theyr offsprynges.

The v. Chapter.

Complaint agaynst the people and rulers of Israel.

Pe prestes, heare this, take hede, O
 thou household of Israel: gyue care, O
 it on hynglyre beate, for it were yere
 past to se iudgement done: but you are
 become

become a snare vnto Gizzah, and a fyred net vnto the mount of Thabor. They shall sacrifice by heapes: and turne farre from the Lorde, and I haue bene a rebuker of them al. * I know Ephraim well ynough, and Israel is not hyde fro me, for Ephraim is now become an harlot, and Israel is defyled. They are not mynded to turne vnto the Lord, for they haue an whorish harte, so that they can not knowe the Lorde.

* But the pyde of Israel wyl be rewarded hym in his face: pea bothe Israel and Ephraim shall fall for they wyckednesse, and Juda with them also. * They shall come with they shepe bullockes: to seke the Lorde, but they shall not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and broughte vp bastarde chyldren: a moneth therfore shall deuoure them with they: poysons. Blowe with the shawmes at Gibe, and with trompet in Ramah, crye out at Bethanen vpon the ponde- syde of Ben Jamin. In the tyme of plage shall Ephraim be layde waste, therfore dyd I sayth- fully warne the trybes of Israel. Yet are y prynces of Juda become lyke them: that remoue the lande markers: Therfore wyl I poure oute my wrath vpon them lyke water. Ephraim is oppressed, & can haue no rpyght of the law: for why they folowed the doctrynes of vngodlye men. Therfore wyl I be vnto Ephraim as a moth, and to the house of Juda a caterpyller.

When Ephraim sawe his synnes and Juda his disease, * Ephraim went vnto Assur, & sente vnto kynge Iarch: yet coude not he helpe you, nor ease you of poure payne: I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Juda. Euen I wyl spoylle them, and goo my waye. I wyl take them with me, and no man shall rescue them. I wyl go, and retourne to my place, tyll they knowledge that they haue synned, and seke me.

The vi. Chapter.

A prophet called a man to turne to God. The wyckednesse of the people.

If they aduersyte, they shall earlie seke me, and saye: come, let vs turne agayne to the Lorde: * for he hath smitten vs, and he shall heale vs: he hath wounded vs, and he shall bynd vs vpon agayne: after two dayes shall he quyen vs, in the thyrde daye shall rayse vs vp, so that we shall lyue in his lyght. Then shall we haue vnderstandyng, and endeuor our selues to knowe the Lorde. He shall go for the as the spryng of the daye, and come vnto vs: as the euening and moonyng rayne vpon the earthe.

* Ephraim, what shall I do vnto the? O Juda, how shall I entreat the: for your loue is lyke a moonyng cloude, and lyke a dewe that goeth early awaye. Therfore haue I cut downe the prophetes, & let them be slayne: for my wo- des sake: so that the punishment shall come to lyght. * For I haue pleasur in slouping kynnes, and not in offeryng: pea in knowledge of God more then in burnt sacrifice. But euen lyke as Adam dyd, so haue they broken my couenaunt

and set me at nought. Gilead is a cite of wycked doers of malicious people, and bloude shedders. And as theues armed, wayte for hym that passeth by the waye: such is the counsaile of prestes, which with one agreed counsaile, murder cruellie such as kepe the waye: pea, they darre do all vnspreakable myschefe. * Horrible thynges haue I seene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: pea, and thou Juda kepest an harlotte for thy selfe, when I retourne the captiuitie of my people.

The vii. Chapter.

Of the byres and mannes of the people.

When I vnder take to make Israel hole then the vngodlynes of Ephraim and the wyckednesse of Samaria, cometh to lyght: then go they aboute with lyces: therfore the theste robbeth within: without the spoyles despoyleth. They conspyde not in they: hartes, that I remembre all they: wyckednesse. Howe they: owne inuencions haue be set them, whiche I se well ynough. * They make the kynge and the prynces, to haue pleasure in they: wyckednes & lyces. All these burne in aduoutrye, as it were an ouen that the baker beateh when he hath left kneading, tyll y doue be leauened. Euen so goeth this daye with oure kynnes and prynces, for they begyn to be wood dronken thowde wyne, they vlc familarite with such as deceyue them. They with the ymaginacion of they: hert are lyke an ouen, the slepe is all the nyght lyke the slepe of a baker, in the moynpuge is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their owne Judges all they: kynnes are fallen, yet is there none of the that calleth vpon me. Therfore must Ephraim be mixt amonge y deatzen. Ephraim is become lyke a cake that no man turneth, straungers haue deuoured his strength: yet, he regardeth it not. He warreth full of graye deetes, yet wyl he not knowe it: * and the pyde of Israel is cast downe before they: face, yet wyl they not turne to the Lorde they: God, nor seke hym for all this.

Ephraim is lyke a doue y begyled, and hath no hart. * Now call they vpon the Egyptians now go they to the Assyrians: but while they be going here & there, I wyl spyed my net ouer the, and drawe them downe as the fowles of paye: and accordyng as they haue bene warned, so wyl I punyssh them. * No be vnto the, for they haue forsaken me. They must be destroyed, for they haue set me at nought: * I am he that redeemed them, and yet they dissemble with me: They call not vpon me with they: hartes, but y e houlyng vpon they: beddes. Where as they come together, it is but for meat and drynke, and me they wyl not obeye: I haue taughte them, and defended they: arme: yet do they ymagine myschefe agaynst me. They turne them selues, but not to the moost hyest, and are become as a broken bowe. They: prynces shall be slayne with y sword, for the malice of they: tonges, such scoynes shall they haue in the lande of Egypt.

The

The Prophecye.

The. viii. Chapter.

Of the destruction of Iuda and Israel, by cause of their synners.

I Et the hoyme to thy mouth, and blowe softly (as an Egle) shall the enemy come agaynst the house of the Lorde: for they haue broken my * couenaunt, and transgressed my lawe. Israel shoulde haue sayde vnto me: thou art my God, we knowe the but he hath refused the thyng that is good, therfore shall the enemy folow vpon hym. * They haue ordeyned kynge, but not thow me: they haue made pynces, and I must not knowe of it. * Of they: syluer and golde haue they made the ymages, to byngne them selues to destruction. * Thy calfe, O Samaria, shall be taken awaye, for my wyathfull indignacyon is gone forth agaynst the. how longe wylt thou be, or they can be clenfed. For the calfe came from Israel, the workman made it, therfore can it be no god but euen in peccen shall the calfe of Samaria be broken. They haue sowd wynde, therfore shall they reape a storme.

They seede shall beate no corne, there shall no meale be made of they: encrease: though they reape, yet shall straungers deuoure it vp. Israel shall perishe, the Scythians shall intreate hym as a soule vessel. Synners they went vnto the Assyrians, they are become lyke a wyld Ass in the deserte.

* Ephraim syneth rewarde to get louers, though they byze them amonge the heathen, yet now wyl I gather them vp. They shall begyn to be werped with the burthen of kynge and pynces. Ephraim hath made many altars to do wyckednesse, his altars (I saye) he had to his synne. Though I be we them my lawe neuer so moch, they count it but straunge doctrine. * Where as they do sacrifice, offering the floure, and eatyng it, the Lorde wyl haue no pleasure therein: but wyl remembre they: wyckednesse, and punyshe they: synnes. * Israel turneth agayn into Egypt they haue forgotten hym that made them, they buyde sayre palaces, and Iuda maketh many stronge cities: * therfore wyl I sende a fyre into they: cities, and it shall consume they: palaces.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.

I Not thou trumpbe, O Israel, make no bolyng ouer ioyous thynges as do the hearde: for thou hast commytted aduoutie agaynst thy God: who is thy rewarde hast thou loved, more then all the corne floozes.

* Therfore shall they nomore enioye the corne floozes and wyne pyelles, and they: swete wyne shall fayle them. They wyl not dwell in the Lorde's lande: * but Ephraim turneth agayne into Egypt, and eateth vncleane thynges amonge the Assyrians. They poure out no wyne for a bynne offering vnto the Lorde, neithers geue they hym they: sayne offerings: but they be vnto them as mourners meates, wherein all they that eate them are defyled. For the bread that

they haue such lust vnto, shall not come into the house of the Lorde. What wylt thou do then in the sollemn dayes, and in the feast of the Lorde? Lo they shall get them a way for the destruction. Egypt shall receyue them, & Assyria shall bury them.

The nettles shall ouergrowe they: pleasant & goodes, and burres shall be in they: tabernacles. Be ye sure (O Israel) the tyme of visytacyon is come, the dayes of recompensyng are at hande: And then shall Israel know, that they were deceyued by a prophet foolysch and mad, in a fransye, for the multitude of theyre iniquitye, God shall multiplye enemies agaynst the Ephraim hath made hym selfe a watchman of my God a prophet that is become a snare to do hurt in euery strete, and abhominacyon in the house of his God. They be gone to far, and haue destroyed them selues, lyke as they did afore tyme * at Gaba: * therfore they: wyckednesse shall be remembred, and they: synnes punyshe.

I found Israel lyke grapes in the wyldernes and sawe they: fathers as the fyre * sygges in the toppe of the sygge tree. * But they are gone to Baal Peor, and runne awaye from me to that shameful ydoll, and are become as abhominable as they: ioners. Ephraim syneth lyke a byrde, so that they: gloze also: In somuch that they shall neyther beget, conceyue, nor beare chyldre. And though they byngne vp anye, yet wyl I make them chyldles amonge men. Yea, who shall come to them, when I departe from them. * Ephraim (as me thynke) is planted in welchynesse, lyke as Tyngus: but now we must be byngne her owne chyldren forth to the mansear.

O Lorde thou shalt geue them: what shalt thou geue them? geue them an vnfruteful wōbe and drye breastes. All their wyckednes is done at * Silgal, there do I abhor them. For the vngreatynesse of they: owne inuencions: I wyl bynne them oute of my house. I wyl louse them nomore, for all they: pynces are vnstapfull. Ephraim is hewen downe, they: roote is dried vp, so that they shall byngne nomore frute: yea, and though they byngne forth anye, yet wyl I slaye euen the best beloued frute of they: bodye. My God shall caste them awaye, for they haue not bene obedynt vnto hym: therfore shall they go astray amonge the heathen.

The. x. Chapter.

Agaynst Israel and his ydolls.

I Israel was a goodly, & vine, but he hath brought forth vnyructable frute: yea, the more frute he had, the more altars he made: the more good I byd to their lāde the more stend they: shewed they to they: ymages. Their hert is deuided, therfore wyl they be destroyed. The Lorde shall breake downe they: ymages, he shall destroye they: altars. Then shall they saye: we haue no kynge, for why? we haue not feared the Lorde. And what shall then the kynge do to vs? They commune together, and sweare vayne othes: they be confederat together, therfore groweth their punishment as swedes in the fojowes of the lāde. They

15 They that dwell in Samaria haue worshypped the calf of Bethaen: therefore shall the people moune ouer them. Yea, and the priestes also that in theyr welthyngelle reioyced wryth them. And why? it shall passe awaye from them. It shall be brought to the Assyrian, for a present vnto kyng Iereb. Ephraim shall receyue ful punishment. Israel shall be confounded for hyr own ymagynacions. Samaria with hir kyng shall vanyshe awaye as the scomme of the water. The hye palaces of Iuen wher Israel do synne shall be cast downe: the pylles and thornes shall growe vpon theyr alters. * Then shall they say to the mountaynes: couer vs, and to the hylles, fall vpon vs.

16 O Israel, thou hast synned as * Sabaab dyd afore tyme wher they remayned: shoulde not þ battayle then come vpon þ wyched chyldren as well as vpon the Sabaonites? I wyll chasten them, euen after myne owne desyre: the people shall be gathered together ouer them, when I punish them for theyr great wychednesse. Ephraim was vnto me, as a cow that is used to go to plowe, therefore I loured hym, and fell vpon hyr sayre necke: I haue Ephraim, Iuda plowed, & Jacob played the husbunde man. Howe vnto wyghtousnes, and reape the frutes of welldoing plowe vpon your freth lande, for it is tyme to seke the Lorde, tyl he come and rayne rightousnesse vpon you. But you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten þ frute of lyes. Wherfore thou puttist thy confydence in thyne owne wayes, and ledest to the multitu de of thy worsthyes: there shall growe a sedicion amonge thy people. All thy stronge cytes shall be layde waste, euen as Salmanna was destroyed with his familiers thozow hym that was auenger of Arbel, in the daye of battayle, wher the mother perished with her chyldren. Eue so shall it go with you (O Bethel) because of poure malicious wychednes. Like as the morning goeth awaye, so shall the kyngde of Israel passe.

The xi. Chapter.
Cagaynd the vnythynesse of Israel.

1 **W**hen Israel was yonge I loured him * and called my sonne out of þ lande of Egypte. But the more they were called, the more they wet backe: of- feryng vnto ydols of Baal, and censyng ymages. I learned Ephraim to go, & bare them in myne armes, but they regarded not me that wolde haue helped them. I led them wryth cozdes of frendshyp, and wryth bandes of loue. I was euen he that lapt the pocke vpon theyr neckes. * I gaue them sodder my selfe, þ they shuld not go agayne into Egypt. And now is Assur theyr kyng. For they wolde not turne vntome. Therefore shall the swerde begyn in theyr cytes: the foye that they haue layde vpon, shall be destroyed and eaten: and that because of theyr owne ymagynacions: and my people shall stande in a doubt wherher to turne them, for when the prophetes called them to the most blyss, not one yet wolde gyue hym hyr gloire.

2 What great thynges haue I gyuen the, O

Ephraim, howe sayethfully haue I defended the O Israel, haue I dealt with the as with * Adamas: O haue I entreated the lyke Seboim? No my hert is ootherwyle mynded. Yea, my mercye is to seruent: therefore haue I not turned me to destroye Ephraim in my wyathful dyspleasure. For I am God and no man, I am euen that holp one in the myddest of the, though I came not within the cyte.

The Lorde roseth lyke a lyon, that they may folow hym: yea, * as a lyon roseth he, that they may be asfayde lyke the chyldren of the see, that they maye be scattered awaye from Egypte, as men scatter byrdes: and scayde awaye (as doues) vnto be from the Assyrians lande, and that because I wolde haue them tarpe at home, sayeth the Lorde. But Ephraim goeth about me wryth lyes, and the house of Israel dyssembleth. Only Iuda holdeth hym with God, and with the true holy thynges.

The xii. Chapter.

Cagaynd the wayne trauell of the people.



Ephraim is fed with ayze, and foloweth after the east wind: he is euer increasynge lyes and destruction. They be confederate wryth the Assyrian. * Theyr oyle is carped in to Egypte. The Lorde hath a courte to holde wryth Iuda, and wyll punish the Jacob. After theyre owne wayes, and accordynge to theyre owne inuencions, shall he recourence them. * He toke his brother by the heile, when he was yet in his mothers wombe: and in his strength he was stilled with God. He * stroue wryth the Aungell, and gat the victoie: so that he prayed and beseyed hym. * He founde hym at Bethel, and there he talketh wryth vs.

Yea, the Lord God of hostes, euen the Lord hym selfe remembred hym. Then tourne to the God, kepe mercye and equitye, and hope thyll in thy God. But thou art lyke the marchaunt, that hath a fals wayght in his hand, he hath a pleasure to occupie extorcion. Ephraim thynketh thus: * Tuly, I am ryche, I haue good ynough: in all my workes shall not one fault be founde, that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of þ land of Egypte, and sette the in thy tentes, and as in the hye feastes.

I haue spoken thozow the prophetes, and shewed byuerse visyons, and declared my selfe by the ministracyon of the prophetes. But at Gilead is the abhominacyon, they are fallen to vanite. At Gilgal they haue slayne oxen: as many heapes of stones as they had in theyr lande: for soowes, so many alters haue they made. * Iacob fled into the lande of Syria and Israel serued for a wyfe, and for a wyfe he kepte shepe.

By a prophet the Lord brought them out of Egypt, and by a prophet he rescued them. But Ephraim hath prouoked him to dyspleasure thozow his abhominacions, therefore shall his blood be poured vpon hym selfe, and the Lord his God shall rewarde hym his blasphemys.

The xiii. Chapter.

The

The Prophecie

The abominacion of Israel.

When Ephraim spake, the heathen trembled: and he was exalted among the Israelites, but he is come backe to Babil: therefore must he dye. And now they synne more and more: of they: they make them molten ymagines, after the ymaginacions of they: owne baying, that in very ydols and yet all is nothing, but the worke of the craftsman. Notwithstanding, they preache of the same to such as ther sacrificeth: whose wyl kille the calves, offere perfectly. Therefore they shall be as the morning cloude, and as the dewe that early passeth away, and lyke as duste that the wynde wynde taketh away from the flore, and as the smoke that goeth out of the chymney.

I am the Lorde God, whiche broughte the out of the lande of Egypt: that thou shouldest know no God but me only, and that thou shouldest have no sauyour but onely me. I toke by thyngent dede of the in the wyldernesse, that by lande. But when they were well fedde, and had enough, they waxed pious, & forgot me: & therfore wyl I be unto them as a lyon, and as a leopard in the wayes to p Assyrians. I wyl come upon them, as a the beare that is robbed of her whelpes, and I wyl breake the stubburne hart of theys. There wyl I denoure them as a lyon yea, the wynde beastes that teare them.

O Israel, thyne iniquitie hath destroyed p but in me onely is thy helpe. Where are thy hynges now, that shuld helpe the in all thy cypresses? yea, and thy Judges, of whome thou saydest: give me a kynge and dynges: (well) I gave the a kynge in my wrath, and in my dyspleasure wyl I take hym from the agayne. The wychednesse of Ephraim is bounde together, and dys synne lyeth byd. Therefore shall sorowes come upon hym, as upon a woman that trauplet. An undiscerete sonne is he, for he consydreth not that he shoulde not have bene vable to have endured in the tyme of dys bythe. Had not I defended hym from the graue, and deliuered hym from deathe.

O death, I wyl be thy death: O hel, I wyl be thy styng: yet can I be no comforte, for when he is now the goodlyest among the byrdien, & cast wynde (euen the wynde of the Lorde) shall come downe from the wyldernesse, and dysp up his condyten, and dyspke up his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shall be layde waste, and wher they are disobeyent unto theys god. They shall perishe with the swerde: theys chyliden shall be slayne, and their women great with chylde shall be rpye up.

The xiii Chapter.

The destruction of Samaria.

Israil, turne the howe unto p Lorde thy God: for thou hast taken a greafe falle thowowe thy wychednesse. Take these wordes wyth you when ye turne to the Lorde, and saye unto hym: O forgue vs all our synnes, receyue vs graciously, and ths wyl we offer the bullockes of our lypyes unto

the: I shal be no more our helper, neyther wyl we ryde upon horses any more. As for the workes of our handes, we wyl no more call vps them: for it is thou that get our God: thou the well euer mercy unto the fatherlesse.

O (if they wolde do this) I shoulde deale theys lozes: yea with all my vertt wolde I loue them: so that my wrath shoulde cleane be turned away from them. Yea, I wolde be unto Israel as the dewe, and he shoulde growe as the lylpe and dys roots shoulde breake oute as Libanus. His bryanches shoulde sprede oute abode, and be as fayre as the olyue tree, and smell as Libanus. They that dwell vnder his shadowe shuld come agayne, and growe vp as the coigne: and flourish as the vyne. He shoulde haue as good a name as the wyne of Libanus.

O Ephraim, what haue I to do with ydols any more: I wyl graciously heare hym, and leade hym forth. I wyl be unto the as a grene fyre tree: upon me shalt thou fynde thy frute.

Whoso is wyse shall vnderstande this: and he that is ryghte enstruct, wyl regarde it. For p wayes of the Lorde are ryghteous, such as he godly wyl walke in them.

As for the wyched, they wyl stumbe therein.

The ende of the Prophecye of Osee.

The booke of the Prophecye Joel.

The first Chapter.

A prophecye agaynst the Iewes. He exhorteth the pious to prayer and fastyngs for the mysche that was comming at hande.

This is the worde of the Lorde that came vnto Joel the sonne of Phathuel. heare, O ye elders: poude this well, all ye that dwell in the lande: For euer there happened such a thyng in your dayes, or in the dayes of your fathers. Tell your chyliden of it, and let them trowe it vnto theys chyliden, and so they to certifye your posteritye therof. Loke what the caterpyler hath left, that hath the greeshopper eaten vp: what the greeshopper left that hath the locust eaten vp: and what p lokust hath left, that hath the blaspyng consumed.

Make vp ye dyghardes, & wepe: moune al ye wyne suppers, because of your sweet wyne: for it shalbe taken away from your mouth yea a mighty and an innumerable people shal come vp into my lande: theys haue teeth lyke the teeth of lyons, & chaf bones lyke the lionesses. They shall make my vneyardes waste, they shal pil of the baches of my syttees, strepe them bare, cast them away, & make the bryanches wyte.

Make the mone as a virgyn both that gredeth her selfe wyth sacke, because of her bypbe-grame. For the meate and dyspke of the taken

Taken awaye from the house of the Lorde, and the prestes the Lorde's ministers shall mourne. The feide shall be wasted, the lande shall be in a miferable case: for the coine shall be destroyed, & the wyne shall come to confusyon, and the people utterly desolate. The husbandmen and the wyne gardeners shall loke pteouslye, and make lamentacion for the wheate, wine, and barley, and because the harvest upon the feide is so clene destroyed. The grape gatherers shall make greates mone, when the vineyardes and figgetrees be so utterly wasted. Pea al the pomegranates, palm trees, apple trees, and other trees of the feild shall wyther awaye. Thus the mery chere of the chyldren of men shall come to confusyon.

D Speake you, and make your mone, O ye prestes, mourne ye ministers of the altar go your waye in, and sleepe in sackcloth. O ye officers of my God: for the meat and drynke offering shall be taken awaye from the house of your God. Proclamye a fastyng, call the congregacon, gather the elders, * And al the inhabytours of the lande togither into the house of the Lorde your God, and crye vnto the Lord: alas alas, for this daye. And why: the day of the Lorde is at hand, and cometh as a destroyer from the almyghty: he shall not the meates be taken awaye before our eyes, the myght also and ioye from the house of our God: The seed shall perishe in the ground, the garner shall lye waste, the flocks shall be broken downe, for the coine shall be destroyed. O what a spghynge make the kyne: the bullocken are in very euill lykynge, because they haue no pasture: and the shepe are famished awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wilderness and the flambe hath burnt up al the trees of the feide. Pea, the wyld beasts crye also vnto the: for the water cypers are dried up, and the fyre hath consumed the pastures of the wilderness.

Chapter ii.

The propheth of the commynge and cunctye of the messias. An exhortacion to moue them to conuerse.

Blowe out a trompet in Syon, and crye vpon my holpe hyll, that all suche as dwell in the lande, shall tremble at it. * For the daye of the Lorde cometh, and is harde at hande: a darke daye, a gloomyng daye, a cloudyng daye: pea and as a stormyng daye, lyke as the moornyng spreadeth out vpon the hylls. Namely, a great and myghty people: suche as haue not bene sence the begynnyng, neyther shall be after them for euermore: before him shall be a consumingng fyre, and behynde hym a burning flame. The lande shall be as a garden of pleasure before him: but behynde hym shall it be a verie waste wilderness, and there is no man that shall escape him: They are to loke vpon lyke barbed horses, and runne lyke horsemen. They shalpe vpon the hylls as it were the sound of charrettes: as the flambe of fyre that consumeth the strawe, and as a myghty people redy to the battayle.

B The folke shall be afrayde of hym, all faces shall be as blacke as a potte: They shall run lyke

gyauntes, and leape ouer the walles lyke men of warre. Every man in his going shall kepe his araye, and not go out of his path. There shall not one dryne an other, but each shall kepe his owne way. They shall breake in at the wyndowes and not be hurte. They shall come in to the cite, and runne vpon the walles. They shall clyme vpon the houses, and appere in at the wyndowes lyke a thefe. The earth shall quake before him: pea the heuens shall be moued. * The Sunne and the moone shall be darkened, and the starres shall withdraue theyr shynne. The Lorde shall the we his voyce before his dooste, for his doost is greates, stronge and myghty, to fulfyl his commaundement. This is that great and maruailous fearfull daye of the Lorde. * And who is able to abyde it?

Howe therfore sayth the Lorde: * Turne you vnto me with al your hartes, with fastyng, wepyng and mournynge: rent your hartes and not your clothes: Turne you vnto the Lorde your God, * for he is a gracious and merciful, longe suffryng, and of great compassion: and ready to pardon wyckednesse: Then (no doubte) he also shall turne and forgyue, & after his chaunceyng he shall let your encrease remayne for meate and drynke offeringes vnto the Lorde your God.

* Blow out with the trompet in Syon, pso. clapme a fastyng, call the congregacon, and gather the people togither: warne the congregacon, gather the elders, byng the chyldren and suchynges togither. Lette the bypdegrome go forth of his chambze, and shalpe out of her closet. Let the prestes serue the Lorde betwixt the porche and the altar wepyng, and sayinge: be fauourable, O Lorde, be fauourable vnto thy people, let not thy heritage be brought to such confusyon, lest the heathen be lordes therof.

* Wherfore shulde they lape amonge the heathen: where is nowe theyr God?

Then shall the Lorde be glorified ouer his land and spare his people: pea, the Lorde shall answer and saye vnto his people: Beholde, I wyl sende you coine, wyne, and oyle, so that ye shall haue plenty of them: and I wylle nomoze agayne you ouer, to be a reppose amonge the heathen. Agayne, as for hym of the north, I shall dryue hym farre from you: and shalpe hym out into a drye & waste lande, his face towarde the east see, and his backe partes towarde the westmost see: The sinke of hym shall goo vp, and his fylthy corruptyon shall fall vpon hym selfe, because he hath dealt so proudly. Feare not (O lande) but be glad, and reioyce: for the Lorde wylle do greates thynges. Be not ye afrayde neyther (O ye beasts of the feide) for the pastures shall be grene, and the trees shall beare theyr frute: the figgetrees and vineyardes shall gyue theyr encrease.

Be glad then (O ye chyldren of Syon) and reioyce in the Lorde your God, for he hath giuen you a teacher of righteousness: * and he it is that shall sende you downe shoures of rayne, earlye and late in the first moneth: so that the garneres shall be ful of coine, and the prestes plenteous in wyne and oyle. And as for the yeares that the grethop

Joel. ii. c. mat. xxiii. c.

Apoc. vi. c.

Deut. xli. c. and. c. c. a.

pl. lxxvii. a.

Joel. i. c.

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Leu. xxv. b. Deut. xli. b. xxviii. b.

The Prophcie

grefshopper, locust, blaſpenger, and caterpillier, (my great host wher I sent among you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satisfied: and praye the name of the Lord your god that so marueylously hath dealt wth you.

¶ And my people shall neuer be confounded any more. Ye shall wel knowe, that I am in the myddest of Israel, and that I am y^e Lord your God yea, and that there is none other: and my people shall nomore be brought to confuſion.

Home. xl. i.
Esa. xliii. 2
Esa. xliii. 3
Esa. xl. 1, 2

¶ After this wyll I poure out my spirite vpon all fleshe: and your sonnes and daughters shall prophesie: your olde men shall dreame dreames and your yong men shall se visions: yea in those dayes I wyll poure out my spirite vpon seruantes and maydens. I wyll shewe wonders in heauen aboue, and tokens in the earth beneath: blood and fyre, and the vapoure of smoke. The sunne shall be turned into darkenesse, and the moone into blood before the great and notable daye of y^e Lord come. And the tyme shall come, that y^e who formerly called on the name of the Lord, shall be saved. For vpon the mounte Syon, and at Jerusalem, there shall be a saluacyon, lyke as the Lord hath promysed: yea, and amonge y^e other remnant, whome the Lord shall call.

Home. x. 1.

¶ The. iii. Chapter.

¶ Let the iudgement of God, agaynſt the enemies of his people.

3

¶ Take heede in those dayes and at the same tyme, whē I turne again the captiuitie of Iuda and Jerusalem: I shall gather al people together, and bring them in the valley of Iosaphat: and there wyll I reason with them because of my people y^e heritage of Israel, who they haue scattered about in the nations, y^e parted my lande: yea, they haue cast lottes for my people, the younge men haue they set in the byddell house, and sold the damels for wyne, that they might haue to drynke. ¶ Thou Tyus and Sydon, and all ye borders of the Philistines: what haue ye to do with me? Wyl ye despe me? well yf ye wyl nedes despe me, I wyll recompence you euen vpon your heed, and that ryght wyl theiſe: for ye haue taken awaye my synner and golde, my saye and goodlye ir vels, y^e brought them into your godden houses. The chyldren al so of Iuda and Jerusalem haue I sold vnto the Grekes, that ye myght bring them farre from the borders of they^e owne countreyes.

Esa. xliii. 2
Esa. xliii. 3
Amos. i. 13

3

Jeremy. i. 16
Jer. i. 16

Beholde therefore, I wyll raple them oute of the place where ye haue sold them, y^e and wyl rewarde you euen vpon your heed. Your sonnes and your daughters wyll I sell thowre the handes of the chyldre of Iuda, and so they shall gyue them forth to sell vnto them of Saba, a people of a farre countreye, for the Lord him selfe hath sayde it. Crye out these thynges amonge y^e Gentyles, proclayme warre, wake vp the giants let them dawe nye, let them come vp all the luttel warreours of them. Wake you swordes of your plowshares, and speares of youre speches and spehes. Let the weak man say: I am stronge

Esa. xl. 1.

Wylte you and come, all ye heathen rounde aboute gather you together: there shall the Lord laye all the gyantes to the grounde. Lette the people aryle, and get them to the valley of Iosaphat, for there wyll I syt, and iudge all heathen rounde about. ¶ Laye to your speches, for y^e harvest is ripe, come get you downe: the wynepresse is full: yea, the wynepresses runne ouer, for they^e wynehedness is warre great.

In the valley appoynted there shall be many people: for the daye of the Lord is nye, in the valley appoynted. ¶ The sunne and moone shall be darkened, and the stars shall withdrow their lyght. ¶ The Lord shall roze out of Syon, and crye out of Jerusalem, that the heauens and the earth shall quake withal. But the Lord shall be a defence vnto his owne people, y^e a refuge for y^e chyldren of Israel. Thus shall ye knowe that I the Lord your God dwel vpon my holy mount of Syon. Then shall Jerusalem be holy, y^e there shall no straungers go thowre her any more.

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Jer. xl. 1

Esa. xliii. 2

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The booke of the prophete Amos.

¶ The. i. Chapter.

¶ The tyme of the prophesie of Amos. The tyme of the Lord agaynſt Saba, agaynſt Tyre, agaynſt Edom, and agaynſt the sonnes of Hamon.



These are the sermons that were shewed vnto Amos, (whych was one of the shepherdes at Thersa) vpon Israel, in the tyme of Saba y^e kynge of Iuda, and in the tyme of y^e Jeroboam the sonne of

Joah kynge of Israel, two yere before the earth quake. And he sayde: ¶ The Lord shall roze out of Syon, and shewe his voyce from Jerusalem so that the pastures of y^e shepherdes shall be in a myserable case, and the top of Carmel dried vp. Thus sayeth the Lord: for the and foure wychehednesses of y^e Damascus, I wyll not spare her: because they haue thysed Galaad wth yon slayes. But I wyll sende a fyre into y^e house of Hazael, the same shall consume y^e palaces of Benadab. Thus wyll I breake y^e barres of Damascus, and rote out the inhabiter from the felde of Auen: And him that holdeth the scepter out of y^e pleasaunte house: so that the people shall be dyscenn out of saye Siria: sayth the Lord. Thus sayth

Jer. xl. 1

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Jer. xl. 1

sayeth the Lorde. For thre and foure wickednesses of * Gaza, I wyll not spare her, because they make the prisoners yet more captyue, and haue dyuyn them into the lande of Edom. Therfore wyl I send a fyre into the walles of Gaza, which shall deuoure her houses. I wyll roote out them that dwell at Asdod, and hym that holdeth the sceptre of Ascalon, and stretch out myne hande ouer Accaron, that the remnant of the Philistines shall perishe, sayeth the Lorde.

Thus sayeth the Lorde. For thre and foure wickednesses of the ciue of * Tyre, I wyll not spare her: because they haue encreased the captiuitie of the Edomites, and haue not remembered the * brotherly conuennunt. Therfore wyl I send a fyre into the walles of Tyre, that shall consume her palaces. Thus sayeth the Lorde. For thre and foure wickednesses of * Edom I wyll not spare hym, because he persecuted his brother with sword, destroyed his mothers wombe, bare hatred very long; and so kept indignacion alway by hym. Therfore wyl I send a fyre into Doeman, which shall deuoure the palaces of Bosra.

Thus sayeth the Lorde: for thre and foure wickednesses of the children of * Ammon, I wil not spare them: because they cryt by a womē great with chyld in Galaad, to make the borders of the lande the wyder. Therfore I wyl hynde a fyre in the walles of Rabboth, that shall consume her palaces: with a great crye, in the dape of battaile, in tempest and in the dape of storme, so that they: hyng shall go into captiuitie, he and his wyues together, sayeth the Lorde.

¶ The .ii. Chapter.

¶ Agayne Moab, Iuda, and Israel.

Thus sayeth the Lorde: For thre and foure wickednesses of Moab, I wyll not spare hym: because he burnt the bones of the kynge of Edom to ashes.

Therfore, wyl I send a fyre into Moab, which shall consume the palaces of Carsoth: so that Moab shall perishe with noyse, and the sounde of a shawme. I wyll roote out the Judge from amonge them, and slaye all his wyues with hym. Thus sayeth the Lorde: for thre wickednesses of * Iuda I wyll not spare hym: because he hath cast asyde the lawe of the Lorde, and not kept his commaundmentes: for why? they wolde nedes be discryued with the lyes that they: for: fathers folowed. Therfore wyl I send a fyre into Iuda, whiche shall consume the palaces of Ierusalem.

Thus sayeth the Lorde: For thre and foure wickednesses of Israel, I wyll not spare hym, because he hath sold the rpyghtous for moneye, and the poore for shoes. They treade vpon poore mens heedes, in the dust of the earth, and croke the wayes of the meake. The son and the father go to a harlot, to dishonour my holy name, they lye besyde euery aultare, vpon clothes taken to pledge, and in a house of they: gods they dyvne the wyne of the oppressed. Yet destroyed I the Amoytes * before them, that was as hye as the cedars, as strong as the oaks: notwithstanding I destroyed his fruite from aboue, and his

roote from vnder. * Agayne, I brought you out of the lande of Egypt, and led you fourty yeres thow the wyldernes, that ye myght haue the Amoytes Landes in possyson. I trayled vpon prophetes amonge your chyldren, and abstayners amonge your yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? But ye gaue y abstayners wyne to dyvne: yea, ye commaunded the prophetes saying: Prophecy not. Behold, I wyll crash you in sonde, lyke as a waene crasheth that is full of sheaves, so that the swyze shall not escape, neyther the stronger be able to do anye thyng: no, the Gyante shall not saue hym owne lyfe. The archer shall not abyde, and the swyfe of fore shall not escape. The horsman shall not saue his lyfe, and he that is as many of stomake as a graunt, shall in that dape be fayne to runne his way naked, sayeth the Lorde.

¶ The .iii. Chapter.

¶ The reproche the house of Israel of wychednes.

¶ Hear, what the Lorde speaketh vnto you (O ye chyldren of Israel) namely vnto all the tribes whome I brought out of Egypt, and sayde: * you onely haue I excepted from all the generacions of the earth: therfore I wyl vspite you in al your wickednesses. Way wayne walke togyther except they be agreed amonge them selues. * Doeth a lyon roze in the wood except he haue a praye? Or cryeth a Lyons whelp oute of his denne, except he haue gotten somethyng? Doeth a byrde fall in a snare vpon the erth where no fouler is. Taketh a man his snare vpon the grounde afore he catche somwhat? Crye they out Alarm with a trompet in the cite, and the people not afrayed? Cometh there anye plage in a cite, without it be the Lordes doinge? How doth the Lorde God no maner of thyng, but he telleth his secret before vnto his seruantes the prophetes. When a lyon roareth, who wyll not be afrayed? Dringe then that the Lord God him selfe speaketh, who wyll not prophete.

¶ Preache in the palaces at Asdod, and in the palaces of the lande of Egypt, and saye: gather you togyther vpon the mountaynes of Samaria, so shall ye se great murder and violent oppression amonge them, for why? they regard not the thyng that is right, sayeth the Lorde: they gather togyther euyl gotten goodes, and laye vpon robberye in they: houses.

Therfore thus sayeth the Lorde God. Thys lande shall be troubled and besyged rounde aboute, thy strength shall be pluckt from the, and thy palaces robbed. Thus sayeth the Lorde, lyke as an herde man taketh two legges, or a peece of an eare oute of the Lyons mouth: Turne so the chyldren of Israel (that dwell in Samaria) vponge they: couches in the coyners, they: beddes at Damascus, shall be place a dape.

* Heare, and heare receyde in the house of Jacob, sayeth the Lorde God of hostes (that dwyn) I begynne to vspite the wychednes of Israel, I wyl vspite the aultares at Berdel also: so that the hoynes of the aultares shall be broken of, and fall to the grounde.

The Prophecie

grasshopper, locust, blakynge, and caterpyller, (my great host whych I sent among you) haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eat, and be satisfied: and praye the name of the Lord your god that so marvellously hath dealt with you.

C And my people shall neuer be confounded any more. Ye shall wel knowe, that I am in the myddest of Israel, and that I am y^e Lord your God yea, and that there is none other: and my people shall no more be brought to confusyon.

Amos. vi. 1
Esa. xlii. 1
Esa. xlii. 2
Esa. xlii. 3

* After this wyll I poure out my spirite vpon all flesh: and your sonnes and daughters shall prophete: your olde men shall dreame dreames and your yong men shall se visions: yea in those dayes I wyll poure out my spirite vpon seruantes and maydens. I wyll shewe wonders in heauen aboue, and tokens in the earth beneath: blood and fyre, and the vapoure of smoke. The sunne shall be turned into darkenesse, and the moone into blood before the great and notable daye of y^e Lord come. And the tyme that come, that * who soeuer calleth on the name of the Lord, shall be saved. For vpon the mounte Syon, and at Jerusalem, there shall be a saluacyon, lyke as the Lord hath promysed: yea, and amonge y^e other remnant, whome the Lord shall call.

Amos. i. 1

C The. iii. Chapter.

Let the iudgement of God, agaynst the enemies of his people.

3

Take heed: in those dayes and at the same tyme, whē I turne again the captiuitie of Iuda and Jerusalem: I shall gather al people together, and byng them in the valley of Josaphat: and there wyll I reason with them because of my people y^e derpytage of Israel, whō they haue scatred about in the nations, y^e parted my lande: yea, they haue cast lottes for my people, the younge men haue they set in the byddell house, and solde the damels for wyne, that they might haue to dzynte. * Thou Tyrie and Sydon, and all ye borders of the Philistines: what haue ye to do with me? Wyl ye despye me? well yf ye wyl nedes despye me, I wyll recompence you euen vpon your heed, and that ryght wyl thei: for ye haue taken awaye my silver and golde, my saye and goodlye irwels, y^e brought them into your goddes houses. The chyldren also of Iuda and Jerusalem haue I solde vnto the Grekes, that ye myght byng them farre from the borders of theyr owne countreys.

Esa. xlii. 1
Esa. xlii. 2
Amos. i. 1

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Jeremy. i. 1
Jer. i. 2

Beholde therefore, I wyll raple them oute of the place where ye haue solde them, * and wyl rewarde you euen vpon your heed. Your sonnes and your daughters wyll I sel theowre the handes of the chyldre of Iuda, and so they shall gyue them forth to sell vnto them of Saba, a people of a farre countre, for the Lord him selfe hath sayde it. Crye out these thynges amonge y^e Gentyles, proclayne warre, wake vp the gauntes let them dzyne nye, let them come vp all the last warre poyrs of them: Wake you swerdes of your plowshares, and speares of your speckles and sythes: Let the weake man say: I am stronge

Esa. i. 1

Mustre you and come, all ye hearthen rounde aboute gather you together: there shall the Lord laye all thy gauntes to the grounde. Lette the people crye, and get them to the valley of Josaphat, for there wyll I crye, and iudge all hearthen rounde about. * Laye to your sythes, for y^e harvest is rypp, come get you downe: the wynepresse is full: yea, the wynepresses runne ouer, for theyr wychednesse is wakened great.

Amos. vi. 1

In the valley appoynted there shall be many people: for the daye of the Lord is nye, in the valley appoynted. * The sunne and moone shall be darkened, and the stars shall withdrow their lyght. * The Lord shall rose out of Syon, and crye out of Jerusalem, that the beaueys and the earth shall quake withal. But the Lord shall be a defence vnto his owne people, y^e a refuge for y^e chyldren of Israel. Thus shall ye knowe that I the Lord your God dwel vpon my holy mount of Syon. Then shall Jerusalem be holy, y^e there shall no straungers go theowre her any more.

Jer. ii. 1
Esa. xlii. 1
Jer. ii. 1

* Then shall the mountaynes droppe swete wyne, and the hylls shall flowe with mylke. Al the ryuers of Iuda shall haue water ynough, and oute of the Lordes house there shall flowe a spring, to water the brooke of * Sittim: but Egypt shall be layde waste: and Edom shall be desolate, because they haue dealede so cruelly wyth the chyldren of Iuda, and shed innocent blood in theyr lande. Agayne, Iuda shall be inhabited for euermore, and Jerusalem from generacyon to generacyon: for I wyl not leaue theyr bloode vnauenged. And the Lord shall dwell in Syon.

Jer. ii. 1

Jer. ii. 1

C The ende of the prophecye of Joel.

The booke of the prophete Amos.

C The first Chapter.

The tyme of the prophecye of Amos. The wordes of the Lord agaynst Israel, agaynst Tyre, agaynst Edom, and agaynst the sonnes of Ammon.



These are the sermonnes that were shewed vnto Amos, (whych was one of the shepherdes at Thecua) vpon Israel, in the tyme of Oziah * kynge of Iuda, and in the tyme of * Jeroboam the sonne of

Amos. i. 1

Joah kynge of Israel, two yere before the earth quake. And he sayde: * The Lord shall rose out of Syon, and shewe his voyce from Jerusalem: so that the pastures of y^e shepherdes shall be in a myserable case, and the top of Carmel dried vp. Thus sayeth the Lord: for theye and soure wychednesse of * Damascus, I wyl not spare her: because they haue theshed Galaad wyth yron sayles. But I wyl sende a fyre into y^e house of Hazael, the same shall consume y^e palaces of Benadab. Thus wyl I breake y^e barres of Damascus, and rote out the inhabiters from the felde of Auen: And him that holdeth the scepter out of y^e pleasant house: so that the people shall be dyspenn out of saye Siria: sayth the Lord. Thus sayth

Jer. ii. 1

Esa. i. 1

Sayth the Lorde. For thre and foure wickednes-
ses of *Gaza, I wyl not spare her, because they
make the paysoners yett more captiue, and haue
driuen them into the lande of Edom. Therfore
wyl I send a fyre into y walles of Gaza, which
shall deuoure her houses. I wyl roote out them
that dwell at Asdod, and hym that holdeth the
scepter of Bealon, and stretch out myne hande
ouer Accaron, that the remnant of the Philisti-
nes shall perish. sayth the Lorde.

Thus sayth the Lorde. For thre and foure
wickedneses of the cite of *Tyre, I wyl not
spare her, because they haue encreased the capti-
uitie of the Edomites, and haue not remembered
the brotherly conuement. Therfore wyl I send
a fyre into y walles of Tyre, that shall consume
her palaces. Thus sayth the Lorde. For thre and
foure wickedneses of *Edom I wyl not spare
hym, because he persecuted his brother with
sword, destroyed his mothers wombe, bare ha-
tred very long, and so kept indignacion alway
by hym. Therfore wyl I sende a fyre into Coe-
man, which shall deuoure the palaces of Bosra.

Thus sayth the Lorde. For thre and foure wic-
kedneses of the children of *Ammon, I wil not
spare them, because they cryt vp y womē great
with chylde in Galand, to make the borders of
theyr landes the wyder. Therfore I wyl hyndle
a fyre in the walles of Rabboth, that shall consume
her palaces: with a great crye, in the dape
of battayle, in tempest and in the dape of storme
so that theyr hyng shall go into captiuitie, he and
his pynnes together. sayth the Lorde.

¶ The ii. Chapter.

¶ Against Moab, Iuda, and Israel.

Thus sayth the Lorde. For thre and
foure wickedneses of Moab, I wyl
not spare hym: because he bent the
bones of the kynge of Edom to ashyes.

Therfore, wyl I sende a fyre into Moab, which
shall consume the palaces of Carioth: so that
Moab shall perish with noyse, and the sounde
of a harp. I wyl roote out the Judge from a-
monge them, and laye all his pynnes with him.

Thus sayth the Lorde. For thre
wickedneses of *Iuda I wyl not spare
hym: because he hath cast asyde the lawe of the
Lorde, and not kept his commandmentes: for
theyr fathers wolden be discypled with the
lawes that theyr fathers folowed. Therfore
wyl I sende a fyre into Iuda, whiche shall con-
sume the palaces of Ierusalem.

Thus sayth the Lorde. For thre and foure
wickedneses of Israel, I wyl not spare hym,
because he hath solde the ryghteous for monye,
and the poxe for shoes. They treade vpon poore
mens beddes, in the dust of the earth, and croke
the wayes of the meake. The son and the father
go to y harlot, to dishonour my holy name, they
lve bryde eury aultare, vpon clothes taken to
pledge, and in y house of theyr gods they dylike
the wyne of the oppressed. Yet destroyed I the
Idolpetyre before them, that was as hye as the
cedertrees, & as strong as the oke: notwithstanding
I destroyed his trute from aboute, and his

roote from vnder. *Agayne, I broughte you out
of the lande of Egypt, and led you fourty yeres
thorow the wyldernes, that ye myght haue the
Amoytes landes in possesion. I rayled vpon pro-
phetes amonge your chyliden, and abstayners
amonge your ponge men. Is it not so. O ye chil-
dren of Israel, sayth the Lorde. *But ye gaue y
abstainers wyne to dymke: yea, ye chymainede
the prophetes saying: Prophecy not. Behold, I
wyl crafte you in sondre, lyke as a waene craf-
teth that is full of heaues, so that the swyfte
shall not escape, neyther the stronge be able to do
anye thyng: no, the Spauente shall not saue hym
out of lyfe. The archer shall not abyde, and the
swyft of foot shall not escape. The horsman shall
not saue his lyfe, and he that is as many of sto-
make as a gyant, shall in that dape be layne to
tunne his way naked, sayth the Lorde.

¶ The iii. Chapter.

¶ The reproche of the house of Israel of wickednes.

Hear, what the Lorde speaketh vnto
you (O ye chyliden of Israel) namely
vnto all the tribes whome I brought
out of Egypt, and sayde: *you onely
haue I excepted from all the generacions of the
earth: therfore I wyl vspite you in al your wic-
kedneses. Day & nyght walke togyther except
they be agreed amonge them selues. *Doeth a
lyon roze in the wood except he haue a praye? O
cryeth a Lyons whelp out of his denne, excepte
he haue gotten somethyng: Doeth a byrde fall in a
snare vpon the erth where no fouler is. Taketh
a man his snare vpon the grounde afore he
catche somwhat? Crye they out Alarum with y
trumpet in the cite, and the people not afrayed?
Commeth there any plage in a cite, without it
be the Lordes doinge? Now doth the Lorde God
no maner of thyng, but he tellet his secret be-
fore vnto his seruantes the prophetes. When a
lyon roareth, who wyl not be afrayed? Scinge
then that the Lord God him selfe speaketh, who
wyl not prophecy.

Dreache in the palaces at Asdod, and in the
palaces of the lande of Egypt, and saye: gather
you togyther vpon the mountaynes of Sama-
ria, so shall ye le great murder and violent op-
pressyon amonge them, for why? they regarde
not the thyng that is right, sayth the Lorde: they
gather togyther euill gotten goodes, and laye
vpon robberye in theyr houses.

Therfore thus sayth the Lorde God. Thys
lande shall be troubled and besyged rounde a-
bout, the strength shall be pluckt from the, and
the palaces robbed. Thus sayth the Lorde, lyke
as an herdeman taketh y wolegges, or a pece of
an eare out of the Lyons mouth: Euen so the
chyliden of Israel (that dwell in Samaria) ha-
uynge theyr couches in the corner, theyr beddes
at Damascus, shall be pluckt a waye.

*Heare, and beare recozde in the house of Ja-
cob (sayth the Lorde God of hostes) that whē
I begynne to vspite the wickednesse of Israel,
I wyl vspite the aultares at Bethel also: so that
the hornes of the aultare shall be broken of, and
fall to the grounde.

The Prophecie

As for the wynter house and sommer house, I wyll synne them downe: and the houses of pury: pea, and many other houses shall perishe, & be destroyed, sayth the Lorde.

The.iii. Chapter.

As against the gateways of Samaria.

Heare this worde ye sayt hym, that be upon the hill of Samaria: ye that do poyse men wrong, and oppresse the neyghbour, ye that saye to your lordes: bypunge bypther, let vs bypunge. Therfore, the Lorde hath sworn by his holynesse. The dayes shall come vpon you, that the enemyes shall carry you away in shyppes, and your posteritie shall be carryed away vpon fshers hokes. Ye shall get you out at the gappes one after an other, euen the kyngeys palace shall you ouerthrow, to make a way to escape, sayth the Lorde.

Ye came to Bethel for to worke vngreatness: & haue encreased your synnes at Silgal: ye brought your sacrifices in the moynynge, & your trothes vnto the thyrde daye. Ye made a thank-offryng of leuen, ye promysed fcewyl offrynges, and ppeclaymed them. Suche lust had ye. O ye chyldren of Israel, sayth the Lorde God. Therfore haue I gyuen you ydle teeth in all youre cypres, and scarcenesse of byred in all your palaces: yet wyll ye not turne vnto me, sayth the Lorde. When there were but thre monethes vnto this daye, I withhelde the rayne from you: pea, I rayned vpon one cite: and not vpon an other, one peece of ground was moistured wth rayne, and the grounde that I rayned not vpon, was drye. Therfore two: yea thre cities came vnto one, to bypunge water: but they were not satisfied, yet wyll ye not turne vnto me, sayth the Lorde.

I haue smitten you with drought & blastynge and loke howe manye orchardes, bynepardes, fyg trees and olyue trees ye had: the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, sayth the Lorde. Restelence haue I set amonge you, as I byd in Egypte: your poyge men haue I slayne wth the swerde, and caused your houses to be taken captiue: I made synnyng saunoure of youre tentes, to come vp vnto your nostrils. Yet wil ye not turne vnto me, sayth the Lorde. Some of you haue I ouerthrowne, as I ouerthrowe Sodome and Gomorre: so ye were as a bynde plucke oute of the fyre. Yet wyll ye not turne vnto me, sayth the Lorde.

Therfore, thus wyl I handle the agayne, O Israel: pea, euen thus wyl I handle the. Make ye redy then to mete thy God, O Israel. For lo, he maketh the moystayns, he ordeyneth the wynde he the wetherman what he is aboute to do: he maketh the moynynge and the darkenesse, he treadeth vpon the by places of the earth: the Lorde God of hostes is his name.

The.v. Chapter.

As against the captiue of Israel.

Heare this worde, O ye house of Israel, & why: I must make this more foz you. The virgin Israel shall fall, & neuer ryse vp agayne: she shall be cast downe vpon her owne grounde, and no man shall helpe her vp. For

this sayth the Lorde God. Where as there dwelt a thousande in one cytie: there shall be left scarce an hundred therein: and where there dwelt an. C. there shall scarce ten be left in the house of Israel. Therfore, thus sayth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel: come not at Silgal, and go not to Bersaba: For Silgal shall be carryed awaye captiue, and Bethel shall come to nought. Seke the Lorde, that ye maye lyue: lest the house of Ioseph be byent with fyre and consumed, and lest there be none to queneche Bethel.

Ye turne the lawe to waimewood, and cast downe rpyghtousnesse vnto the grounde: & ye forsake the Lorde that maketh the. vii. starres, & the Moons, that turneth the nyght into daye, & of the daye he maketh darkenesse. & ye collect the waters of the see, and pouresth them out vpon the playne grounde: & Lorde is his name. Ye rayseth destruction vpon the myghty people, and bypunge downe the stronge holde. But they owe hym euyl wyl: that reponeth them openly: & whoso telletth them the playn trueth, they abhorre him. For so much then as ye oppresse the poore, & rob him of his best sustenancer: & therfore where as ye haue buylded houses of square stone, ye shall not dwel in them. Maruelous pleasant vyngardes shall you plant, but the wyne of them shall ye not bypunge: and why: for the multitude of your wickednesse & your stoute synnes, I know the rpyght well. Enemyes are ye of the rpyghtous, ye take rewardes, ye oppresse the poore in iudgement. Therfore the wyle must now be sayne to holde his tyme, so wyched a tyme is it.

Seke after the thyng that is good, and not euyl, so shall ye lyue: pea: the Lorde God of hostes shall be with you, accordyng to your owne desyre. & hate the euyl, and loue the good: spt vp right agayne in the porte: & (no doubt) the Lorde God of hostes shall be merciful vnto the remnant of Ioseph. Pfnor sayth the Lorde God of hostes: they shall be mourning in al stretes: pea, they shall say in euery strete: alas, alas. They shall cal the husbandman to lamentation, & such as can mourne to mournyng. In al vnpardes there shall be synnesse, for I wyll come amonge you, sayth the Lorde. Wo be vnto them that desyre the daye of the Lorde. Wherefore wolde ye haue it? As for the daye of the Lorde, it shall be darke and not clere.

Yea, lyke as when a man runneth from a lyon and a beere meteth meteth hym: or when he cometh into the house, and leanteth his hande vpon the wall, a serpente byteth hym. So shall not the daye of the Lorde be darke: and not clere: shall it not be cloudye, and no wyne in it? I hate and abhorre your holy dayes, and where as ye cense me when ye come togyther, I wyll not accept it. And though ye offer me burnt offrynges & meat offrynges, yet haue I no pleasure therein. As for youre sacre thanke offrynges, I wyll not looke vpon them: I wape wth that noyse of the songes. I wyll not heare the playes of mulche: but let that equitie flowe as water, and rpyghtousnesse as a myghty streame. O ye house of Israel, & gaue ye me offrynges and sacrificy,

Em. 10. 11. 12.

as those forty yeres longe in the wylbernesse
per haue ye set up tabernacles to pour * Moloch
and ymages of your ydolles: yea, and the statue
of your god Rempha, figures whiche ye made
to worship them. Therefore wyl I cause you to
be carped a waye beyonde Damascus, sayth the
Lorde, whose name is the God of hostes.

Chapter. vi.

Agaynst the rulers of Israel luyng in pleasures.

Luth. 11. 1.

Quoth the proude welthyn in Syon
to luche as thynke them so sure vpon
mount of Samaria, which holde them
sures for the best of the wylde: & rule
the house of Israel, euen as they lyst. So vnto
Calne, and se: and from thence gette you to he-
math the great ctyte, and so go downe to Gath
of Idolittines: be they better at ease then these
hyngdomes, as the ordre of theyr lande wyrd
then yours: Ye are taken out for the cupll daye,
euen ye that sit in the steele of wylfulness, ye
lye vpon beddes of purpyle, and vse youre wan-
tonnesse vpon your couches: ye that cate the best
lambes of the flock, and the fattest calves of the
zone: ye that synge to the lute, and in playng
of instruments: compare your selues vnto * Da-
uid: ye that drynke wyne out of goblettes, and
anoynt your selues with f best oyle, but no man
is fory for Iosephs hurt. Therefore now shal ye
be the fyst of them, & shal be led away captiue
and f lusty chere of f wylful shal come to an end

Joh. 11. 1.

Jerem. 11. 1.

* The Lorde God hathe sworne euen by hym
selfe: sayth the Lorde God of hostes: I hate the
pride of Jacob, and I abhorre hys palaces: and
I wyl gyue ouer the ctyte with all that is ther-
in: so that though there remaine ten men in one
house, they shal dye. So theyr netes kynfolke
and the deede buryers shal take them and carpe
awaye theyr bones, and sape vnto hym, that is
in the innermer house: is there yet any mo by the
And he shal answer: they are all gone, hold thy
tongue: shal he sape: * for they wolde not remem-
ber the name of the Lorde.

Isa. 11. 1.

Scholde, the Lorde is mynded to smyte the
greate houses, so that they shal decaye: and the
lytle houses, that they shal cleaue a sondre.
Who can ronne with hoxes, as plowe with ox-
en vpon the harde rocks of stone. For why, ye
haue turned true Iudgement into bytternesse &
the frute of yghteousnesse into wylme wood.
Yea, euen ye that reioyse in vayne thynges: ye
that sape: haue not we oprayned houses in oure
owne strength: Weill, take heede, O ye house of
Israel, sayth the Lorde God of hostes: I wyl
byngne a people vpon you, whiche shal trouble
you from the way that goth towards hemach
vnto the bzoke in the meadowe.

Chapter. vii.

Of the captiuitie of Israel and Iona.

3

When the Lorde God shewed me such a vi-
sion, behold, there stode one f made
as grethoppers, euen when the coyne
was moeyng forth after the kyng
had clypte hys shepe. Nowe when
they vnderstode to cate vp all the grene thynges
in the lande, I sayde: O Lorde God, be merciful

I beseeche the, who shulde elles helpe vp Jacob
is brought so lowe. So the Lorde was gracious
therin, and the Lorde sayde: well it shal not be.
Agayne, the Lorde shewed me this vision: be-
hold, the Lorde God called the fye to punishe
withal, and it denoued the great depe: yea, it co-
sumed a parte atrace. Then sayd I: O Lorde
God, holde thynne hande: for who shulde els helpe
vp Jacob that is brought so lowe: So the Lorde
was merciful therein, and the Lorde God sayde:
well, it shal not be. Whereouer he shewed me this
vision: behold, the Lorde stode vpon a playsted
wall, and a masons trowell in his hande.

And the Lorde sayde vnto me: Amos, what
seest thou, I answered, a masons trowell. Then
sayd the Lorde: behold, I wyl laye the trowell
amonge my people of Israel, and wyl nomore ou-
erse them: but the hyschaps of Isaac must be
layde waste, and the churche of Israel made de-
solate, * and for as f house of Jeroboam, I wyl
stande vp agaynst it with the swerde. Vpon
this sent Amasiah the priest to Berhel vnto Je-
roboam the kyng of Israel, saying: * Amos ma-
kerh the house of Israel to reuell agaynst the: f
land can not a way with his wordes. For Amos
sayth: Jeroboam shal dye with the swerde, and
Israel shal be led away captiue out of theyr
owne lande. And Amasiah sayde vnto Amos:
Get the hence: thou that canst se so wel: & fye
into the lande of Iuda, get the there thy luyng
& prophecy there: & prophecy nomore at Berhel,
for it is the kynges chappell, & the kynges court.

Em. 10. 11. 12.

Isa. 11. 1.

Isa. 11. 1.

Amos answered, and sayde to Amasiah. As
* for me, I am neither prophet nor prophets son
but a keeper of cattell. Now as I was breakyng
downe mulberryes, and goinge after the cattell,
the Lorde toke me, and sayde vnto me: So thy
waye, and prophecy vnto my people of Israel.
And therfore heare thou now the worde of the
Lorde. Thou sayest: prophecy not agaynst Isra-
el, and speake nothing agaynst the house of Isa-
ac: wherfore thus sayth f Lorde. Thy wyfe shal
be despyled in the ctyte, thy sonnes and daughter
shal be slayne with the swerde, & thy lande shal
be measured ouer with the lyne. Thou thy selfe
shalt dye in an vncleane lande, * and Israel shal
be dyspued out of hys owne countrey.

Isa. 11. 1.

Isa. 11. 1.

Chapter. viii.

Agaynst the rulers of Israel. The Lord sheweth, f he wyl
fulfyl the thynges which he hath decreed agaynst Israel

When the Lorde God shewed me this vision
and behold, there was a mannd with
somer frute: and he said: Amos what
seest thou: I answered, a mannd with
somer frute. Then sayde the Lorde vnto me: the
ende cometh vpon my people of Israel, I wil no
more ouerse them. In that day shal the idges of
the temple be turned into sowme, sayth f Lorde
God: many deede bodyes shal lye in euery place,
and be calld forth secretly. * Heare thys, O ye
that oppresse the poore, and destroye the neddy in
the lande, sayinge: When wyl the neddy mo-
neth be gonne, that we maye sell vnto us, and
the waboth, that we maye haue skarnesse
of coyns

Isa. 11. 1.

Isa. 11. 1.

The Prophecie

of come to make the bullbell leste, and the lyche
greater. We shall sette up false weyghes, that
we may get the poore vnder vs by the depe: mo-
ney, and the neddy also for thors: yea, let vs sell þ
chaffe for coine. The Lord hath sworn agaynst
the pyde of Jacob: these wozhen of theys wyl
I neuer forget. Shall not the lande tremble, and
all they that dwell therein, mourne for this?
Shall not they destruction come vpon them,
lyke a water streame, and flowe ouer them as þ
floude of Egypte. At the same tyme (sayth the
Lord God) I shall cause the sunne to go downe
at noone: and the lande to be darke in the clere
daye. Your hye feastes wyl I turne to so: owe
and your songes to mourning: I wyl bying salt
cloth vpon all backes, and baldnesse vpon euery
head: yea, suche a mourning wyl I sende them
as is made vpon an only begotten sonne: and
they shall haue a miserable ende.

Beholde, the tyme cometh (sayth the Lord
God) that I shall send an hungre into the earth,
not the hungre of bread, nor the thyrst of water:
but an hungre to heare the woide of the Lord,
so that they shall go from the one see to the other
sea from the north vnto the east, running about
to seke the woide of the Lord, and shall not fynde
it. In that tyme shall the saye virgines and the
younge men perishe for thyrst: yea, euen they that
swore in the execrable caise of Samaria: I sayd
as truly as thy God lyueth at Dan: and as tru-
ly as thy God lyueth at Bersaba. These shall
fall and neuer ryse vp agayne.

The ix Chapter.

Thy threatenynge agaynst Israel. No man can escape
the hande of God.

I sawe the Lord standyng vpon the
aulfare, and he sayde: Smyte the doze
cheke, that þ posses may make wyth
al. For their conetousnes shall fall v-
pon all they beedes, and they posses
ryche shall be slayne with the swerde. They shall
not slye awayne, there shall not one of them escape
nor be deliuered. Though they were buryed
in þ hell, my hande shall fetch them from thence
though they clyme vp to heauen: yet shall I cast
them downe: though they hyde them selues vnder
the toppe of Carmel, yet shall I seke them oute,
and bying them from thence: though they clype
downe from my syght into the depe of y see, I shall
comaunde the serpent, euen there to byte them.
If they go a way befoze they enemyes into cap-
tivitye, then shall I comaunde the swerde, there
to slaye them. Thus wyl I set myne eyes vpon
them: for they haue, and not for they welth.

For when the Lord God of hostes toucheth
a lande, it consumeth awayne, and all they that
dwell therein, must nedes mourne: And why?
they destruction shall aryse as euery streame, &
runne ouer them, as the floude in Egypte. He
that hath his dwelling in heauē, and groundeth
his tabernacle in the earth. He that calleth the
waters as the see, and pouerth them oute vpon
the playne grounde: his name is the Lord. O ye
chylidren of Israel, are ye not vnto me, euen as

the Syrians, sayth þ Lord: haue not I brought
Israel out of the lande of Egypte? The Phy-
listynes from Capthor: and the Syrians from
Ctir: behold, the eyes of the Lord are vpon the
realme that synneth, to roote it cleane out of the
earth. Neuer theles, I wyl not utterly destroy
the house of Jacob, sayth the Lord.

For lo, thus I promysse, though I lyfte the
house of Israel among al nacions (lyke as they
vse to lyft in a lyue) yet shall not þ smallest gra-
uell stone fall vpon the earth. But al the wyched
doers of my people, that saye: Cushe, the plage
is not so nye, to come so hastily vpon vs: those
shall perishe with the swerde. At that tyme
wyl I buyde agayne the tabernacle of Dauid,
that is fallen downe, and hedge vp bys gappes,
and loke what is broken, I shall repayre it: yea,
I shall buyde it vp agayne, as it was afoze tyme
that they maye possesse the remnaunt of Edom:
yea, and all suche people as call vpon my name,
w them sayth þ Lord which both these thynges

Beholde, the tyme cometh (sayth the Lord)
that the plowman shall ouertake the mower, &
treader of grapes him that soweth seede. The
mountaynes shall droppe swete wyne, and the
hylls shall be fruteful, and I wyl turne the cap-
tivitye of my people of Israel: they shall repayre
the waste cities and haue them in possessio, they
shall plant vyngardes, and dzyph the wyne tyen
of, they shall make gardens, and enioye the fru-
tes of them. And I wyl plant them vpon they
own grounde, so that I wyl neuer roote them
out agayne from they lande which I haue gy-
uen them, sayth the Lord thy God.

The ende of the prophece of Amos.

The Booke of the Prophete Abdi.

The fyrst Chapter.

Thy threatenynge agaynst Edom, and the trust that they haue
in theyr strength.

Ihis is the vison that was shew-
ed vnto Abdi. Thus hath
the Lord God spoke vnto me.
Edom. We haue hearde of the
Lord that there is an embas-
sage sent amonge the brethren:
Elip, let vs aple, and fight a-
gaynst them. Behold, I wyl
make the smal among the brethren, so that thou
halt be utterly despised. The pyde of thine herit
hath lyfte the vp, thou þ dwellest in the stronge
holdes of stone, and hast made the an hye seate.
Thou sayest in thyne herte, who shall caste me
downe to the grounde? But though thou wen-
test vp as hye as the Elge, and madest thy nest
aboue amonge the starres: yet wolde I plucke þ
downe from thence, sayth the Lord.

If the theues and robbers came to þ by night
thou

The booke of the

Prophete Jonas.

The fyrst Chapter

Of the flight of Jonas when he was sent to preache.
A tempest aperyth and carryth hym in the see the lxxvii
discomposure.



the worde of the Lorde came vnto
Jonas the sone of Amithay, say-
ing: Arise, and get thee to Ninive
that great cite, and preach vnto
them, how that they, wyckednes
is come vpon befoze me. And Jonas made hym re-
dy to fflye vnto Tharsis from the presence of the
Lorde, and gat hym downe to Joppa: where he
founde a shyp readye for to go vnto Tharsis, so
he payde his fare, and went aboarde, & he myght
go with them vnto Tharsis, from the presence
of the Lorde. But the Lorde durled a greate
wynde into the see, and there was a myghty
tempest in the see, so that the shyp was in leape
of goynge in peces. Then the maryners were
afraid: and cryed euery man vnto his God: and
the goddes that were in the shyp, they cast into
the see, to lyghten it of them. But Jonas gatte
hym vnder the baches, where he layed hym
downe and slombred.

So the master of the shyp came to hym, and
sayde vnto hym: why slombrest thou? Al-
l call vpon thy Lode: Of God (happelye) wyllye
vpon vs, that we perishe not. And they sayde
one to another: come, lette vs caste lottes: that
we maye knowe, for whose cause we are thus
troubled. And so they cast lottes, & the lot fell
vpon Jonas. Then sayde they vnto hym: tell vs
for whose cause are we thus troubled? what is
thyne occupation? whence comest thou? of
what nation? what costlie man art thou? and
of what nation? he answered them: I am an E-
bryte, and I feare the Lord God of heauyn, which
made both the see and the drye lande. Then were
the men exceedinglye afraid, and sayde vnto
hym: why dydest thou? (for they knewe, that he
was fled from the presence of the Lorde, because
he had tolde them) and sayd mozeouer vnto him
what shall we do vnto the, that thou maye scape
from troubling vs? (for the see wroughte & was
troubled) he answered them: take me, and cast
me into the see, so shall it let you be in rest, for I
wote it is for my sake: that this greate tempest
is come vpon you.

Nevertheless, the men assayed withrowynge
to bynge the shyppe to lande: but it wold not
be, because the see wroughte so: and was so trou-
bious agaynst them. Wherefoze they cryed vnto
the Lorde, and sayde: O Lorde let vs not perishe
for this mannes death, neyther laye thou inno-
cent blood vnto our charge: for thou, O Lorde
hast done euen as thy pleasure was.

So they toke Jonas and cast hym into the
see, and the see left ragynge. And the men feared
the Lorde exceedinglye, doing sacrifices and ma-
king vowe vnto the Lorde.

The ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.

De. iii. But

thou taking thy rest: Quide they not strale, till
they had ynough? Of the grapegatherers came
vpon the, wold they not leaue the some grapes?
But how shal they reape Elau, and seke out his
treasure? For the me that were sworne vnto the
shall dyspue the out of the borders of thyne owne
lande. They that be nowe at one with the, shall
disceyue the, and ouercome the: Euen they that
eate thy bread shall betray the, & euer thou per-
ceyue it. *shal not I at the same tyme destroy
the wyse men of Edom, and those that haue vn-
derstanding from the mount of Elau? Thy gy-
auntes (O Edom) shal be afraied, for thou wold
the slaughter they shal be all ouerthrowen vpon
the mount of Elau. Shame shal come vpon the
for the malice that thou shewedest to thy bro-
ther Jacob: yea, for euermore shalt thou perishe,
and that because of the tyme, when thou diddest
see thy selfe agaynst him, euen when he enemyed
carved awaye his host, and when the aleauntes
came in at his portes, and cast lottes vpon Jeru-
salem, and thou thy selfe wast as one of them.

Thou shalt nomore se the day of thy brother,
thou shalt nomore beholde the tyme of his capti-
vityte, thou shalt nomore reioyce ouer the chyldre
of Iuda, in the daye of theyr destruction, thou
shalt triumphe nomore in a tyme of theyr trou-
ble. Thou shalt nomore come in at the gates of
my people, in the tyme of theyr decay: thou shalt
not se theyr miserie in the daye of theyr fall.

Thou shalt sende out noman agaynst theyr
host, in the day of theyr aduersite: neither shalt
thou stand waiting any moze at the corners of
the stretes, to murdre such as are fled, & to take
them prisoners: that remaine in the day of theyr
trouble. For the daye of the Lorde is harde vpon
vs al the hepythen. * Like as thou hast done so
shalt thou be dele withall: yea & shalt be rewar-
ded euen vpon thy heed. For lyke wyse as ye haue
donen vpon my host byll, so shall all the he-
pythen dyspne continually: yea, dyspne shal they &
swallowe vs, so & ye shal be as though ye had ne-
uer ben. But vpon the mount Sion shal the sal-
uation be, and holmes, these shal be holy, and the
house of Jacob shall possesse: euen those. * I had
them selues afoze in possesyon. Mozeouer, the
house of Jacob shal be a foye, the house of Ioseph
a flame, and the house of Elau shal be strawe
which they shal bynde and consume, so that no-
thyng shal be left of the house of Elau, the Lord
hym selfe hath sayd it. They of the fourth shal haue
the mount of Elau in possesyon: and loke what
lieth vpon the ground, & what & what shal haue,
the playne felde shal Ephraim & Samaria pos-
sesse: & the mostaynes of Galaad shall Ben Ja-
min haue: And this doost shal be the chyldren of
Israel prisoners. Howe what followeth from
Canaan vnto zereph, and Sepharad, & shal be
vnder the subiection of Ierusalem, & the crytes
of the fourth shal render it. Thus theyr escape
vpon the byll of Syon, shall go vnto punyshe
the mounte of Elau, & the kyngdome shal be
the Lordes.

Of the ende of the booke of the prophe-
cie of Abdy.

The Prophecye

But the Lorde prepared a great fyw, to swallowe vp Jonas. So was Jonas in the belly of the fyw thre dayes, and thre nightes: And Jonas prayed vnto the Lorde his God, out of the fyshes belly, and sayd: * In my trouble I called vnto the Lorde, and he herde me out of the belly of hell, I cryed, & thou heardest my voyce. Thou haddest cast me downe depe in the myddest of the see, and fflou- den compassed me about: yea, all * the waues and rowles of water went ouer me, I thought that I had ben cast away out of thy sight: But I wil yet agayne loke towards thy holy temple.

The waters compassed me, euen to the very soule: the depe laye a bounte me, & the wordes deere wyapte about myne heed. I went downe to the botome of ffloues, & was barred in with earth for euer. But f, O Lorde my God, hast brought vp my lyfe agayne out of corruption. When my soule saynted within me, I thought vpon the Lorde: and my prayer came in vnto the, euen in to thy holy temple. They that hold of vayne va- nitytes, wyl forsake his mercede. But I wyl do the sacrifice with the voyce of thanksgyving, and wyl pay that that I haue vowed, for whye saluacyon cometh of the Lorde. And the Lorde spake vnto the fysher, and it caste oute Jonas a- gayne vpon the drye lande.

The .lxi. Chapter.

Jonas is sent agayne to Ninus. The repentance of the kynge of Ninus.

When came the worde of the Lorde vnto Jonas agayne, sayinge: * vp & get the to Ninus that grete cytie, and preache vnto them the preachinge, whych I haue the. So Jonas arose and went to Ninus at the Lordes commaundement. Ninus was a grete cytie vnto God, namelye of thre dayes iourney. And Jonas went to, and entred into the cytie: euen a dayes iourneye, and cryed, sayinge: There are yet fourty dayes, and then shall Ninus be ouerthrowen. * And the people of Ninus beleued God, & proclaimed fastyng, and arayed them selues in sackcloth, as well the great as ffloues of them. And the tidings came vnto the kynge of Ninus, which rose out of dys- seate, and byd his apparell of, and put on sack- cloth, and sat hym downe in ashes.

And it was cryed and commaunded in Ninus, by the auctorite of the kynge and his lordes, say- inge: * se that neyther man, nor beaste, ox, or shepe taste ought at all: & that they neyther fede nor drynke water: but put on sackcloth both ma- & beast: & crye mightily vnto God: * yea, se that every man turne from his euill waye, and from the wyckednesse that he hath in hande.

Who can tell / God maye turne, and repent, & cease from his seuerer wyrd, that we perishe not. And when God sawe they woked, howe they turned from theyr wicked wayes: * he repented on the euill, wherby he sayde he wolde do vnto them, and byd it not.

The .lxi. Chapter.

Jonas is repented of his

Herfor Jonas was soze discontent, & angry. And he prayed vnto ffloues and said: O Lorde, was not this my sayinge (I praye the) when I was yet in my collyre / therfor I hausted rather to dye vnto Charys. * For I know wel ynough, that thou arte a mercifull God, full of compassion, long suffering, & of great kyndnes, and repentest when thou wouldest take punish- ment: And nowe * O Lorde, take my lyfe from me (I beseech the) for I had rather dye then liue. Then sayd the Lorde: art thou so angry / And Jonas gat hym out of the cytie, and sat downe on the east syde thereof: & there made him a boorth and sat vnder it in the shadowe, tyll he myght se what shoulde chaunce vnto the cytie.

And the Lorde God prepared a wyld byne, whych sprang vp ouer Jonas, that he myght haue shadowe aboue his heed, to deliuer him out of his payne. And Jonas was exceeding glad of the wyld byne. But vpon the next morowe a- gaynst the spryng of the dape, the Lorde ordey- ned a worme, whych smote the wyld byne, so that it withered awaye. And when the sunne was vp, God prepared a feruēt east wynde: and the sunne better ouer the heed of Jonas, that he saynted agayne, and wished vnto his soule that he myght dye, & sayd: It is better for me to dye, then to liue. And God sayde vnto Jonas: Arte thou so angry for the wyld byne / And he sayd yea, very angry am I, euen vnto the death. And the Lorde sayd: ffloues compassion vpon a wyld byne, wher on thou bestowest: no labour: nor madest it growe, whych sprang vp in one night, and perished in an other: And shouldest thou haue compassion vpon Ninus that grete cytie, wherein there are about an hundred and .xx. W, persons, that knowe not theyr right hand from the left, besyde moche cattell /

The ende of the prophecye of Jonas.

The booke of the Prophete Michas.

The first Chapter.

Of the destruction of Samaria by the sy- rians.

This is the worde of the Lorde, that came vnto Michas the Moza- site in the dayes of * Iordan: & I- has and * Ieremias hynges of Iuda: which was shewed him vpon Samaria and Ierusalem.

* heare all ye people, marke this well O earth, and all that therein is. yea, the Lorde God hym selfe be wytnes amonge you, euen the Lorde fro his holy temple. For wher * behold: ffloues shal go out of his place, & come downe, & tread vpon the hye thynges of Ierusalem. The mountayns shal consume vnder him, and the valleyes shal cleane asondre: lyke as was consumed at the fyre, & as the waters run downeward. And al this shal be for the wyckednes of Iacob, & the synnes of the house of Israel. But what is ffloues wickednes of Iacob /

Job, Is not Samaria which is his place of
Juda Is not Jerusalem. Therefore I will make
Samaria an heape of stones in his place, to laie a
house the vineyard: her stones shall I cast into
the valley, and discover her foundations. All her
images shall be broken downe, and all her gar-
mentes shall be brent in the fire, yea all her idols
will I destroy: for why? they are gathered
out of the hyze of an whoze and into an whozes
hyze that they be turned agai, wherfore I will
moune and make lamentation, here and na-
hed wyl I go: I must moune her the dragons
and take sorowe: as the Eryches, for the yze
wounde is past remedy. And why, It is come
into Juda, and hath touched the porte of my peo-
ple at Jerusalem already. Wepe not, lest they
at Geth perceyue it.

Thou at Batafria, welter thy selfe in the
dust and ashes. Thou that dwellest at Sappir,
get thence with shame. The proude that boast
nomozes for very sorowe: and why, her neygh-
bour shall take from her what she hath. The re-
belious citye hopeth that it shall not be so euell
but for al that the plague shall come from the Lord
ruen into the porte of Jerusalem. The greates
noise of the charrettes shall cease, that dwell
at Lachis, which is an occasyon of the sinne of
the daughter of Sion, for in the came up the wi-
dednes of Israel. Per, she sente her courtiers
into the lande of Seth. The houses of Ipes wyl
dyscepe the kynnes of Israel. And as for the
thou that dwellest at Mozaia, I shall bying a
possessioner vpon the, and the plague of Israel shall
reache vnto Odulla. Make the bald, and haue
because of thy tender chyldren: Make the cleane
balde as an Eagle, for they shall be carped away
captiue from the.

The seconde Chapter.

Agaynst the synners agaynst the synfull people.



Who vnto them, I magyn to be harme
and deuyse vngacionnes vpon theire
beddes, to perforce me it in the clere day
for their power is agaynst god. When
they couet to haue lande, they take it by vo-
lence, they rob men of theire houses. Thus they
oppress a man for his house, and euery man for
his heritage. Therefore thus sayth the Lord:
Beholde against this householde haue I deu-
sed a plague, wherout ye shall not plucke youre
neches: Ye shall nomoze goo so proude, for it
wyl be a very long tyme. In that daye shall this
terme be used, and a mourning shall be made ouer
you on this maner: We be vnto desolate, the
porcion of my people is translated. When wyl
be parte vnto vs the lande, he hath taken fro
vs. Neuertheless, there shall be no man to de-
uide the thy porcion in the congregacion of the
Lord. Tuthe, holde your tounge (saye they) It
shall not fall vpon this people, we shall not come
so to confusion, sayth the house of Jacob. Is the
spirit of the Lord so cleane awaye: or is he so
minded? Truth it is, my wordes are frendly vnto
them that lyue right: but my people doth the
contrary, therfore must I take part agaynst the
for they take away both cote and cloke from the

simple. Ye haue turned your selues to fight: the
wome of my people haue ye shut out from their
good houses, and taken awaye myne excellent gif-
tes from theire chyldren. Up, get you hence for
here shall ye haue no rest. Because of theire ydo-
latry, they are corrupte, and shall miserably perishe.
If I were a fleshy fellow, and a preacher of lies
and tolde them that they myght sye bybbyng a
hollyng, and be dyonken. What were a proper
for this people. But I wyl gather thei derre
Jacob, and distur the remnant of Israel alto-
gether. I shall cary them one by another as a flock
in the folde, and as the cattel in thei stals, that
they maye be dysquetyed of other men. Who so
breaketh the gappe, he shall go before. They shall
break the yze porte, and go in and out at it. The
kyng shall go before them, and the Lord shall be
vpon the heade of them.

The iii. Chapter

Agaynst the synners of synners, and false prophetes.



As I sayde beate, O ye heades of the
house of Jacob, and ye leaders of the house
of Israel. Whyd not ye knowe, what
were lawfull and ryght? But ye hate
the good, and loue the euell: ye plucke of mens shi-
nes, and the flesh from theire bones, ye eate the flesh
of my people, and flaye of theire: shyn: ye breake
theire bones, ye chop them in peeces as it were in
to a cauldron, and as flesh into a pot. Now tyme
shall come, that when they cal vnto the Lord
he shall not heare the, but hyde his face from the
because that they owe theire owne ymagynaci-
ons, they haue delt so wychedlye.

And as concerning the prophetes, I disceane
my people, thus the Lord sayth agaynst them.
When they haue any thing to bite vpon, then
they preach that al shall be wel, but yf a man put
not some thing into theire mouthes, they preach
of warre agaynst hym. Therefore your visyon
shall be turned to night, and your prophesying to
darkenesse. The sunne shall go downe ouer those
prophetes, and the daye shall be darke vnto the.
Then shall the visyon seeme to be ashamed, and the
soyphaiers confounded: yee, they shall be shame al
the packe of the, to stop theire mouthes for they
haue not Goddes worde. As for me I am full
of strengthe, and of the spirite of the Lord ful of iud-
gement and boldnes, to shewe the house of Jacob
theire wickednes, and the house of Israel their line.

O heare this ye rulers of the house of Jacob,
and ye Judges of the house of Israel, ye that ab-
horre the thyng that is lawfull, and wiest asyde
the thyng that is streyght: Ye that buyde by
shon with bloude, and Jerusalem with doyng
wronge. O ye Judges ye geue sentence for gif-
tes. O ye prestes, ye teach for lucre. O ye pro-
phetes ye prophesy for mony. Yet wil they be ta-
ken as those that holde vpon God, and saye: Is
not the Lord amonge vs? Tuthe there, can no
misfortune happen vs. Therefore shall shon
(for your sakes) be plowed like a felde: Jerusa-
lem shall become an heape of stones, and the hyll of
the temple shall be turned to an hye wode.

The iii. Chapter.

Of the calling of the Gentys, and conuersion of the Jewes.

O. O. iii.

But

The prophetic

In the latter dayes it will come to passe, that the hyl of the Lordes house shall be set up hyer then any moztaine or hilles: Pe the people that prece vnto it, and the multitude of the Gentiles that shall them thither, sayng: Come, let vs go vnto the hyl of the Lord, and to the house of the God of Jacob: that he maye teache vs his wayes, and we maye walke in his pathes. For the lawe shall come out of Sion: and the worde of God from Ierusalem, and shall geue sentence among the multitude of the heathen, and resourne the people of farre countreys: so that of thei: sweares they shall make ploughe shares, and spythes of theyre speeres.

One people shall not lyfte vp a sworde agaynst a nother: Pe, they shall nomoze learne to fyght: but every man shall sit vnder his vyne parde and vnder his figtre, and no man to frai hym awaye: for the mouth of the Lord of hostes hath spoken it. Therfore where as all people haue walked euery man in the name of his owne God, we wyl walke in the name of our God for euer and euer. At the same tyme, sayth the Lord wyl I gather vp the lame and the out castes, & suche as I haue chastened, and wyl geue yllue vnto the lame, and make of the outcasts a great people: and the Lord hym selfe shall be theyre kynge vpon the mount Sion, from thys tyme forth for euermore.

And vnto the O thou tower of Sion, thou stronge holde of the daughter Sion, vnto the shall it come euen the lordshipp and kyngdome of the daughter Ierusalem. Why then art thou nowe so hupe: is there no kynge in the: are thy counsellors a waye that thou art so pained, as a woman in her traualle: And now, O thou daughter Sion, be soyy, let it greue the as a wife labouryng with childe: for nowe must thou get the out of the Cypre, and dwell vpon the playne fride: Pe, vnto Babylon shalt thou go, there shalt thou be deliuered, and there the Lord shall loose the from the hande of thyne enemies.

Nowe also are there many people gathered together agaynst the sayng: what, Sion is cursed, we shall set our lust vpon her. But they know not the thoughtes of the Lord, they vnderstande not his counsaile, that shall gather them together as the sheues in sheare. Therfore get the vp, O thou daughter Sion, and chuse the out the come: For I wyl make thy borne yon: and thy clauyes shall be, that thou mayst grind many people: they: goodes shalt thou appropriate vnto the Lord, and they: substance vnto the ruler of the whole worlde.

The vi. Chapter.

Of the destruction of Ierusalem.

After that shalt thou be robbed thy selfe, O robbers daughter: they shall laye siege agaynst vs, & snyte the widge of Israel with a rodde vpon the cheke. And thou bethleem Ephrata, arte lytle amonge the thousandes of Iuda, Out of the shall come vnto me which shall be the gouerner in Israel, whose outgoyng hath

bene from the beginning and from euerylastyng In the meane while he plageth them for a frash vntyll the tyme that they which shall beare ydow bozine: then shall the remnaunt of his bre that be converted vnto the chyldren of Israel. he shall stand fast, and geue lode in the strength of the Lord, and in the victorie of the name of the Lord his God, and when they be converted, he shall magnified vnto the surest parte of the worlde.

Then shall there be peace, so that the Assirya, may come into your lande, and tread in your houses. We shall byng vp. vii. shepherdes and viii. prynces vpon them: these shall subdue the land of Assir with the sword, and a lande of Amrod with they: naked weapons. Thus shall he deliuer vs from the Assiran, when he cometh with our land & setteth his fore withyn our borders.

And the remnaunt of Jacob shall be amonge the multitude of people, as the de we of the Lord and as the dyops vpon a grasse, that tarreth for no man and wayeth of no body. Pe, the residue of Jacob shall be amonge the Gentyls, & the multitude of people, as the lyon amonge the brastres of the wood and as the lyons whelp amonge a floche of shepe, which when he goeth forth wyl treadeth downe, treadeth in pces, and there is no man that can helpe. Thyne hand shall lyft vp vpon thyne enemies, and all thyne aduersaries shall perishe. The tyme shall come also, sayth the Lord, that I wyl take thine hozes from the, & destroye thy charets, I wil breake downe the cietyes of thy lande, and ouerthrowe al thy stronge holdes. Al witchcraftes wyl I rote out of thine hande, there shall no mo soothsaynges be withyn the. Thyne ydols and thyne ymages wyl I destroye out of the, so that thou shalt nomoze bow thy selfe vnto the workes of thine owne handes. Thy groues wyl I pluche vp by thy rootes & breake downe the cietyes. Thus wyl I be auenged also vpon all the heathen that wyl not heare.

The vii. Chapter.

Of the restoration to heare the Judgement agaynst Israel be the Lord.

Euen nowe what the Lord saith I saye reproue the mountaynes, and let the hilles heare thy voicer, O hear the punishment of the Lord, yee mountaynes, and yee myddes foundations of the earth: for the Lord wyl reproue his people & reason w Israel. O my people what haue I done vnto the: or wherein haue I hurt the: geue me answer. Because I brought the from the lande of Egypt, and deliuered the out of the house of bondage, because I made Moses, Aaron, & Miriam to leade the: Remember, O my people, what Balach the kyng of Moab had ymagined agaynst the and what answer that Balaam son of Beor gaue him, fro Bethin vnto Sygal that ye maye knowe the louyng kyndnes of the Lord. What acceptable thinges shall I offer vnto the Lord: that I bryng my kntes to the Lord God: what I come before hym with byent offerings and with calves of a yere olde: hath the Lord a pleasure in many thousand rammes, or innumerable streames of oyle.

O shall

C O shall I geue my fyist bozme for myne offences, and the fruite of my body for the syn of my soule: I wyl shewe the, O man, what is good, & what the Lord requirerth of the, namely, to doe ryght to haue pleasure in louig hyndnes, to be lowly, and to walke with thy God. The Lordes voice cryeth vnto the cite, and the man that shal be saued considereth thy name. O Lord, herken what is your rodde, and here hym that warneth you. Shuld I not be displeased, for the vnrighteous good in the houses of the wycked, and because the measure is mynished: O shulde I iustlye the false balancers, & the bagge of dyscreitful weightes, among those that be full of riches vnryghteously gotten: where the cite seng draile with falshe, speakes lies, & haue dyscreitful tonges in their mouthes.

D Therefore I wyl take in hande to punyssh the, & to make the desolate, because of thy synnes. Thou shalte eate, and not haue ynough: yee, thou shalte bypunge thy selfe downe. Thou shalte flee, but not escape: & those that thou woldest saue, wyl I deliuer to the sword. Thou shalte sowe, but not reape: thou shalt presse out olyues, but oyle shalte thou not haue to anoynt thy selfe withall: thou shalte treade out swete must, but shalte drinke no wyne. Ye kepe the ovpbrynges of Amri, and al the customes of the house of Ahab: ye solowe they pleasures, therefore wyl I make the waste, & cause thy inhabytters to be abhoyred. O my people: & thus shalte thou heare thine owne shame.

¶ The vii. Chapter.

C A complaine of the lytic nombre of the tryghuous agaynst the truty ought we not to holde with oure greated frenedes.

I No isme. I am become as one that goeth a gleanyng in the barucke.

There are no mo grapes to eate, yett wold I sayn, with al my hert haue of the beste fruyte. There is not a

goody vpon erth, there is not one tryghuous among men. They labour all to shed blud, & every man hunteth his brother to death: yett they saye they do wel, whyle they do euill. As the prince wil, so saith the iudge, that he may do him a pleasure agayn. The great man speaketh what his hert delireth: and the hearers allowe hym. The best of them is but as a thyllie, and the most tryghuous of them is but as a byzar in the hedge. But whyle the day of thy preachers cometh, that thou shalt be visited, then shal they be wasted away.

Let no man beleeue his frende, nor put his confidence in a brother. Kepe the post of thy mouth from her that lyeth in thy bosome, for y sonne shal pue his father to byshonour, the daughter shal speake agaynst her mother, the daughter in lawe agaynst her mother in lawe: and a mans foes shal be euen they of his owne household.

Heretofore I wyl loke vp vnto the Lord. I wyl pacyently abyde God my sauour, my God shal beare me. O thou enemye of myne, reioyse not at my fall, for I shal get vp agayn: and though I lye in darknesse, yett the Lord is my lyght. I wyl beare the punysshment of the Lord: for why, I haue offended him: yett he lye

in iudgement vpon my cause, and se that I haue ryght. He wyl bypunge me for to the lyght, and I shal se his rightousnesse.

Wher that is myne enemye shal loke vpon it and be confounded, which now sayeth: Where is thy Lord God? Myne eyes shal beholde her, when she shal be troden downe as the clay in the stretes. The tyme wyl come that thy gappes shal be made vp, and the lawe shal go abrode: and at that tyme shal they come vnto the from Assur vnto the strong cities, & from the stronge cyties vpon the ryuer: from the one see to the other, from the one mountayne to the other.

Not withstanding, the land must be wasted because of them that dwell therein, and for the frutes of theyr owne ymagynacions. Therefore fede thy people with thy rod, the flocke of thine heretage, whiche dwell desolate in the wodde: that they may be fedde vpon the mount of Carmel, Basan, and Galad, as afore tyme. Veruelous thynges wyl I shewe them, & lyke as when they came out of Egypte.

This shal the heathen se, and be ashamed for all theyr power, so that they shal laye theyr hand vpon their mouth, and stoppe their eares. They shal lyche the dust lyke a serpente, and as the wormes of the erth, that tremble in their holes. They shal be afrayed of the Lord oure God, and they shal feare the.

Where is there such a God as thou that pardonest wyckednes, and forgyuest the offences of the remnaunt of thine heretage: he keperh not his wrath for ever: & why his delyte is to haue compassion: he shal turne agayne, and be merciful to vs: he shal put down our wyckednesse, and cast al our synnes into the botome of the see. Thou shalt kepe thy trewth with Jacob, & thy mercy for Abraham, lyke as thou hast swoyne vnto our fathers long ago.

The end of the prophete of Michay.

The booke of the

Prophete Nahum.

¶ The first Chapter.

C O the destruction of Ninus and of the deluyraunce of Assur.



his is the heuy burthen of Ninus, which Nahum of Ninus dyd wyte as he sawe it. The Lord is a gelous God, and a taker of vengeance is the Lord, and worthyfull. The Lord taketh vengeance of his enemyes, & retriuech displeasure

for his aduersaries. The Lord suffreth longe he is of great power, and so innocent, that he leueth no man faultlesse before hym. The Lord goeth forth in tempest and stormy weather, the cloudes are the dust of his fete. When he retriuech the see, he diueth it vp, & turneth y floudes to drye lande: Basan is desolate: Charnel and the pleasure of Libanus waisterh away. The mountaynes tremble for hym, the hylles consume

D.D.V. sume

The prophetic

sume at the sight of him the earth quaketh: pea the whole world, and all that dwell therein.

Jerem. x. 1.
Eccles. iii. 1.
Psalm. xli. 1.

*Who may endure before his wrath: Or who is able to abide his grim displeasure: his anger taketh on him the fyre: and the hard rocks are clouen in sunder before hym.

Full gracious is the Lorde, and a stronge holde in the tyme of trouble, he knoweth them that put their trust in hym: when the flood cometh over, and destroyeth the place: and when the darkness foloweth shal vnder his enemies. What do ye ymagin then against the Lord on this manner: (The when he hath once made an ende, there shall come no more trouble.) For like as the thornes that sticke together, and as the dry strawe, so shall the dyonkerdes be consumed together, even when they be full. There come out of the fuche as ymagin in their hearts: and give vngenerous counsel agaynst the Lorde.

Therefore thus saith the Lorde: Let them be as wel prepared: pee, and as many as they can, yet that they be be wren downe, and passe away. And as for the, I wyl were the, but not utterly destroye the. And now wyl I breake his robe from thy backe, and burst thy bondes in sunder. But the Lorde hath geuen a commandement concerning the, that they shal come nomore seide of thy name. * The carued and casten ymages wyl I roote out of the house of thy God. Thy graue shal I prepare for the, and thou shalt be consumed.

Mich. ii. 1.

The ii. Chapter.

He delivereth the victory of the Chaldea against Babilonia.

Jer. li. 1.
Eccles. i. 1.

Behold, * upon the mountains come the feet of hym, that byngeth good tidynge: and preacheth peace. * In Judah, hepe thy holy dayes, performe thy promyses: for Babilonia shall come no more in the, he is utterly rooted out.

The scatterer shal come vpon agaynst the, and lay sege to the castel. Loke thou wel to the stretes, make thy loynes strong, arme thy self with all thy myght: for the Lord shal restore agayne the gloze of Jacob, lyke as the gloze of Israel. The destroyers haue broken them downe, and marred the vyne branches. The shylde of hye gualites glysteth, his men of warre are clothed in purple. Hye charrettes are as fyre, when he maketh him forward, and his spere shaftes are loked in venon. The charrettes rolle vpon the stretes, and welter in the hye wapes. They are to loke vpon like cresettes of fyre, & go swiftly as the lightnyng. When he doth but warne his grauntes they fall in theyr aray, & hastily they clype vpon the walles: yee, the engyns of the war are prepared alreedy. The water portes shal be opened, and the kynges palace shal fall. The queene her self shal be led away captiue, and her gentyl women shal mourne as the doves, and grone with their berres. * Babilonia is lyke a pole full of water, but then shal they besapne to fle.

Jer. li. 1.
Eccles. i. 1.

Stand, stande, (shall they crye) and there shal not one turne backe. Away to the siluer, away with the golde: for there is no end of treasure. There shalbe a multitude of al maner of colly

ornamentes. Thus must the be spoyled, emptied and cleane strypped out: that they berres may be melted awaye, theyr knees tremble, al theyr loynes be weake, and their faces blacke as a pot.

Where is now the dwelling of the Lyons and the pasture of the lions whelpes: where the lyon and the lions wyl with the whelpes, and no man fraied them away: But the lyon spoyled ynough for his pong ones, and deuoured for his lyones: he fylled his denues with his praye, and his dwelling place with fyre he had rammed. Beholde, I wyl vpon the, sayeth the Lord of hostes, and wil set fyre vpon thy charrettes that they shal smoke withal, and the swerde shal deuoure the pong lyons. I wyl make an end of the spoyling from out of the earth, and fyre voice of thy messengers shal no more be heard.

The iii. Chapter.

The fall of Ninus.

As to the bludchursty cite, which I is al full of lyes and robberye, and wyl not leane of from rauynyng. There a man may here scourgyng rauynyng, the noyse of the whelles, the cryng of the hostes, and the rolling of the charrettes. There the hostesmen get vp with naked swordes, and gyltynge speares: they lieth a multitude slaine, and a great heape of dead bodies: there is no ende of deade corpes: pe, men fall vpon theyr bodies. And that for the great and manyfolde whozdom, of the saye & bewyful barlot: which is a maistris of witchcraft, yee and selleth the people thowse her whozdom, and the nations thowse her wychecraft.

* Beholde, I wyl vpon the (sayeth the Lord of hostes) and wil pul thy clothes ouer thy head that I may shewe thy nakednes among the heathen, & thy shame among the kyngdomes, I wyl cast dyt vpon the, to make the be abhored, and a galyng stocke: yee: al they that loke vpon the shal start backe, and saye: Ninus is destroyed.

Who wyl haue pytie vpon the: where shal I seke one to comforte the: Art thou better than the greates cite of Alexandria: that laye in the waters, and had the waters rounde aboute it: which was strongly flect and walled with the see: Ethiopia and Egypte were her strength: that excedyng great, aboute measure. Affrica and Lybia were her helpers, yet was she dyscuen awaye, and brought into captiuitie, her ponge chyldzen were smytten downe at the heade of euery strete, the lottes wer cast for y most auncient men in her, and all her myghy men were bounde in cheynes. Euen so shalt thou also be dyonken, and byde thy selfe, and seke some hely agayst thyne enemy. Al thy strong ctytes shalbe lyke hygetrees with ripe fygges: which whel a ma shal thet shal fall into y mouth of y eater.

Behold, thy people within the, are but womē the portes of thy land shalbe opened vnto thine enemies, and the fyre shal deuoure thy barres. Wawe water now agaynst the: thou be besieged, make vp thy stronge holdes, go into the clays, tempe the moyster, make strong bulche: * Yet the fyre shal consume the, the swerde shal destroye the.

Jer. li. 1.
Eccles. i. 1.

Jer. li. 1.
Eccles. i. 1.

Jer. li. 1.
Eccles. i. 1.

Jer. li. 1.
Eccles. i. 1.

Jer. li. 1.
Eccles. i. 1.

the: yea as the locust doth, so shall it eate the vp. It shall fall heuily vpon the as the locusts: yea ryghte heuily shall it fall vpon the, euen as the grethoppers. Thy marchauntes haue ben nombred with the starres of heauen, but now they are as the locusts, and theye theye waye. Thy lordes are as the grethoppers: and the captaynes as the multitude of grethoppers which when they be colde, remaine in f bedges: but when the sunne is vp, they flye away, and no man can tell where they are become. They shepherdes are allepe (O hyng of Assur) thy woorthies are layde downe, thy people is scatterd abrode vpon the mountaynes, and no man gathereth them togyther agayne. Thy wounde can not be hyd, thy plage is so sore. All they that heare thys of the, shall clappe theyr handes ouer the. For what is he, to whome thou hast not alwaye bene doyng hurte?

¶ The ende of the prophece of Naum.

The booke of the Prophecie Abacuc.

¶ The fyrst Chapter.

¶ A complayne agaynst Assur.

3



his is the heuy burthen, which the Prophecie Abacuc dyd se. O Lorde, how long shall I crye & thou wilt not heare? howe long shall I complayne vnto the, suffering wronge, & thou wilt not helpe? why lettest thou me se werpnesse and labour?

* Tyrannye and violence are before me, power ouergoeth ryghte: for the lawe is tozned in peces and there can not right iudgement go forth. And why? the vngodlye is more set by then the ryghteous: this is the cause, that wronge iudgement proceedeth. Behold: amonge the heathen, and loke well, wonder at it, and be abashed: for I will do a thyng in your tyme, which thoughe it be tolde you, ye shall not beleue. * For so, I will rase by the Calders, that bytter & swyfte people: whiche shall go as wynde as the lande is to take possession of dwellinge places, that be not theyr owne. A grimme and boysterous people is it, they shall yt in iudgement & punyche. Theyr houses are swifter then the cactes of the mountayne, and byt sozer then the wolues in the euenyng. Theyr horsemen come by greates heapes from farre, they flye hastelye to deuoure as the Agie. They come all tospoyled, oute of them cometh an eastwynde, whiche bloweth and gathereth theyr captaynes, lyke as f sande. They shall moche the hynges, and laugh & pynnes to scozne. They shall not set by any strong holde, for they shall laye ordynance agaynst it, and take it. Then shall they take a fere the corage vnto them: to go forth and to do moze euyl, and so ascrpe the power vnto the: god.

But thou O Lorde my God: my holy one, thou arte from the begynnyng, therefore shall

we not dye. O Lorde, thou hast ordeyned them for a punymente, and set them to reprove the mighty. Thyne eyes are cleane, thou mayst not se euyl, thou canst not beholde the thyng that is wyched. * Wherefore then dost thou loke vpon the vngodly, and holdest thy tounge when I wyched deuoureth the man that is better then hym selfe? Thou makest men as the fowle in the see, and lyke as the cecpyng beasts, that haue no guyde, they take vp al with their angle, they catche it in theyr nette, and gather it in theyr parne: wherof they reioyce and are glad. Therefore offer they vnto theyr nette, and do sacrifice vnto theyr parne: because that thozow it theyr porcyon is become so fat, and theyr meat so plentecus. Wherefore, they cast out theyr net agayne and neuer cease to slape the people.

¶ The ii Chapter.

¶ Of the vision of the prophet. Agaynst polluting, rountous, and other vngodlye.



I stode vpon my watche, and set me vpon my bulworke, to looke and se, what he wolde say vnto me, & what aunswere I shoulde geue hym that reponed me. But the Lorde answered me, and sayde: Write the vision plainly vpon thy tables, that who so cometh by, may reade it. * For vision is yet farr off for a tyme, but at last it shall come to passe, and not fayle. * And though he tary, yet wayte f for hym, for in very dede he will come, and not be slacke.

Behold, the vngodlye thynketh hym self in saugarde, as in a strong holde: but the iust shall lyue by his saythe. Lyke as the wyne dyceyeth the bronharde: euen so the proude shall fayle, & not endure. He openeth his desyre wide by as the hel, * and is as vnscarpable as deathe. All heathen gathereth he to hym, and heapeth vnto hym all people.

But shall not all these take by a prouerbe agaynst hym, and moche hym with a byt worde and saye: Alas vnto hym that heareth vpon other mennes goodes. Howe longe will he lade hym selfe with theyr clape? O howe sodenlye will they stande vp, that shall byt, and awake, that shall be the in peces: yea, thou shalt be theyr praye. * Wherefore thou hast spoyled many heathen: therefore shall the remnaunte of the people spoyl the: because of mens bloode, and for the wronge done in the lande, in the cite, and vnto all them that dwell therein.

* Alas vnto hym, that couetously gathereth euyl gotten goodes into his house, that he maye set his nest on hye, to escape from the power of my fortune. Thou hast deuyled the name of thyne owne house, for thou hast slayne to muche people, and hast wilfully offended: so that the very stones of the wall shall crye out of it, and the tymber that lyeth betwixt the ioyntes of the buyldyng shall answere. * Alas vnto hym that buyldeth the towne with bloode, & mayntayneth the cite with vngodlye craft. Shall not the Lorde of hostes byng this to passe that the labourers of the people shall be bynt with a greates fyre, and that the thyng where vpon

The Prophecy

the people haue veried them selues, shall be lost: * For the earth shall be full of knowledge of the Lordes honour, lyke as the waters that couer the see.

Uo be unto hym that gyueth his neyghbour bypnyke, putting in gal, and making hym byzon hen, * that he maye le his pryncples. Therefore with shame shall thou be defyled, in stede of honour bypnyke thou also, yll thou sombyr with all for the cuppe of the Lordes rpygh bande shall compass the aboute, and shamefull spynge in stede of thy wozshyppe. * For the wronge that thou hast done in Libanus shall ouerwhelme the and the wyld beastes shall make the asfayde / bycause of mennes blood, and for the wronge done in the lande, in the cite, and unto al suche as dwelle therein.

What helpe then wyll the ymage do, whome the workman hath falsly oned? O the vayne cast ymage, wher in because the craftesman putteth his trust, therefore maketh he domme podels. Uo unto hym y sayeth to a peece of wood: arylf and to a dumme stone, stande vp: For what instruction maye suche one gyue? Beholde, it is layde ouer with golde and siluer, and there is no breath in it. * But the Lord in his holp temple is he, whom all the worlde shalde feare.

The iii. Chapter.

A prayer of the prophete Iheremie for the ignorant.

I Lord, when I hearde speake of thee I was asfayde. The worke y thou haste taken in bande, shall thou perseuourme in his tyme. O Lord: when thy tyme commeth, thou shalt declare it. In thy very wythe thou thyndest upon mercy, God commeth from Chemā, and he holpe one from the mounte of Iherusalem: Selah.

His glory couereth by: heauens, and y earth is full of by: people. His wyne is as the sunne, & beames of lyght go oute of his handes, there is bys power byd. Destruction goeth before hym arylf a pestilent sycknesse goeth from bys sete. * He standeth and meassureth the earth. He lo- herth, and the people consume awaye, the mountaynes of the world fall downe to pouidre, and the hilles are sayne to bowe them selues, for his goynges are euerlastyng and sure.

I sawe that the paupers of the Mozyans, and the tentes of y land of Madian were veried for weynesse. Wast thou not angry, O Lord in y waters? was not thy wythe in the floudes, and thy dyspleasure in the see / yes, when thou sattest upon thy horse, and when thy charettes had the victory. Thou thewdest thy bowe openly, lyke as thou haddest prompted with an othe

unto the trybes: Selah.

Thou dydest drupde the waters of the earth. When the mountaynes sawe the, they were asfayde, the waterstreame went awaye, the depe made a noyse at the lisyng up of thyne hande.

The sunne and moone remayned still in theyr habitation. Thyne arrowes went out glistering and thy speares as the wyne of the lyghtenyng.

Thou trodest downe the lande in thyne anger and byd. It thylf the bearchen in thy dysplea-

sure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smotest downe y breed of the house of the vngodlye, and discouereddest bys foundacyons, euen unto the necke hym. of Selah.

Thou dydest streyke thezowthe with his sceptre the heedes of his playne people, whiche come as a storme wynde to scatter me abrode, and are glad when they maye eate by the poore secretly. Thou makest a way for thyne horses in the see euen in the myddest of the great waters. When I heare this, my body is vexed, my lippes tremble at the voyce therof, my bones coruupt, I am asfayde where I stande. O that I might rest in the daye of trouble, that I myght goo by unto our people, whych all are ready prepared.

For the fyg trees shall not be grene: and the bynes shall beare no frute. The labour of the olyue shall be but lost, and the lande shall bypnyge no coyne: the shepe shall be taken out of the folde and there shall be no cattell in the stalles. But as for me, I wyll be glad in the Lord, and wyll reioyce in God my sauyour. * The Lord God is my strength, he shall make my feete as the feete of hartes: and he whych gyueth the victory shall bypnyge me to my bye places, syngyng vpon my plaimes.

The ende of the prophete of Iheremie.

The booke of the Prophete Sophonny.

The first Chapter.

A rebukynge agaynst Iuda and Iherusalem bycause of theyr podeltey.

Ihis is y worde of the Lord, which came unto Sophonny: the sone of Chusi, the sone of Gedolia: the sone of Amariah the sone of Jehichiah, in the tyme of Josiah, the sone of Amon kynge of Iuda. I wyll gather vp al thynges in y land (sayd the Lord) I wyll gather vp man and beaste: I wyll gather vp the soules in the ayre, and the fyshes in the see: for the great decaye of y wyched, and wyll vterly destroye the men oute of the lande, sayd the Lord.

I wyll stretch out myne hand vpon Iuda, and vpon all such as dwelle at Iherusalem. Thus wil I rote out y remnant of Baal from thy place, and the names of the Remurins and yreskes, yea, and such as vpon theyr house toppes wozshype bowe them selues unto the hoste of bent which sweare by the Lord, & by theyr Walchon also: whych shal abacke from the Lord, and neyther seke after the Lord, nor rega tchym.

Be still at the presence of y Lord God for the daye of y Lord is at hand: yea the Lord hath prepared a daye of offering, and called his gessen thereto. And thus shall it happen in the daye of y Lordes daye of offering. I wyll visyte y pynces: the kynges chyldren: and all such as weare straunge cloynges. In the same daye also wyll I visyte al thole that treade ouer the theshold,

so proudly, wherbyll they? Lozdes house with robbery and falsch. At the same tyme (sayeth the Lozde) there shall be herde a great crye from the * sythe porte, & an howlyng from the other porte, and a great murdher from the bylles. Howle ye that dwell in the myll, for all the merchant people are gone, and all they that were laden with syluer, are roted out.

At the same tyme wyll I seke thowme Jerusalem with lanternes, and vyssye them that contynue in they? bygges, and lape in they? dettes: * Tush, the Lozde wyl do neyther good nor euell. They? goodes shall be spoyled, and they? houses layde waste: & they? shall buyde houses, and not dwelle in them, they? shall plante vineyardes, but not drynke the wyne thereof.

For the great * dape of the Lozde is at hande, it is harde by and cometh on a pace. Hoysible is the tydynges of the Lozdes dape, then shall the giant crye out: for that day is a daye of wraoth, a dape of trouble and heynesse, a dape of utter destruction and myscry, a darke and glomyng dape, a cloudy & stormy dape, a daye of the nople of trompettes & warms, agaynst the stronge cyties and hye towres. I wyl byynge the people into such veracyon, that they? shall go aboute lyke bynde mennre, because they? haue synned agaynst the Lozde. They? blood shall be shedde as the dust, and they? bodies as * myxe. * After they? splure noz they? golde shall be able to deliuer them in that wraithfull dape of * Lozde but they? whole lande shall be consumed thow the tyme of hys gelousye: for he shall soone make cleane ryddance of all them that dwell in the lande.

The ii. Chapter.

The moueth to returne to God, prophesyng into the one destruction, and to the other dystruccion.



Wampyne poure selues & seache, O thou nacyon, that hast no deliuer to the lawe, o? they?nge go forth that God hath concluded, & o? the tyme come wherin man shall passe away as the dust: o? the fearfull wraoth of the Lozde come vpon you: pea, o? the dape of the Lozdes soze displeasur come vpon you. Woe the Lozde al ye micheberted vpon earth, ye that worke after his iudgements: seke eygherousnesse. * seke lowynesse: that ye may be deliued in the wraoth full dape of the Lozde: * for Gaza shall be destroyed, and Ascalon shall be layde waste. They? shall cast out blood at the none dape, & Accaron shall be pluckt vp by the rootes.

Woe vnto you that dwell vpon the see cooste ye murtherous people: the woide of the Lozde shall come vpon you. O Canaan thou lande of the Whilistines, I wil destroye the, so that there shall no man dwelle in the any more, and as for the see coost, it shall be herdmenmes corages and desperolde: pea, it shall be a porcion for such as remayne of the house of Iuda, to fede ther vpon. In the houses of Ascalon shall they? rest towarde nyght before the Lozde their God shall visyte them, and turne away they? captiuitie: I haue herde the despyte of Moab, and * blasphemys of the

chyliden of Ammon, how they haue shamefullye intreated my people, and magnified * the selues within the borders of they? lande. Therefore, as trulye as I lue (sayeth the Lozde of hostes the God of Israel) Moab shall be as Sodome, and Ammon as Gomorrah: euen dyre thorne hedges, salt pyttes, and a perpetuall wyldernesse: The residue of my folke shall spolie them, the remnant of my people shall haue them in possession. * They? shall happen vnto them for they? pride, because they? haue delt so shamefullye with the Lozde of hostes people, and magnified them selues abouether. The Lozde shall be grymme vpon them, * and destroye all the goddes in the lande. And al the Iles of the heathen shall wypp hym, every man in hys place.

Pe Mozians also shall perishe with my sword yea, he shall stretch out his hande ouer * north, and destroye I Iur. * As for Amur, he shall make it desolate, dyre and waste. The flockes and all the bestes of the people shall lye in the myddest of it: pellicanes and storkes shall abyde in the vpper postes of it, foules shall syng in the wyndowes, and rauenys shall sit vpon * balkes, for the borders of Cedie shall be ryuen downe. This is the proude and carelesse cytie, that saith in her heart: * I am, and there is ely none. O how is she made so waste, that the bestes lye there in: who so goeth by, mocketh her, and poynteth at her with dysfynge.

The iii. Chapter.

Agaynst the gouernours of Jerusalem, of the cattynge of all the Genyis. A conuente to the residue of Israel.



Woe to that abhomyable, fylthy, and cruell cytie: which wyl not heare, noz be reformed. Her truste is not in the Lozde, neyther wil she holde her to her God. her rulers within her, are as rooyng * lyons: her iudges are as * wolues in the euenynge whiche leaue nothyng behynde them tyll the mozowe. her prophetes are lyght persones and vnfaithfull men, her prestes vnhalowe the sanctuary, and do wronge vnder the pietence of the lawe. But the iust Lozde that doth no vnyngde, was amonge them, every mozyng he wyngs them his lawe clearly, and ceassed not. But the vngodly wyl not learne to be ashamed. Therefore wyl I roote oute this people, and destroye they? towres: pea, and make they? streates so voyde, that no man shall go therein. They? cytye shall be broken downe, so that no body shall be lefte, noz dwell there any more.

I sayde vnto them: O feare me, and be contente to be reformed. That they? dwellynge shulde not be destroyed, and that there shoulde happen vnto them none of these thynges, wherewith I shall visyte them. But neuer theles, they? stande vpon early, to folowe the fythynes of their owne ymaginacions. Therefore, ye shall wayte vpon me (sayeth the Lozde) vntill the tyme that I stande vp: for I am determined, to gatere the people, and to byng the kyngdomes together, that I may powre oute myne anger, pea all my wraithful & displeasur vpon them. * for all the woide shall be consumed with the tyme of my gelousye

The Prophecye

griouſe And then wyl I cleaſe & ſhew of the people, that they may ſurely call vpon the name of the Lord, and ſerue hym with one ſubder. Suche as I haue ſubdued, and my chyldren alſo whom I haue ſcattered abroad, ſhall byng me preſentes beyonde the waters of Ethiopia.

In that tyme ſhalte thou no more be confounded, becauſe of all the pꝛymagynacions, where- thow thou haddeſt offended me: for I wyl take away the pꝛoude boſters of thine honour from the, ſo that thou ſhalte no more trumpe, becauſe of my holy ſpyt. In the alſo wyl I leaue a ſmall poore ſymple people. Whych ſhall truſte in the name of the Lord. The remnant of Iſrael ſhall do no wychedneſſe, nor ſpeake lyes:

neither ſhall they any diſceytfull tynge be ſoūd in theyꝝ mouthes. For they ſhall be ſedde, and take theyꝝ reſt, and no man ſhall make them a ſtrapde. Gue thankes, O daughter Sion, be ioyfull, O Iſrael: reioyce and be gladd from thy whole hert, O daughter Jeruſalem, for the Lord hath taken away thy punyſhment, and turned backe thyne enemyes. The kynge of Iſrael, euen the Lord hym ſelfe is wꝛth the: ſo þ thou nebeſt no more to feare any miſfortune.

In that tyme it ſhall be ſayde to Jeruſalem: feare not, and to Sion: let not thyne handes be ſlacke, for the Lord thy God is wꝛth the, it is he that hath power to ſaue: he hath a ſpeꝛall pleaſure in the, and a maruelous loue to warde the: yea, he reioyceth ouer the with gladneſſe.

Suche as haue ben in heuineſſe, wyl I gather togyther, and take out of thy congregacyon: as ſo; the ſhame and reprooſe that hath bene layde vpon the, it ſhall be ſarre from the. And lo, in that tyme wyl I deſtroye al thoſe that were the:

* I wyl helpe the lame, and gather by the caſt away: yea, I wyl get them pꝛaſe and honour in al landes, where they haue ben put to ſhame. At the ſame tyme wyl I byng you in, and at the ſame tyme wyl I gather you. I wyl get you a name and a good repoſte amonge al people of the erth, when I turne backe your captiuitie: ye be ſoye your eyes, ſayeth the Lord.

The ende of the prophecye of Sophonye.

The booke of the Prophete Aggeus.

The fyrſte Chapter.

The tyme of the prophecye of Aggeus. An exhortacion to buyde the temple agayne.



In the ſeconde yere of king Darius, in the fyrſt moneth, the fyrſt day of the moneth, came the word of the Lord by the prophet Aggeus vnto Zoꝛobabel the ſonne of Salathiel pꝛyncer of Iuda, and to Jeſua the ſonne of Joſedech the hie pꝛieſt ſaying. Thus ſpeaketh the Lord of hoſtes, and

ſayeth. This people doth ſaye. The tyme is not yet come to buyde vp the Lordes houſe. Then ſpake the Lord by the Prophete Aggeus, and ſayde. * Ye your ſelues can ſynde tyme to dwell in ſtyled houſes, and ſhall this houſe lye waſte? Conſyde nowe your owne wayes in your hertes (ſayeth the Lord of hoſtes): * Ye ſowe much, but ye byng litle in: ye eat, but ye haue not ynough, ye bynche but ye are not fylled: ye becke your ſelues but ye be not warme: and ye that earneſt any wages, putteſt it in a broken purſe.

Thus ſayeth the Lord of hoſtes. Conſyde your owne wayes in your hertes, get you vp to the mountayne, ſeeke the wood, and buyde vp the houſe: * that it maye be acceptable vnto me, and that I may ſee the myne honour, ſayth the Lord. Ye ſoked for muche and lo it is come to litle, and thoughte ye byng it home, yet do I blowe it away. And why ſo? ſayeth the Lord of hoſtes.

* Euen becauſe that my houſe ſpeth ſo waſte, & ye runne euery in in vnto his owne houſe. Where ſo; þ heant is ſo; bydden to gꝛue you any dewe and the earth is ſo; bydden to gꝛue you encreace. * I haue called for a byowth, both vꝛs the land, and vpon the mountaynes, vpon a corne, vpon wyne and vpon oyle, vpon euery thyng that the ground bynggeth togyth, vpon men and vpon cat tell, yea, and vpon al handye labour.

Nowe when Zoꝛobabel the ſonne of Salathiel, & Jeſua the ſonne of Joſedech the hie pꝛieſt with the remnant of the people, herd the voyce of the Lord theyꝝ God, and the wordes of the prophete Aggeus (lyke as the Lord theyꝝ God had ſente hym) the people vꝛs feare the Lord. Then Aggeus the Lordes aungell ſayde in the Lordes meſſage vnto þ people. * I am wꝛth you ſayeth the Lord.

* So the Lord waked vp the ſpyte of Zoꝛobabel the pꝛyncer of Iuda, and þ ſpyte of Jeſua the ſonne of Joſedech the hie pꝛieſt and the ſpyte of the remnant of all the people: that they came and laboured in the houſe of the Lord of hoſtes theyꝝ God.

The ii. Chapter.

The ſeruyth that the goodlyneſſe of the ſeconde temple ſhall excede the fyrſt, becauſe of the comynge of Chyſte.



Vpon the xxiii. daye of the vi. moneth in the ſeconde yere of kynge Darius, the xxi. daye of the ſeuenth moneth, came the word of the Lord by the prophet Aggeus, ſaying: ſpeake to Zoꝛobabel the ſonne of Salathiel, pꝛyncer of Iuda, and to Jeſua the ſonne of Joſedech the hie pꝛieſt, and to the reſidue of the people, and ſaye. * Who is left among you, that ſaith the hys houſe in her ſpyte beſet ye?

But what thynke ye nowe by it? Is it not in your eyes, euen as though it were nothyng? Be uertheleſſe, be of good chere. * Zoꝛobabel (ſayeth the Lord) * be of good comforte, O Jeſua thou ſonne of Joſedech the hie pꝛieſt: take good hertes vnto you alſo all ye people of the lande, ſayeth the Lord of hoſtes, and doo accordyng to the word: * for I am wꝛth you, ſayeth the Lord of hoſtes) lyke as I agreed with you, when ye came

1. Cor. 13.2. Dan. 9.2. 2. Cor. 13.11.

1. Cor. 13.11. 2. Cor. 13.11.

1. Cor. 13.11.

1. Cor. 13.11. 2. Cor. 13.11.

Agge. 1.1.

The Booke of the Prophete zacharye

The fyrste Chapter.

The moneth the people to returne to the Lorde, and stretch
the wyckednesse of theyr fathers. He praye
guerd Chyrche and his apostles.



In the eyghte moneth of the seconde
yeare of kynge Darius, came the
worde of the Lorde vnto zacharye
the sonne of Barachias, the sonne of
Abdo, the Prophete, sayinge: The
Lorde hath ben soze displeased at poure forefa-
thers. And sape thou vnto them: thus sayeth the
Lorde of hostes: * Turne ye vnto me (sayeth
the Lorde of hostes) and I wyll turne me vnto
you, sayeth the Lorde of hostes. * Be ye not
lyke poure forefathers, vnto whome the pro-
phetes cryed afoze tyme sayinge. Thus sayeth
the Lorde God of hostes: * Turne you from
poure euyl wayes, and from your wycked pma-
gnacions. * But they wolde not be aar nor re-
garde me sayeth the Lorde. What is nowe be-
come of poure forefathers, and the prophetes?
are they yet styll alpye? But byd not my wo-
des and statutes (whyche I commaunded by my
seruauntes the prophetes) touche poure forefa-
thers: vpon this, they gaue answer and sayd:
lyke as the Lorde of hostes deuyd to do vnto
vs, accordynge to our owne wayes and pma-
gnacions, euen so hath he deit wyth vs.

Vpon the xxiii. day of the xi. moneth, which
is the moneth Sebat, in the second yere of Da-
rius, came the worde of the Lorde vnto zacharye
the sonne of Barachias, the sonne of Abdo the
prophete, sayng, I sawe by nyght, and lo, thre
sate one vpon * a redden horse, and stode styll a-
monge the myrre trees, that were benethe vpon
the grounde, and behynde him were thre redden
speckled, and whyte horses. Then sayd I, O
my Lorde, what are these? And the aungel that
talked wyth me, sayde vnto me. I wyll shewe
the what these be. And the man that stode a-
monge the myrre trees answered and sayde.
These are they whome the Lorde hath sente to
go thowowe the world. And they answered the
aungel of the Lorde, that stode amonge the myr-
reres, and sayde. We haue gone thowowe the
world: and beholde, all the world dwelleth at
ease, and are carelesse.

Then the Lordes aungell gaue answer and
sayd: O Lorde of hostes, how longe wylt thou
be vnmercifull to Jerusalem, and to the cytyes
of Iuda: * With whome thou hast ben dysplea-
sed nowe thet the scoze and ten yeres. So the
Lorde gaue a louyng and a chofortable answer
vnto the aungell that talked wyth me. And the
aungell that communed wyth me, sayde vnto
me: Crye thou, & speake. Thus sayeth the Lord
of hostes. I am excedynge grefoule ouer Je-
rusalem and Syon, and soze dyspleased at the
carelesse heathen: * For where as I was but a
lytle angrie, they byd they best that I myddes
destrope them. Therefore, thus sayeth the Lord
I wyll

came out of the lande of Egypte: and my spirite
shall be amonge you, feare ye not.

For thus sayeth the Lorde of hostes: * Yet
ones moze wyl I shake heauen & earth, the see,
and the drye lande, yea: * I wyll moue all hea-
then, and the coforte of all heathen shall come,
and so wyl I fyll this house with honoure, sayth
the Lorde of hostes. * The syluer is myne, and
the golde is myne, sayeth the Lorde of hostes.
Thus the gloze of the last house shall be greater
then the fyrst, sayth the Lorde of hostes: and in
this place wyl I gyue peace, sayth the Lorde of
hostes.

The xxiii. daye of the nyth moneth, in the
seconde yere of kynge Darius, came the worde
of the Lorde vnto the prophete Aggeus, sayinge.
Thus sayth the Lorde God of hostes. After the
priestes concernynge the lawe, & sape: * yf one
beare holy flesch in his cote lap, & with his lap do
touche the breade, potage, wyne, oyle, or any o-
ther meate, shall he be holy also? The priestes
answered & said: No. Then sayd Aggeus: Now
yf one bringe despyled & a dead carcase touch any
of these: shall it also be vncleane? The priestes
gaue answer, & sayd: yea, it shall be vncleane.
Then Aggeus answered & sayd: euen so is this
people & this nation befoze me, sayth the Lorde:
and so are all the workes of theyr handes, yea,
and all that they offere, is vncleane.

And nowe (I praye you) consydre from this
day forth, and how it hath gone with you afoze
or euer there was layde one stone vpon another
in the temple of the Lorde: that when ye came to
a coze heape of. xx. busshelles, there were scarce
ten: * and that when ye came to the wyne presse
for to poure oute l. pottes of wyne, there were
scarce. xx. For I smote you with hete, blastynge
and drye stones, in all the labours of your han-
des: yet was there none of you, that wold turne
vnto me sayeth the Lorde. Consydre then from
this daye forth afoze: namely, from the xxiii.
daye of the nyth moneth, vnto the day that the
foundacion of the Lordes temple was layde:
marke it well, * is not the seed yet in the barne?
haue not the vynes the fygrees, the pomgrana-
tes, and olyue trees be yet vnfertile, but from
this daye forth, I shall make them to prospere.

Whereouer the xxiii. day of the moneth came
the worde of the Lorde vnto Aggeus agayne,
sayng: Speake to zojobabell the pynce of Ju-
da, and sape: I wyll shake bothe heauen & earth,
and ouerthrowe the seat of the kynghomes, yea
and destrope the myghty kyngdome of the hea-
then. I wyll ouerthrowe the charrettes, and those
that syt vpon them, so that both horse and man
shall fall downe, euery man thowowe his neygh-
bours swerde, and as for the, O zojobabell
(sayth the Lorde of hostes) thou sonne of Ba-
lachiel my seruaunte: I wyll take the (sayeth
the Lorde) at the same tyme, and make the as a
scale, for I haue chosen the, sayeth the Lorde of
hostes.

The ende of the prophete
of Aggeus.

The Prophecye

Jech. xlii. * I will turne me agayne in mercy towards Jeruſalem, ſo that my houſe ſhall be builded in it, ſayeth the Lorde of hoſtes, yea, and the plumer ſhall be layde abroad in Jeruſalem, ſayeth the Lorde of hoſtes.

D Crye alſo, and ſpeake, thus ſayeth the Lorde of hoſtes. O ye cryes ſhall be in good proſperitye agayne, the Lorde ſhall yet comforte vpon and ſhale Jeruſalem: Then lyſt I vpon my eyes and ſawe, and beholde, foure hornes. And I ſaid vnto the aungell that talked with me, what be theſe? he answered me, * Theſe are the hornes whiche haue ſcattered Iuda, Iſrael, and Jeruſalem abroad. And the Lorde ſetted me four earrent. Then ſayde I, what wyll theſe do? he answered and ſaid, Theſe are the hornes whiche haue ſcattered Iuda abroad, that no man durſt laye vpon his head: But theſe are come to ſcattere them awaye: and to caſt oute the hornes of the Gentyles: whiche lyſt vpon theſe hornes ouer the lande of Iuda, to ſcattere it abroad.

The ii. Chapter.

Of the enuoyage of Jeruſalem and Iuda.

J Lyſt vpon my eyes agayne, and lohe: and beholde, * a man with a meaſure line in his hande. Then ſayde I, why? theſe goeth thou? and he ſayd vnto me: To meaſure Jeruſalem, that I may ſe how longe and how broad it is. And beholde, the aungell that talked with me, wente bys waye forth. Then wente there out an other aungell to meete hym, and ſayd vnto hym: Runne ſpeake to this yonge man, and ſaye: Jeruſalem ſhall be inhabited without any wal, ſo: the very multitude of people & cattel that ſhalbe therein. * Yea, I my ſelfe (ſayeth the Lorde) wyll be vnto her a wal of fyre rounde aboute, & wyll be honoured in her.

B O get you forth, O ſyre from the lande of the north, ſayeth the Lorde, yea & whome I haue ſcattered in to the four wyndes vnder heauen, ſayeth the Lorde. ſaue thy ſelfe. O ſpyon: thou that dwelleſt with the daughter of Babylon, for thus ſayeth the Lorde of hoſtes. After that gloriouſ power hath he ſent me oute to the ſpy then, whiche ſpyied you: for who ſo toucheth you, ſhall touche the apple of my eye. Beholde, I wyll lyſte vpon my hande ouer them: ſo that they ſhall be ſpyied of thoſe whiche afore ſerued them, and ye ſhall knowe, that the Lorde of hoſtes hath ſente me.

C Be glad, and reioyce, O daughter of ſpyon for lo, * I am come to dwell in the myddelt of the, ſayeth the Lorde: at the ſame tyme there ſhall many heathen cume to the Lorde, and ſhall be my people. Thus wyll I dwell in the myddelt of the, and thou ſhalt knowe that the Lorde of hoſtes hath ſente me vnto the. The Lorde ſhall haue Iuda in poſſeſſion for his parte in the holy grounde and ſhall choſe Jeruſalem yet agayne. * Let all ſerue the ſpyll before the Lorde, for he is ſpyll out of his holy place.

The iii. Chapter.

Of the value and bye estate of Chryſt, vnder the ſygne of a ſpyll the people. A prophecy of Chryſt.

Ad he ſetted me Ieſua ſpye preſt ſtandynge before the aungell of the Lorde, * and ſatan ſtoode at bys ryght hande to tryſte hym. And the Lorde ſayd vnto ſatan: the Lorde reſpouſe the (thou ſatan) yea, the Lorde that hath choſen Jeruſalem, reſpouſe the. Is not this a bande taken oute of the bye: Howe Ieſua was clothed in baclean ſayment, and ſode be fore the aungell whych answered and ſayde vnto thoſe that ſtoode before hym: Take awaye the ſoule clothes from hym. And vnto hym he ſayde: Beholde, I haue taken awaye thy ſynne from the and wyll deſce the with chaunge of ſayment. he ſayde mozeouer, let a ſayze mytre vpon bys head. So they ſette a ſayze mytre vpon bys head, and put on clothes vpon him, and the angel of the Lorde ſtoode there. Then the angel of the Lorde teſtified vnto Ieſua, and ſpake: thus ſayeth the Lorde of hoſtes. If thou wyll dwelle in my wayes, and kepe my watche: thou ſhalt rule my houſe, and kepe my courtes, and I wyll gyue the place amonge theſe ſtand here. Heare (O Ieſua) thou ſpye preſt, thou and thy ſcendes that dwel before the ſay: they are wonder vpon people. Beholde, I wyll byryge forth the braunche of my ſeruant: for lo, the ſtone that I haue layde before Ieſua: vpon one ſtone ſhalbe leuen eyes. Beholde I wyll hew hym out (ſayeth the Lorde of hoſtes) and take awaye the ſigne of the land in one day. Then ſhal every man cal to his neighbour vnder the vine and vnder the fig tree, ſayeth the Lorde of hoſtes.

The iii. Chapter.

Of the viſyon of the golden candleſtycke and the expoliſion thereof.

Ad the aungell that talked with me came agayn, (and) waked me vp, as a man that is rayſed out of bys ſlepe and ſayd vnto me: What ſeeſt thou? And I ſayd I haue ſeene, & beholde a candleſtycke al of golde with a boult vpon it and ſeven lampes therein, & vpon every lampe ſeven ſtalkes. And two olpue trees ſtode by, one vpon the ryghte ſyde of the boult, and the other vpon the left ſyde. So I answered, and ſpake to the aungell that talked with me: ſayeng, O my Lorde what are theſe? the aungell that talked with me answered and ſayde vnto me: knoweſt thou not what theſe be? and I ſayde: No my Lorde he answered & ſayde vnto me: This is the woide of the Lorde vnto ierobabel, ſayeng: * ſet theſe thoſe an houſe of me, no: thou rowe ſtrength, but thoſe we my ſpyer, ſayeth the Lorde of hoſtes. What arte thou? great mountayn, before ierobabel: thou muſt be made even. And he ſhall byryge vpon the ſpyll & ſtone, ſo that men ſhall crye vnto hym good lucke good lucke.

Mozeouer, the woide of the Lorde came vnto me, ſayeng: * The bandes of ierobabel haue layde the foundation of this houſe: bys handes ſhall alſo ſynſte it, * that ye may knowe how that the Lorde of hoſtes hath ſente me vnto you. For he that hath bene deſpyed a ſpyll ſealon, ſhal reioyce, when he ſeeeth the ſpyll weyde in ierobabel.

D 3020 babels hand. The seven eyes are the lordes which go thorow the whole world. Then answered I, and sayde vnto hym: what are these two olyue trees vpon the ryght and left syde of the candle styche? I spake mozeouer, and sayde vnto hym: what be these two olyue bzaunches, (which thow we the two golden pyppes) emptye them selues into the gold? he answered me and sayde: knowest thou not what these be? And I sayd: no, my Lorde. Then sayde he: * These are the two olyue bzaunches, that stande before the ruler of the whole earth.

C The v Chapter.

C The v chapter of the second booke, signifyinge the rule of the church, and such as abuse the name of God by the vntion of the measure to signyfyen the brynnyng of Iuda to Babylon.

I **S** I tournd me, lysteinge vpon myne eyes, and lohed, and beholde, a flynge booke. And he sayde vnto me: what seest thou? I answered: I se a flynge booke of twentye cubytes longe, and ten cubytes bryde. Then sayde he vnto me: This is the curse that goeth forth ouer the whole earth: for all thynges shall be iudged after this booke, and all weathers shall be iudged accordyng to the same, and I wyll byng it forth (sayth the Lord of hostes:) so that it shall come to the house of the threfe, and to the house of hym that falsly sweareth by my name: and shall remaine in his house, and consume it, wyth the tymbre and stones thereof. Then the Angell that talked with me went forth, and sayd vnto me: lyste vpon thyne eyes, and se what is this that goeth forth? And I sayde: what is it? he answered: this is a measure goyng out. he sayde mozeouer: Euen thus are they (that dwell vpon the whole earthe) to loke vpon: And beholde, there was lyste vpon a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde: this is vngodlynesse. So he sett her into the myddest of the measure, and threw the lompe of leade into y mouth of the measure.

D Then lyste I vpon myne eyes, and lohed: and beholde, there came out two women, and fwynde was in theyr wynges: for they had wynges like the wynges of a stork, and they lyste vpon the measure betwyxte the earthe and the heauen. Then spake I to the angell that talked with me: whither wyll these beare the measure? And he sayde vnto me: into the lande of * Synear to buyde them an house, whiche when it is prepared, the measure shall be set there in his place.

C The vi Chapter.

C The vi chapter of the second booke, signifyinge the prosperite of Iuda byng domes.

I **M**ozeouer, I turned me, lysteinge vpon myne eyes, and lohed, and beholde, there came foure charettes, ouer, from betwyxte two hylls, whiche hylls were of hyasse. In the fyrste charet were * redde horses, in the seconde charet were blacke horses, in the thyrde charet were whyte horses, in the fourth charet were horses of dyuers colours, and stronge.

Then spake I, and sayde vnto the Angell that talked with me: O Lorde, what are these? The Angell answered, and sayde vnto me: * These are the iiii wyndes of f deaul, whiche be come for to stande before the ruler of all the earth. That with the black horse went into the lande of the north, and the white folowed them, and the speckled horses went forth toward the south. These horses were verie stronge, & went out, and sought to goo and take theyr tourneye ouer the whole earth. And he sayd: get you hie, and go thorow the world. So they went thorowout the world. Then cryed he vpon me, and spake vnto me, saying: behold: these that go toward the north, shall spyl my wyath in y north countrey.

And the woide of the Lorde came vnto me, sayinge: Take of thy pypponers that are come from Babylon: namely, Belshai, Tobiah, and Idaia: and come thou the same day, and go vnto the house of Josiah, the sone of Shophony. They take golde and siluer, and make crownes therof, and set vpon the heed of Iesua, the sonne of Josdech the hye priesst, & speake vnto hym. Thus sayeth the Lorde of hostes: Beholde, the man whose name is * the bzaunche: and he that shall spyunge vpon after hym, shall buyde vpon the temple of the Lorde: yea, euen he shall buyde vpon the temple of the Lorde. * he shall beare the payle, he shall lye vpon the Lordes trone, and haue the dominion.

* A priesst shall be also vpon his trone and a peaceable coslape shall be betwyxte them both. And the crownes shall be in y temple of the Lord for a remembraunce vnto Helem, Tobiah, Idaiah and Ben, the sone of Shophony, and suche as be sarr of, shall come and buyde the temple of the Lorde, that ye maye knowe, howe that the Lorde of hostes hath sent me vnto you. And this shall come to passe, yf ye wyll hearken diligently vnto the voyce of the Lorde your God.

C The vii Chapter.

C The estimation of fadyng without merite, the despyng of charite, and the ordinayre of the people.

I **H**appened also in the fourth yere of kyng Darius, that the woide of the Lorde came vnto zacharye in the fourth daye of the nynt moneth, whiche is called Casen: what tyme as Darasat and Rogomlech and the men that were wyth them sent vnto Bethel for to praye before the Lorde, and that they shulde saye vnto the priesstes, whiche were in the house of the Lorde of hostes, and to the prophetes. I shoulde I wepe in the * fyfth moneth, and abstayne as I haue done nowe certayne yeres. Then came the woide of the Lorde of hostes vnto me, sayinge: Speake vnto all the people of the land, & to the priesstes, and saye: whye ye fasted & mourned in the fyfth and vii moneth (now this lxx yeres) dyd ye fast vnto me? when ye dyd eate also and drynke, dyd ye not eate and drynke for youre owne selues? Are not these the wordes, whiche the Lorde spake by hym prophetes afore tyme when Ierusalem was yet enuayted, and

The Prophetic

with the, the and the cyties to side about her: while there dwell men both towards the south and in the playne countreys.

E And the worde of the Lorde came vnto zacharie, saying: Thus sayeth the Lorde of hostes: * Execute true iudgement: shewe mercy and longunge kyndnesse: every man to his brother. Do the wyddowe, the fatherlesse, the straunger and poore no wronge: and let no man ymagyne euill agaynst his brother in his herte. * Neuer thelesse, they wolde not take hede, but touned their backs, and stopped theyr eares, that they shoulde not heare: yea, they made theyr hertes as an adamant stone, lest they shoulde heare the lawe and wordes: * wherby the Lorde of hostes sent in bys holpe spirite by the Prophets afoze tyme.

D Wherefore the Lorde of hostes was verie wroth at the. And this is it come to passe: that lyke as he spake and they wolde not heare, euen so they cryed, and I wolde not heare (sayeth the Lorde of hostes: but scattered them amonge all Gentyles, whome they knewe not. Thus the lande was made so desolate, that there traunspyled no man in it neyther to nor fro: for that pleasant lande was utterly layed waste.

The viii. Chapter.

Of the returne of the people vnto Ierusalem, and of the mercy of God towards them: Of good woordes. The calling of the Gentyles.

S The worde of the Lorde came vnto me, sayinge: Thus sayeth the Lorde of hostes: I was in greute groloupe ouer syon: yea, I haue bene verie grolous ouer her in a greute displeasure, thus sayeth the Lorde of hostes. I wyll tounne me agayne vnto syon, and wyll dwell in the myddest of Ierusalem: * so that Ierusalem shall be called a fapthfull and true cytie, the hyll of the Lorde of hostes. Yea, an holpe hyll.

Thus sayeth the Lorde of hostes. There shall yet olde men and women dwell agayne, in the stretes of Ierusalem. Yea, and such as go with stauys in their handes for very age. The stretes of the cytie also shalbe full of yonge boyes, and damysels, playing vpon the stretes.

I Thus sayeth the Lorde of hostes: yf the residue of this people thynke it to be vnpowable in these dayes: * shoulde it therfore be vnpowable in my syght. sayeth the Lorde of hostes: Thus sayeth the Lorde of hostes: Beholde, I wyll deliuer my people from the lande of the east and west, and wyll bypunge them agayne: that they maye dwell at Ierusalem. * They shall be my people, and I wyll be theyr God, in truthe and yfthoumille.

Thus sayeth the Lorde of hostes: let yowre handes be stronge, yf that now heare these wordes by the mouth of the prophetes: wherby be in these dayes, that the foundation is layed vpon, the Lorde of hostes house, that the temple maye be buylded. For why? * before these dayes, neyther men nor cattrell coulde wynter anye thyng, neyther myght any man come in and out in rest, for trouble: but I let every man go agaynst his

neighbour.

Neuerthelesse, I wyll now intreate the residue of this people nomore as afoze tyme, sayeth the Lorde of hostes: * but they shall be a seede of peace, the vyrgynarde shall gyue her frute, the ground shal gyue her encrease, and the heauens shall gyue theyr dew: and I shall cause the remnant of this people, to haue all these in possession. And it shall come to passe, that yf he as ye were a curse amonge the heythens (O ye house of Iuda, and ye house of Israel) euen so wyll I deliuer you, that ye shalbe a blessing: feare not but let your handes be stronge.

E For thus sayeth the Lorde of hostes: lyke as I deuyd to punyssh you: what tyme as your fathers prouoked me vnto wrath, sayeth the Lorde of hostes, and spared not. Euen so am I determined now in these dayes: for to do well vnto the house of Iuda and Ierusalem, therfore feare ye not. Now the thynges that ye shal do are these: * Speake every man the truthe vnto his neighbour, execute iudgement trulpe and peacea blye within your postes, none of you ymagyn euill in his herte agaynst his neighbour, and loue no false othes: for all these are the thynges that I hate, sayeth the Lorde. And the word of the Lorde of hostes came vnto me, sayinge: thus sayeth the Lorde of hostes: The fast of the fourth moneth, the fast of the fyfth, the faste of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous byreastes vnto the house of Iuda: only loue the truthe and peace.

D Thus sayeth the Lorde of hostes: There shall yet come people: and the enbaptours of many cyties, and they that dwell in one cytie, shal go to an other, saying: * Cyp, let vs go and praye before the Lorde, let vs see the Lorde of hostes. I wyll go with you: yea, moche people and myghtye heythens shall come and see the Lorde of hostes at Ierusalem, and to praye before the Lorde. Thus sayeth the Lorde of hostes: In y tyme shal .x. men (out of all maner of language of the Gentyles) take one Iewe by the hemme of his garmente, & saye: we wyll go with you, for we haue heerde, that God is amonge you.

The ix. Chapter.

The church of the Gentiles. The coming of the Church to Ierusalem in an alle.

I The worde of the Lorde shall be receyued at Abiache, and Damascus shall be his cerryng: for the eyes of all men and of the trybes of Israel. Shall loke vnto the Lorde. The borders of hemah shal be harde therby: Tirus also and Sidon, for they are very wyse: * Tirus shal make her self stronge deape by hylls as the lande, and golde as the clape of the stretes. Beholde, the Lorde shal take her in, and haue her in possession: * he shall smite downe her power into the see, and she shalbe consumed with fyre: This shall Ierusalem be, and be afrayed. * Saza shalbe very sope, so shall Accaron also, because her hope is come to confusyon. For the kynge of Saza shall perishe: and at Ierusalem shall no man dwell,

Strangers

B Strangers shall dwell at Iddod, and as for the pyde of the philistines, I shall roote it out. * They: bloode wyl I take a waie from they: mouth, and they: abominacions from amonge they: teeth. Thus they shall be leste for our God: pea they shall be as a pynce in Iuda, & Acoson lyke as a Jebusite. And so wyl I compasse my house rounde about with men of war, goinge to and fro: that no oppressour come vpo them any moze. For that haue I sene now wyl myne eyes.

*** Reioyse thou greatiue. O daughter Syon, be glad, O daughter Ierusalem. For lo, I kyng cometh vnto the, euen the ryghteous and Saupour: lowlye and symple is he, he rydeth vpon an asse, and vpon the sole of an asse. I wyl rote out the charctres from Ephraim, and the hoise from Ierusalem. the battaylehowes shall be destroyed. he shall gyue the doctryne of peace vnto the hepythen, * and his dominion shall be from the one see to the other, and from the floudes to the ende of the worlde.**

E Thou also shalowe the bloude of thy covenant, wylt let the prisoners out of the: ppyte wherein is no water. Tourne you now to the stronge holde pe that be in prison, and longe soze to be deliuered. And this daie I wyl bapng the worde, that I wyl rewarde the double agayne. For Iuda haue I bent one as a bowe: for me, & Ephraim haue I spyled. Thy sonnes, O Syon, wyl I rayse vp agaynst the Syches, and make the as a gyaunte: swerde, the Lozde God shall be sene aboue them, and his dartes shal go forth as the lyghdynng. The Lozde God shall blowe the trompette, and shall come forth as a royme out of the south.

D The Lozde of hostes shall defende them, they shall consume and deuoure and subdue the with * syngre stones. They shall dypke and rage as it were thowowe wyne. They shall be spyled lyke balsens and the hoynes of the aulter. The Lozde they: God shall deliuer them in the dape as the floche of his people. For the pycious stones of a diademe, they shall be set vpon ouer hys lande. O how prosperous and goodly a thyng shall that be: The cozne shal make the pong men chereful and the newe wyne the maydens.

The x Chapter.

E The people is moued to requyre the doctryne of the Lozde. The Lozde promyseth to vpyte and comforte the house of Iuda.

R Aye the Lozde then vpyntes to gyue the latter rayne, * so shall the Lozde make bygyhte cloudes, and gyue pou rayne ynough for all the encrease of f felde. For dayne is the answer of Iddod. The sorbsapere se lyes, and tell but dayne dreames, the comfort that they gyue is nothyng worth. Therfore go they astraye lyke a floche of shepe, and are troubled, because they haue no * shepherdes. My warthful displeasure is moued at the shepherdes, and I wyl vpyte the gootes. For the Lozde of hostes wyl graciously vpyte his floche the house of Iuda, and holde them as a goodly sayre hoise in the battayle. * Our of Iuda shal come the helme: the nayle, the battayle-

bowe, and all the princes togyther. They shall be as the gyauntes, whiche in the battayle terade downe the myre vpon the stretes. They shall fygth, for the Lozde shall be wylth them, so that the hoysen shall be confounded.

I wyl comforte the house of Iuda, and piersue the house of Ioseph. I wyl turne them also, for I ppyte them, and they shall be lyke as they were, when I had not cast them of. For I the Lozde am they: God, and wyl beare them. Ephraim shall be as a glass, and they: bert shall be cherefull as thowowe wyne: pea, they: chyl-dren shall se it, and be glad: and they: bert shall reioyse in the Lozde: I wyl blowe for them and gather them togyther: for I wyl redeme them. They shall encrease, as they increased afore. I wyl sowe them amonge the people, that they maye thynke vpon me in farre countreyes: they shall lyue with they: chyliden, and turne agayne I wyl byngre them agayne also out of flande of Egypt, and gather them out of Assiria. I wyl carry them into the lande of Silead, and to Libanus, and they shall want nothyng. he shall go vpo the see of trouble, and smyte the see waues so that all the floudes shall be dyed vp. The pyoude byngng of Assur shall be cast downe, and the scerpere of * Egypte shall be taken awaye. I wyl comforte them in the Lozde, that they maye waike in his name: sayeth the Lozde.

The xi Chapter.

E The destruction of the temple. The case of the faythful is commeth to Iuda by the father. A gracious vtyon agaynst Ierusalem and Iuda.

Q Den thy dozes, O Libanus, & the type I maye consume thy Cedretrees. Houle yefyretrees, for the cedar is fallen: pea all p proude are wasted awaye. Houle (O ye ohetrees of Balan) for the mighty stryg wood is cut downe. Men maye deare the shep-herdes mourne, for they: glozpe is destroyed. Men may deare the yons whelpes roze, for the pyde of Jordan is wasted awaye.

Thus sayeth the Lozde my God: fcede the shepe of the slaughter, whiche shal be slayne of those that possesse them: yet they take it so: no synne, but they that sell them saye: The Lozde be thanked, I am ryche: pea they: owne shep-herdes: spare them not. Therfore wyl I nomme spare those that dwell in the lande, (sayeth the Lozde) but so, I wyl deliuer the people, euery man into hys neygbbours hande, and into the hande of his kyng: that they maye smyte the lande, and out of they: handes I wyl not deli-uer them.

I my selfe fedde the slaughter shepe (a poore floche verely) and toke vnto me two stanes, the one is called lounng kynndesse, the other is called destroyer, and so kepte the shepe. The shep-herdes I put out of offyce in one mouthe, for I myght not awayne with them, neyther had they any deliuer in me. Then sayd I: I wyl fede you nomore * the thyng that dyeth, let it dye: and that that wyl perpe, let it perpe: and let the remnauntes eate, currye one the fleshe of hys neygbbour. I toke also my lounng meche strafe

pp. ii. and

The Prophecie

22. 11. 1

and brake it, that I myght disannull the * conu-
nant whiche I made with al people. And so it
was broken in that daye.

C Then the poore simple shepe I had a respecte
vnto me, for we thereby that it was the worde
of the Lord. And I sayd vnto them: yf ye thinke
it good, bynge hyther my price: yf no, then leue.

mar. xlii. 1

*** Do then they theyed downe the shepe syn-
pens, the value that I was payed at. And the
Lorde sayde vnto me: cast it vnto the pottor (a
goodly price for me to be valued at of them) and
I toke I xxx. silver pens and cast them to the pot-
ter in the house of the Lord. **Tha** brake I myne
other staffe also, (namelye destroyer:) That I
myght looke the brotherhood betwixt Iuda and
Israel. And the Lorde sayde vnto me: Take the
also the staffe of a solitary shepherde: for so, I will
saye vnto a shepherde in the lande, whiche shall
not seeke after the thynges that he loseth, nor care
for such as go astray, he shall not deale the wolf
den. He shall not norrysh the thyng that is whole:
but he shall eate the flesh of such as be fat, and
teare theyr clothes in peces.**

D **O** ydoles shepherdes that leaue the flocke:
The swerde shall come vpon his arine, and vpon
his ryght eye. his arme shall be cleane dyed vpon,
and his ryght eye shall be soze blinded.

The xlii. Chapter.

Of the destruction and burying agayne of
Ierusalem.

2

The heuie burthen whiche the Lorde
hath deuised for Israel. Thus sayeth
the Lorde * whiche spred the beanes
abrode, layed the foundation of the
earth: and giveth man the breath of
lyfe. Beholde, I will make Ierusalem a cuppe
of surfette, vnto al the people that are rounde
about her. * Yea Iuda hym selfe also shall be in the
siege agaynst Ierusalem. At the same tyme wil
I make Ierusalem an heap ston for all people,
so that al such as lyfe vpon, shall be tozme and rent
and all the people of the earth shall be gathered
togeth agaynst it.

ezek. xli. 1
ezek. xli. 2
ezek. xli. 3

gaba. xlii. 1

ezek. xli. 1
ezek. xli. 2

*** In that daye, sayeth the Lorde: I will make
al hostes abashed, and those that ryde vpon them
to be oute of theyr wythes. I will open myne
eyes vpon the house of Iuda, and smyte all the
hostes of the people with blindness. And the
princes of Iuda shall saye in theyr betes: The
inhabiters of Ierusalem shall geue me consolati-
on in the Lorde of hostes theyr God. In that
tyme will I make the princes of Iuda lyke an
hote burning ouen with wood, and lyke a cresset
of fyre amonge the strawe, so that they shall
consume all the people rounde about them, both
vpon the ryght hande and the lefte. Ierusalem
also shall be inhabytred agayne: namelye, in the
same place where Ierusalem standeth.**

C The Lorde shall preserve the tentes of Iu-
da lyke as afore tyme, so that the gloire of the
house of Dauid, and the gloire of the citizing of
Ierusalem shall be but lytle regarded, in com-
paryson of the gloire of Iuda. In that daye shall
the Lorde defende the citizing of Ierusalem, so

that the weakest amonge them shall be as * Da-
uid: and the house of Dauid shall be lyke as gods
house, and as the angell of the Lorde before the.

ezek. xlii. 1

At the same tyme will I go about to destroye
all suche people as come agaynst Ierusalem.

Wozerouer, vpon the house of Dauid, and vpon
the citizing of Ierusalem * will I poure out the
sprynge of grace and compassiō, so that they shall
loke vpon me, whom they haue peried, and they
shall beweepe hym as men mourne for theyr on-
ly begotten sonne: yea and be soze for hym as
men are soze for theyr fyrst chyld.

ezek. xlii. 1
ezek. xlii. 2
ezek. xlii. 3

*** Then** shall there be a great mourninge at
Ierusalem: as lyke as the lamentation at Bero-
non in the felde of Gaggadon. And the lande
shall bewaile euery kindred by them selues alone
and theyr wyues by them selues. The hyndred of
the house of * Nathan them selues. The hyndred
of the house of Dauid them selues alone, & theyr
wyues by them selues. The hyndred of the house
of Levi them selues alone, and theyr wyues by
them selues. The hyndred of the house of Semei
them selues alone, and theyr wyues by them sel-
ues. In lyke maner all the other generacions,
euery one by them selue alone, and their wyues
by them selues.

ezek. xlii. 1
ezek. xlii. 2
ezek. xlii. 3

The xliii. Chapter.

Of the work of grace and truth. Of the cleane syn-
nature of phylaspe: and of false prophetes.

In that tyme shall the house of Da-
uid and the citizing of Ierusalem haue
an open well, so wath of fyne and
vniuerselle. And then, sayeth the Lord
of hostes, * I will destroye the na-
mes of the ydols out of the lande: so that they
shall nomore be put in remembrance.

ezek. xliii. 1

*** As for the false prophetes also, and the vn-
cleane spryte, I shall take them out of the land
so that yf anye of them prophesye anye more,
his owne father and mother that begat hym,
shall saye vnto hym. Thou walte dpe, for thou
speakest lyes vnder the name of the Lorde: yea,
his owne father and mother that begat hym shall
wounde hym, when he propheseth. And then
shall those prophetes be confounded, euerye one
of his vision when he propheseth: neyther shall
they weare sackclothes anye more, to disceyue me
withall. But he shall be sayne to saye: * I am
no prophete: I am an husbnde man, for so am
I taught by * Adam fro my youth vpon. And yf
it be sayde vnto hym: how came these woundes
then in thyne handes: he shall answer. Thus am
I wounded in the house of myne owne frendes.**

ezek. xliii. 1
ezek. xliii. 2
ezek. xliii. 3

ezek. xliii. 1

ezek. xliii. 1

ezek. xliii. 1

ezek. xliii. 1

ezek. xliii. 1

ezek. xliii. 1

ezek. xliii. 1

Aysle, O thou swerde, vpon my shepherde,
and vpon the prince of my people, sayeth the Lord
of hostes. * Smyte the shepherde, and the shepe
shall be scattered abroad: And so I will tourne
myne hande to the lytle ones. And it shall come
to passe (sayeth the Lorde:) that in all the lande
two partes shall be rooted out, * but the chyldre
part shall remayne therein. And the same chyldre
part will I bynge throwe the fyre, and will
clense them as the sylvan is clensed: yea, and trye
them lyke as golde is tryed.

ezek. xliii. 1
ezek. xliii. 2
ezek. xliii. 3

ezek. xliii. 1

ezek. xliii. 1

ezek. xliii. 1

Then shall

* Then shall they call vpon my name, & I will
heare them: I will saye: it is my people. And
they shall saye: Lorde my God

¶ The. xiii. Chapter.

¶ The worshippe of the Church under the figure of
Jerusalem. Of the kingdome of the Lorde.

Behold, the daye of the Lorde cometh
that thou shalt be spoiled and robbed,
for I will gather together all the hea-
then to fight agaynst Jerusalem, so
the cytie shall be wone, the houses spoiled, & the
women despoiled. The halfe of the cytie shall go a
waye into captiuitie, and the residue of the peo-
ple shall not be caried out of the cytie. After that
shall the Lorde go forth to fight agaynst those
heathen, as me vnto fight in the day of battel.

Then shall his feet stande vpon the mount Oli-
uete, that lyeth vpon the east syde of Jerusalem
And the mount Oliuete shall cleaue in two, east-
warde and westwarde, so that there shall be a great
valeye, and the halfe mount shall remoue toward
the north, and the other toward the south. And
ye shall flye vnto the valeye of my hylls, for the
hylls of the hylls shall reach vnto that. Pea, shall
ye be as ye fled for the earthquake in the
dayes of Osiab kynge of Iuda. And the Lorde
my God shall come, and all sayntes with hym.
In that day shall it not be light, either cleare or
dymme. * Thus shall be that special daye which
is knowen vnto the Lorde, neither daye nor night
but aboute the cōsumynge tyme it shall be lighte.

* In that tyme shall there water of lyfe runne
out from Jerusalem: the halfe parte of them to-
warde the east see, and the other halfe toward
the westmost see, and shall continue both somer
and wynter. * And the Lorde hym selfe shall be
kyng ouer all the earth

At that tyme shall there be one Lorde onlye, &
his name shall be but one. Then shall go aboute
the whole earth, as vpon a seide from Sibra to
Bennod, and from the south to Jerusalem. She
shall be set vp, and inhabited in her place: fro Bē
Iamims pozt, vnto the place of the first pozt,
and vnto the corner pozt: and from the towne
of Hananiell, vnto the kynges wyne presses.

There shall men dwell, and there shall be no more
curlyng, but Jerusalem shall be safely inhaby-
ted. This shall be the plage, wherewith the Lorde
will smyte all people, that haue fought agaynst
Jerusalem. Namely, they shall be consumed
a waye, though they stand vpon the fete, they
eyes shall be corrupt in theyr holes, & theyr tong
shall consume in theyr mouth.

In that daye shall the Lorde make a greate
sedicion among them, so that one mā shall take
another by the hande, and lape his handes vpon
the handes of his neyghboure. * Iuda shall fight
also agaynst Jerusalem, and the goodes of all the
heathen shall be gathered together rounde about:
golde and syluer, and a very great multitude of
clothes. And so shall this plage go ouer horses,
mules, camels, asses, and all the bestes that
be in the doost, lyke as yonder plage was. Eue-
ry one that remaineth then of all the people, whych
came agaynst Jerusalem, shall go vpon earthe, to

worshyp the kyng (euen the Lorde of hostes)
* and kepe the feast of tabernacles. And loke
what generacyon vpon the earth goeth not to
Jerusalem for to worshyp the kyng (euen the
Lorde of hostes) vpon the same shall come no
rayne. If the kynges of Egypt go not vp, and
come not, it shall not rayne vpon them neyther.

Thus shall be the plage wherewith the Lorde
will smyte all the depe then, that come not vp to
kepe the feast of tabernacles: pea, thus shall be the
synne plage of Egypte and the synne plage of
all people that go not vp to kepe the feast of ta-
bernacles.

At that tyme shall the rydynge gear of the
horses be holy vnto the Lorde, & the hettles in the
Lords house shall be lyke the basens before the au-
ter: pea, all the hettles in Jerusalem and Ju-
da, shall be holy vnto the Lorde of hostes
and all they that slape offsprynge, shall
come and take of them: & they shall
sleepe therein. And at that
tyme there shall be no
more Cananites in
the house of the
Lorde of
hostes.

¶ The ende of the Prophecie
of zachary.

¶ The booke of the prophete Malachy.

¶ The first Chapter.

¶ A complaint agaynst Israel and her pries-
tes.

Ihe deuere burthen whych the
Lorde hath brought agaynst Israel
by Malachy. I haue loued you
sayeth the Lorde, & yet ye say:
Wherfore hast thou loued vs?
* Was not Elau Jacobs bzo-
cher sayeth the Lorde: * yet haue
I loued Jacob, and hated Elau: * yea, I haue
made his hylls wast, and his heritag a wyl-
derne for dragons. And though Edom saye:
weill, we are destroyed, we will go buyde vpon
agayne the places that be wasted, yet (sayeth the
Lorde of hostes) * what they builded, that brake
I downe so that it was called a cursed lade, and
a people, whome the Lorde hath euer ben angry
withall.

Your eyes haue sene it, & ye your selues must
confesse, that the Lorde hath brought the lande
of Israel to great honoure. * Should not a sone
honoure his father, and a seruante his master?
* If I be now a father, where is myne honour?
If I be the Lorde, where am I feared: sayeth the
Lorde of hostes.

Nowe to you pries-tes, that despyse my name.
And ye saye: wherein haue we despyed thy
name? In this, ye offere vncleane bread vpon
myne auter. And ye will saye: wherein haue
we offered any vncleane thinge vnto the? In this
ye saye: that

The Prophecye

that ye say the altar of the Lord is not to be regarded. If ye offer the blinde, is not that euill? And if ye offer the lame and the syche, is not that euill? **¶** Yea, offer it vnto the pyner, shall he be concerned with the, or accept the person, sayeth the Lord of hostes.

C And now make your prayer before God, that he maye haue mercy vpon vs: for such thinges haue ye done. What he regarde your persons, thynke ye, sayeth the Lord of hostes: **¶** Yea, what is he amonge you, that wyl do so muche as to shut the doore: or to hynde the fyre vpon myne altar: for noug he? **¶** I haue no pleasure in you, sayeth the Lord of hostes: **¶** and as for the meatofferyng, I wyl not accept it at your hand. **¶** For from the rising vp of the sunne vnto the goinge downe of the same, my name is great amonge the Gentyls: yea in euery place shall there sacrifice be done, and a cleane meatofferyng offered vnto my name: for my name is great amonge the heathen sayeth the Lord of hostes. But ye haue vnholowed it, in that ye say, the altar of the Lord is not to be regarded, and the thinge that is set there vpon not worthy to be eaten.

D Now saye ye: It is but labour and trauayle and thus haue I thought frame of it, sayeth the Lord of hostes: offeringe robbery. yea, the lame and the syche. Ye haue brought me in a meatofferyng, shuld I accept it of your hande, sayeth the Lord: Curled be the dyssembler, which hath in hym for the one that is a male, & when he maketh a vow, offereth a spotted one vnto the Lord: for I am a greaue hynde sayeth the Lord of hostes: and my name is fearful amonge the heathen.

The ii. Chapter.

Chapitainyng agaynst the pnyshment of the people.

A And now: O ye pnyshes: thys comaiment toucheth you: yf ye wyl not heare it, nor regarde it, to que yf glorie vnto my name, sayeth the Lord of hostes. **¶** I wyl sende a curse vpon you, and wyl curse your blessinges: yea, curse them wil I. yf ye do not take heede. Beholde, I shall corrupte your seed, and cast donge in your faces, euen the donge of youre solempne feastes, and it shall cleane fast vpon you. And ye shall knowe, that I haue sente thys commaundement vnto you: that my couenaunt whiche I made with Leui, myght stande sayeth the Lord of hostes.

B I made a couenaunt of lyfe and peace with hym, thys I gaue hym, that he myght stande in awe of me: and so he did feare me, and hadde my name in reuerence. The law of truth was in his mouth, and there was no wychednes founde in hym: he walked with me in peace & equity, and byd euen many one awaye from theyr synnes. **¶** For in the pnyshes lypes shuld be sure knowlege, that men maye seke the lawe at hym mouth, for that messenger of the Lord of hostes. But as for you, ye are gone cleane out of the

waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunt of Leui, sayeth the Lord of hostes. Therefore wyl I also make you to be despyled, and to be of no reputacion amonge al the people, because ye haue not kept my wayes, but haue bene parcial in the lawe.

¶ Haue we not all one father? haue we not one God made vs: why doth euery one of vs then despyle hym owne brother, and so breake the couenaunt of our fathers? Nowe hath Juda offended: yea, the abhominacion is done in Israel and in Ierusalem: for Juda hath despyled the Sanctuary of the Lord, whiche he loued, & hath kept the daughter of a straunge God. But the Lord shall destroye the man that doth thys: (yea, both the master and the scholer) out of the tabernacle of Jacob, with hym that offereth by meatofferyng vnto the Lord of hostes. Nowe haue ye brought it to thys poynte agayne, that the altar of the Lord is couered with teares, weeping and mourning: so that I wyl nomore regard the meatofferyng, neyther wyl I receyue or accept any thinge at your hande. And yet ye saye wherfor? Euen because that where as the Lord made a couenaunt betwixt the and thy wyfe of thy youth, thou hast despyled. **¶** Yet is she thyne owne companion and maried wyfe.

¶ So dyd not the one, and yet had he an excellent spyrite. What dyd then the one? he sought the seed promysed of God. Therefore loke well to your spyrite, and let no man despyle the wyfe of hym youth. Pleson barest her, & put her away sayeth the Lord God of Israel, & gaue her clothyng for the scoone, sayeth the Lord of hostes. Loke wel then to your spyrite, & despyle her not: ye greue the Lord with your wordes, and yet ye saye: where wyf hall haue we greued hym. In thys that ye saye. All that do euill are good in the syght of God, and such please hym. Or els where is the God that punyssheth.

The iii. Chapter.

Of the messengers of the Lord John the baptist of the daye of the Lord, and of elias.

Behold, I wyl sende my messenger, wherof shall prepare the way before me: and the Lord: whome ye wolde: shall come to hym to ple, yea: euen the messenger of the couenaunt whome ye longe for.

¶ Beholde, he cometh sayeth the Lord of hostes. But who maye abyde the daye of hym cominge? Who shall be able to endure, whil he appeareth? For he is lyke a goldsmithes fyre, and lyke wallers sope. He shall set hym downe to trye & to cleanse the synner, he shall purge the chyliden of Leui, & purifie them lyke as golde & syluer, & they may bring meatofferynges vnto the Lord in ryghteoulnes. Then shall the offeringe of Juda & Ierusalem be acceptable vnto the Lord lyke as from the begynnyng: & in the peaces afore tyme, I wyl come and punyssh you, and I my selfe wyl be a swyre wytnesse agaynst the wychedes: agaynst the aduoucers, agaynst false swa-

swearers: yea, and agaynst those that wrong-fully kepe backe the byschoppes butte: whyche were the wyddowes & the fatherlesse, & oppresse the straunger, and feare not me sayeth the Lozde of hostes. For I am the Lozde that chaunge not. and ye, (O chyldren of Jacob) wyll not leaue of. * ye are gone a waie from myne ordynances, and sence the tyme of yowre forefathers haue ye not kepte them.

C Turne ye now vnto me, and I wyll turne me vnto you, sayeth the Lozde of hostes, ye say: wherein shal we turne? shulde a man vse falsed and dysceite wth God as ye vse falsed & dysceite wth me: yf ye saye v. herein v. we dysceite wth the. * In Erthes and beaues offerynges. * Therfore are ye cursed wth perury, because ye dyssemble wth me, al the lozte of you.

* Bynge euery Tythe into my barn, that there maye be meate in my house: and proue me wthal (sayeth the Lozde of hostes) yf I will not open the wyndowes of heauē vnto you, and poure you out a blesynge wth plenteousnesse. Yea, I shal reioyce the consumer for your sakes so yf he shal not eate up the frute of your ground neyther shal the vynegarde be baren in the feild sayeth the Lozde of hostes: In so much that all people shal saye, that ye be blessed, for ye shalbe a plesaunt lande sayeth the Lozde of hostes.

Ye speake harde wordes agaynst me, sayeth the Lozde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde.

It is but lost labour, to serue God: * What profit haue we for keepynge bys commandementes, and for walkynge humbly before the Lozde of hostes? * Therfore maye we say, that the proude are happye, & that they whych deale wth vngodlynesse, are set up: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: The Lozde considereth and heareth it. Yea, it is before hym a memoiall booke wyrtten for such as feare the Lozde, and reindye bys

name: And in the daye that I wyll make (sayeth the Lozde of hostes) they shalbe myne owne possession: and I wyll fauoure them, lyke as a man fauoureth bys owne sonne, that doeth hym seruyce. Turne you therfore, & consyde what dyscreence is betwixt the righteous and vngodly. betwixt hym that serueth God, and hym that serueth hym not.

The. iiii. Chapter.



Marke, the daye cometh that shal burne as an ouen: and all the proude, yea, and al suche as do wyckednesse, shal be strawe and the day that is for to come, shal burne them up (sayeth the Lozde of hostes) so that it shal leaue them neyther roote nor bzauche.

But vnto you that feare my name, shal that summe of ryghteousnesse arysse, and heath shal be vnder bys wynges: ye shal go forth, and multiplye as yf fat calves, ye shal treade downe the vngodly: * for they shalbe lyke the aswes vnder the soles of your fete in y days that I shal make sayeth the Lozde of hostes.

Remember the lawe of Moyses my seruaunt * whych I commaunded vnto hym in Oreb for all Israel wth the statutes and ordynances. Beholde, I wyll sende you * Elias the prophet before the commynge of the daye of the great and fearful Lozde. * he shal turne the hertes of the fathers

to theyr chyldren, &
the hertes of
theyr
chyldren
to theyr fa-
thers, & I come
not & synpte the erth
wth cursynge.

The ende of the prophete of Malachy, and consequenly of all the Prophetes.



The. iiii. parte
of the Bible containynge
these booke.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobiah.
The booke of Judith.
The booke of the booke of Hester.
The booke of Wylsdome.
Ecclesiasticus.
Baruch the Prophet.
The songe of the thre chylidren
in the oven.
The story of Susanna.
The story of Bel, & the Dragon.
The prayer of Manasseh.
The first booke of y Machabers.
The second booke of y Machabers.



No. 100 in 1844 no record still up in old style
Dated 1844 in 1844 so to be kept

The thynde booke

of Eldas.

The fyfthe Chapter.

¶ Josias holdeth Pasche. After hys death in Jeronias hys sonne made kynge in his stead: whiche kynge of Egypt putteth out, and setteth in his brother Noothim. Jerusalem is destroyed: and Jeronias is taken.

Ad Josias held pfeast of Easter in Jerusalem vnto the Lorde & slewe the Pascheouer the. xiiii. daye of the fyfthe moneth. He let pfeastes also in order (accozdyng to the) daye curles) beynge arrayed in longe garmetes in the temple of the Lorde. And he spake vnto the Leuytes the holpe mynysters of Israel, that they shulde halowe them selues vnto the Lorde, to set the holy Arke of the Lorde, in the house of hys Salomon the sonne of Dauid had buyded, and sayd: Ye shal nomore beare the Arke vpon your shulders. Nowe serue your Lorde and take the charge of his people of Israel, after your vyllages and your trybes: accozdyng as kynge Dauid the kynge of Israel, hath ordeyned, and accozdyng as Salomon hys sonne hath honozablye prepared: yee, loke that ye all do seruce in the temple accozdyng to the) ordynge & dystribucion of the pyncepsall me whiche are appoynted out of the tribes, so do seruce for the chyldren of Israel. * Kyll the Pascheouer, and prepare offerynges for your brethren, and do accozdyng to the commaundement of the Lorde, whiche was geuen vnto Moyses. And vnto the people I was founde, Josias gaue. xxx. thousande of shepe lambs, kyddes, and goates, and thre thousand orf. These the kynge (of hys kynglye lybertye) gaue vnto the people, accozdyng as he had promysed: and to the pfeastes for the Pascheouer, he gaue two thousande shepe, and an hundred oren. Mozeouer Jeronias, and Semelias, and Nathanaell, hys brethren, and Hasabias, Jehiel, & Josabab gaue them to the pascheouer, fyue thousande shepe, and fyue hundred bullockes.

And when these thynges were broughte to passe, the pfeastes and the Leuytes stode goodly in the) ordyng: & had the vleuened bread thorowe out the trybes. And after the ordynge of the pyncepsall men in the trybes, they offered vnto the Lorde in the syght of the people, accozdyng * as it is wyrtten in the booke of Moyses, and so they roasted the Easter lambe as accozdyng was. As for the thankeofferynges and the offer, they dyght in the kettels & pottes, and set them before the people with good wyll, & afterwarde before them selues & the pfeastes. For the pfeastes offered the fat vntill the tyme was crypyed, but the Leuytes prepared for them selues & for the) brethren the chyldren of Aaron. The holpe syngers also, the chyldren of Asaph stode in the) order, accozdyng as Dauid deuyfed. Mozyd Asaph, zachary, & Buthum, which were appoynted by the kynge. Mozeouer the potters & doze hepers stode by the doozes and that dyligently, so that none went out of hys standynge and seruce: for the) brethren (the Leuytes) prepared for them.

Thus were all thynges perfourmed, that belongeth to the offerynge of the Lorde. In that daye they helde the Pascheouer and offered thankeofferynges besyde the sacryfyce of the Lorde accozdyng to the commaundement of kynge Josias.

So the chyldren of Israel whiche were then present helde an honourable Pascheouer, and the feaste of swete breade seuen dayes longe. Yee, suche a Pascheouer was not kepte in Israel from the tyme of the pphete Samuel. And all the kynges of Israel, helde not suche an Easter as thes whiche kynge Josias held, and the pfeastes the Leuytes, the Jewes, and all Israel, of al the that were at Jerusalem. And in the epyghtene peare of the rapgne of Josias was this Pascheouer kepte. And wyth a perfecte herte vndyng Josias order all hys woordes, before the Lorde, and the thynges that were wyrtten of hym in tymes passe, concerning those that synned and were vngodly agaynst the Lorde before al people: & that sought not the worde of the Lorde vnto Israel. * After all these actes of kynge Josias, wharao the kynge of Egypt went vp & came toward Carmis by Euphrates, & Josias went to mete hym. Then sent the kynge of Egypt to Josias, saying: what haue I to do with the kynge of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpon Euphrates, go thy way home agayne in al hast. And Josias wolde not turne agayne vnto his charett, but vnder-toke to fyghte agaynst hym, & harkened not vnto the worde of the prophet, whiche he told hym out of the mouth of God, but pyttched battayle agaynst hym in the felde of Megiddo. And the pynces pleased to kynge Josias. Then sayde the kynge vnto his seruantes. Carry me away out of the battayle, for I am sore wounded. And immediately his seruantes toke hym away out of the fronte of the battayle. Then sat he vp vpon the seconde charett, came to Jerusalem, dyed and was buryed in hys fathers sepulchre. And in all Iury they mourned for Josias, yee, the rulers also whiche they wyues made lamentacion for him vnto this day. And this was done euer kyll in Israel.

These thynges are wyrtten in the booke of the scoyres of the kynges of Juda, namely al the actes and woordes of kynge Josias, hys kyngly power & maicesty, hys vnderstandynge in the lawe of God, & what he dyd, yee, thynges whiche are not wyrtten in the booke of the kynges of Israel and Juda. * And the people toke Jeronias the sonne of Josias, & made hym kynge in steade of Josias his father, when he was. xxiij. yere olde. And he raygned ouer Israel. iij. monethes. And the kynge of Egypt put hym downe, & he shulde not raygne in Jerusalem, and rapled vp a tace of the people: namely, an hundred talentes of syluer and one talent of golde. The kynge of Egypt also made Joachim hys brother kynge of Juda, and Jerusalem. As for them of the kynges counsell wyche the kynge hym selfe and zaraeles hys brother, he toke them and caryed them awaye prisoners into Egypt.

¶ Yee and twenty yere olde was Joachim when he was made kynge in the lande of Juda.

As a ii and

The .iii. booke

111. regum.
33. 1. 2.

and Jerusalem, and he dyd euell befoze the Lozde. After this Nabuchodonosor the kynge of Babylon came vp, & bound hym with bandes of yron & carped hym vnto Babylon. Nabuchodonosor also toke al the vessels that were halowed in the temple of the Lozde, & all the Jewels, & carped them vnto Babilo, & brought them into his owne temple at Babilo. Of his uncleannes & ungodlines it is wytten in the booke of the actes of the kyn-
Ages. And Joachim his sone raygned in his stead he was made kynge beyng. xlii. yere olde, and raygned but. iii. monethes and. x. dayes in Jerusalem, and dyd euell befoze the Lozde. So after a yere Nabuchodonosor sente and caused hym to be brought vnto Babylon with the holy vessels of the Lozde & made Sedechias his brother kynge of Iuda and Ierusalem, when he was xli. yere olde, and he raygned. xi. yere.

Jer. 39. 1.

And he dyd euell also in the syght of the Lozde and cared not for the wordes that were spoken vnto hym by the prophete Jeremy, at the mouth of the Lozde. And where he had made an oth vnto king Nabuchodonosor, he forsooke hym selfe and fell fro hym hauynge a spyneche & a herte, & transgressed all the statutes & ordynances of the Lozde God of Israel. The rulers also & the heades of the people of the Lozde dyd muche euell, & became vngodly, moze then the heathen, beyng defyled in all maner of abhominacions: Pea, & defyled the holy temple of the Lozde at Jerusalem. And the God of theyr fathers sent his messengers vnto the, to turne them backe: and to cal them agayne from theyr synnes: for he wold sayne haue spared them for his holy tabernacles sake. Howbeit they had hym messengers in beryspon: and loke what God spake vnto them by hym prophetes, they made but a spozte of it. They dwelt on so longe tyl the Lozde was wroth with hym people for theyr vngodlines, & tyl he caused the kynge of the Chaldees to come vp, which he was theyr yoge men with theyr swerde per, euen in the compasse of theyr holy temple, & spared no body, neyther yoge nor olde, neyther mayden nor yonge man, but they were al deliuered into the powze of the kynge of the Chaldees, & al the holy vessels of the Lozde & the kynge treasures toke they and carped them vnto Babilo. As for the house of the Lozde, they went vp in to it, and bzente it, and bzake downe the walles of Jerusalem, set fyre vpon her towres, destroyed all her noble buyldynges & brought them to naught, and the people that were slayne with the swerde, they carped vnto Babylon.

Jer. 39. 1.
and. 11. 1.

Jer. 39. 1.
and. 11. 1.

Thus became they prisoners and boundmen of the kynge of Babilo, tyl they were deliuered & raygned for themselves, & wher the wordes of the Lozde were fulfilled, whiche he promysed them by the mouth of the prophete Jeremy, and tyl the lande had her rest: namely all the tyme that lape wast, had it rest and quyetnes. lxxvi. yeres.

The .ii. Chapter.

¶ Cyrus greeueth licence to the Jewes to resound to Jerusalem, and restoreth the temple of the Lozde. After that he had sent letters vnto Artaxerxes: whiche accuse the Jewes for burninge of the temple: and for the buyldyngs hymum of babilo the seconde yere of Darius.



Dowe when kynge Cyrus raygned ouer the Persians, & wher the Lozde wolde perfourme the word that he had promysed by the mouth of the prophete Jeremy: the Lozde raysed vp the sperte of Cyrus, the kynge of the Persians: so he caused his wytyng to be proclaimed thorow out hym whole realme, saying: Thus sayeth the kynge of Persians: The Lozde of Israel that the Lozde hath made me kynge of the lande, and commaunded me to buyld hym an house at Jerusalem in Jewry. Whether be any now of your people the Lozde be with hym, & go vp with him to Jerusalem. And all they that dwell rounde aboute that place shal helpe them, whether it be of gold, or syluer, or with gyses, with houses and necessary catel, & al other thinges that are brought to a freewill to the house of the Lozde at Jerusalem.

Then the pryncypall men out of the trybes & byllages of Iuda, and Ben Jamin stode vp: so dyd the prelates also and the Leuites (whome the Lozde had moued) to go vp, & to buyld the house of the Lozde at Jerusalem. And they that were about them helped the with all maner of gold, and syluer, and catel also, & with many lyberall gyses, and this dyd many one, whose mynde was stirred up thereto. Kynge Cyrus also brought forth the vessels, and ornaments, that were halowed vnto the Lozde (which Nabuchodonosor the kynge of Babylon had carped awaye from Jerusalem and consecrated them to hym Idol, and ymage) and deliuered them to Gedehiabarus, hym treasurer, and by hym they were deliuered to Salamanasar the debyr in Jewry. And thys was the nombre of them. ii. C. and. lvi. C. syluer boules xxx. silver basens. xxx. basens of gold. ii. C. and. lvi. C. vessels of syluer, and a. C. and. lvi. C. vessels of golde & syluer were. v. C. and. lxx. These were nombred vnto Salamanasar, & to them were come agayne with him to Jerusalem out of the captiuite of Babilo. Nowe in the tyme of kynge Artaxerxes the kynge of Persia, these men: Balamus & Gedehiabarus, Sabellius Rathimus, Balthemus, Semelius the scribe, and other that dwell in Samaria & in other places vnder the dominion thereof, wrote a letter vnto kynge Artaxerxes, wherein they complayned vnto the kynge of them in Jewry & Jerusalem. The letter was made after thys maner. Whiche letter saluantes Rathimus, the scribe, Sabellius the scribe, & other iudges of the court in Celosia, and Phenices. Be it knowne & manifest to our lozde the kynge, & the Jewes whiche are come vp from you vnto vs into the rebellyous and wyched cytie begynne to buyld it agayne, & the walles about it, & to set vp the temple a newe. Nowe yf this cyrie and the walles thereof be set vp agayne they shal not onely refuse to geue trybutes and taxes, but also rebel vnto us agayn the kynge. And for so muche as they take this in hande nowe aboute the temple, we thoughte it treason, to thynke no scoone of it but to shewe it vnto our Lozde the kynge, and to certifie hym thereof: to the intent that yf it please the kynge, he maye cause it to be sought in the bookes of olde

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The thyꝛde booke

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Article 4, a

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He wore the greatness also and command-
ed

did that þe holpe garment shulde be geuen them
wherin they myghte be clothed and that coman-
dementes shulde be geuen to the leuites, vntyl
the daye, that the house were syned, and Jeru-
salem builded up, & commanded þe all they that
watched the cytie shulde haue theyr porcyons &
wages. He gaue ouer all the vessels that Cyrus
had separated from Babylon, and all that Cyrus
had geuen in commandement, the same charged
he also that it shulde be done, and sent vnto Je-
rusalem. Nowe when this poynt was gone
forthe, he turned his face towarde Jerusalem, &
prayed the kyng of heauen, and sayd: * Of the
commeth the vycroze, of the commeth wisdom
and clearenes, I am thy seruant. Blessed art
thou whiche hast geuen wysedome: the wyll I
praye O Lorde, thou God of our fathers.

And so he toke the letters, & wente vnto Ba-
bylon. And when he cam there, he tolde this vnto
all his brether that were at Babylon, and they
prayed the God of theyr fathers, that he had ge-
uen them refrechynge & lybertie to go vp and to
build Ierusalem & the temple (wherein the name
of the Lorde is called vpon) and they reioysed w
instrumentes and gladnes seven dayes longe.

¶ The .v. Chapter.

¶ They returned to Jerusalem and numbered. They beganne
to laye the foundacion of the temple, but are let by the mercurie
of emperours to do þe thinge bypasse of þe space of .xl. yeres.

After this were the pyncypall men of all
the vylages chosen in the trybes & kynne
des, that they shoulde go with theyr wo-
ues and chyldren, wch theyr seruantes & may-
dens with all theyr catel & substance. And Da-
rius the kyng sent with them a .v. hostmen, to
convey them safely vnto Jerusalem: and they
bryght were glad, playng vpon instrumentes
and synngng. And these are þe names of the mē
which went vp out of the vylages, accordyng
to the trybes. Of the pyncypall, the sonne of She-
neches, the sonne of Aaron: Iesus the sonne of Jo-
seph, Jochim the sonne of Josobabel, & sonne
of Salathiel, (of the kynne of David, out of þe
kynne of Phares of the trybe of Juda) whiche
spake wonderfull thynges vnder Darius the
kyng of Persia in þe second yere of his regne
in the fyrst moneth of Nisan.

These also were of Jewry, whiche came vp, &
turned agayne vnto Jerusalem out of the capty-
uete that Nabuchodonosor the kyng of Babil-
lon had brought vnto Babylon. And euery mā
sought his porcyon agayne in Jewry: byscrite,
they that came with Josobabel, with Iesus, Re-
hemias, Saraias, Raclaias, Elimeus, Emma-
us, Vardochus, Beelserus, Wechpā, Ro-
choi, Olopus, Emonias, one of theyr wyues.

B And the nombre of them accordyng to theyr
kynredes and rulers were. The chyldren of Pha-
res, two thousand, an hundred & .lxxii. The chy-
ldren of Iesus .iii. an. C. and .lvi. The chyld-
ren of Ieremo, an. C. xlii. The sonnes of Iesus and
Josabab, a thousand. iii. C. & two. The sonnes
of Semu, a thousand. iii. C. and the scoze.
The sonnes of Chozoba, two hundred and fyue.
The sonnes of Banica, an hundred and eght
and fortye. The sonnes of Reboch, four hundred

and thye. The sonnes of Archad, iii. hundred, &
xxvii. The sonnes of Cham, xxvii. The sonnes
of Josabar, two thousand, and seven and fortye.
The sonnes of Adum, four. C. and the scoze &
one. The sonnes of Adarectis, an. C. and eght.
The sonnes of Claso, & Ielag an. C. & leue. The
sonnes of Iyozec, four. C. & nyne & thyrtye. The
sonnes of Iedabone, an. C. & two & thyrtye. The
sonnes of Iuanias, an. C. & thyrtye. The sonnes
of Isoni, .xc. The sonnes of Maroi, four. C.
& xxii. The sonnes of Iadabus, .xv. The sonnes of
Sepholemon an. C. & thye & twenty. The sonnes
of Repopas, .lv. The sonnes of Iechanatus, an
C. and .lvi. The sonnes of Iedathanus, an. C.
and two & thyrtye. The sonnes of Erarpatos,
(which is called also Enobades, & Nobias, iii.
C. & xxiii. Of them of Gramos & Gabea an. C.
& xxi. Of them of Besselon, and Ceage, .xlv. Of
them of Baktarus, an. C. & xxi. Of them of Be-
chenodes, .lv. Of the sonnes of Liptis, there were
an. C. & .lv. Of the sonnes of Labomus, iii. C. &
vii. & fyfitye. Of the sonnes of Sychem, iii. C. &
lxx. Of the sonnes of Quadd, & Elimon, ii. C. &
lxxviii. Of the sonnes of Eritus, ii. an. C. &
xlv. The sonnes of Anaas, iii. C. and lxx.

The pyncypall: The sonnes of Iedus. The
sonnes of Euthur: the sonnes of El Iasib, iii. C.
& lxxii. The sonnes of Emerus, ii. C. & lii. The
sonnes of Salarius, iii. C. & lvi. The sonnes of
Carea, ii. C. & seven and twenty. The leuites:
The sonnes of Iesus in Cadubell, and Banus, &
Heredias, and Edeas, seuentye and four.

The whole nombre of these from .xii. yeres
was, iii. an. C. & lxxii. Of the sonnes, daugh-
ters, and wyues, the whole somme was, iii. an.
ii. C. & lxxii. The sonnes of the pyncypall & prayd
God in the temple: The sonnes of Alaph, of whō
there were an hundred & xxviii. But þe docthe-
pers were: The chyldren of Elimeus. The chy-
ldren of Ier: The chyldren of Imon, The chy-
ldren of Iacuba, Tapa. The chyldren of Cobi, an
hundred and .xxix. in all.

The pyncypall that serued in the temple. The
sonnes of Bel, the sonnes of Galspha, the sonnes
of Tobloche, the sonnes of Caria, the sonnes of
Sub, the sonnes of Helu, the sonnes of Sabana,
the sonnes of Armacha, the sonnes of Acub, the
sonnes of Altha, the sonnes of Cetha, the sonnes of
Aggab, the sonnes of Othape, the sonnes of Ana-
ny, the sonnes of Canua, the sonnes of Geddu,
the sonnes of Anne, the sonnes of Radyn, the so-
nnes of Deland, the sonnes of Rechoba, the son-
nes of Cafeda, the sonnes of Goza, the sonnes of
Ozi, the sonnes of Synona, the sonnes of Aera
the sonnes of Ialsten, the sonnes of Ispāna, the
sonnes of Wancy, the sonnes of Basyfyn. The
sonnes of Accua, The sonnes of Agita, The
sonnes of Azui, The sonnes of Iauon, The son-
nes of Phalalon, The sonnes of Weeda, The
sonnes of Iusa, the sonnes of Cared, The son-
nes of Barcus, The sonnes of Bara, the son-
nes of Cori, & sonnes of Basit, & sonnes of Agi-
sta, & sonnes of Bedon: Salomon his sonnes, &
sonnes of Alaphot, & sonnes of Phazida, & sonnes
of Celi, the sonnes of Bedon, the sonnes of Gad-
Aaa iii dabel,

The thyꝛde booke

Dabell, the sonnes of Zaphen, the sonnes of Agia, the sonnes of Machaber, the sonnes of Dabthem, the sonnes of Maroneth, the sonnes of Walste, the sonnes of Aua, the sonnes of Masug, the sonnes of Idus, the sonnes of Duba, the sonnes of Enra, the sonnes of Raboris, the sonnes of Phasphat, the sonnes of Malimon. All these mynystrs in the Sanctuary, and were set unanimes of Salomon: cxciii. C. lxxii.

D These folowynge are they, that wente up from Chelmei at Thelarsa (whose princes were Carmelam and Careth) and myghter not shewe forthe they: cytyes & hyndes, howe they were of Israel: the sonnes of Dalarus, & sonnes of Eubien, the sonnes of Archodanus. Of the priests that executed the office of the priesthode, & were not founde: The sonnes of Obia, the sonnes of Achilos, the sonnes of Abdin, whiche married one of the daughters of Phariel, and were named after hym. The wytyng of the same hyndes was founde in the regestes of they: generacion, but it was not founde, & therfore were they forbydden to execute the office of the priesthode. Also them sayd Achemias, and Acharnas that they shoulde haue no porcion in the Sanctuary, till there rose up an hye priest, that were wel instructe in the playne clearenesse and truth. Of al Israel (beside seruantes and maydens) there were xlii. W. ii. C. & xl. Nowe were there of seruantes & maydes. vii. W. iii. C. & xxvi. Of synngynge men & synngynge women there were two hundred and. lxx. Four hundred &. xxx. Camels seven thousande, and. xxvi. donkeys, Two hundred. &. xlv. Gules. xlv. W. and. xxv. Asses.

E They: headen also and the rulers in the trybes, when they came to Jerusalem, and wolde buyde and set up the temple of God agayne in hys place, they gaue (after they: habylite) unto the temple, to the treasure, and to the scrupce of the Sanctuary. xli. W. posides of golde. lxxv. thousande of silver, and an hundred priestes garments. And so dwelte the priests and the Leuytes and the people that went out to Jerusalem, and in the countrey there aboute, the synngers also & the postes, eury one of Israel in hys owne lade.

¶ So when the seventh moneth came: and when the chyldren of Israel were eury man at hys busynesse, they came all wyth one assente in to the court whiche was before the East doze. And there stode Iesua & sonne of Josedec, & hys brethren the priests, and Zorobabel, the sonne of Salathiel, and hys brethren, settynge up an auter, to offer burntelacrifices vpon it, as it is wyrtten in the lawe of Moyses.

There came people also of other countreys & the heathen out of all landes, to set vpon the alter in his place, and offered sacrifyces and burntelacrifyces vnto the Lorde in the moynynge. And so they helde the fraste of tabernacles, as it is commaunded in the lawe. And dayly offered they as accordynge was, and made the sacrifyces appoynted, the offeringes also of the Saboths, and of the newe Moones, and all holpe feastes.

¶ And all they that bowed offeringes vnto the Lorde, begane at the newe Moone of the seventh

moneth to offer vnto God, for the temple of the Lorde was not yet buyde. And they gaue vnto the masons & carpenters, money, meate, & drynke wyth chearfulness, vnto them of Sydon, also & Tyre, they gaue carres, & they shuld carry Cedre trees, from Lybanus to be lopyes, and beames and that they shoulde make wyppes in the haven of Joppe, accordynge as it was appoynted and ordeyned by Cyrus kynge of the Persians.

And in the secorde yere, they came into the temple of God, at Jerusalem. **¶** In the secorde moneth began Zorobabel the sonne of Salathiel, & Iesua the sonne of Josedec, & their brethren the priests and Leuytes: and al they that were come vnto Jerusalem out of captiuite of Babylon, & layed the foundacyd of the temple, in the newe Moone of the secorde moneth in the secorde yere, & they were come into Jewy & Jerusalem. And they apoynted & Leuytes (that were aboute xx. yere old) vnto the scrupce of the Lorde, so Iesua and hys sonnes, and hys brethren, al the Leuytes stode together, and pertourned the lawe and ordynance in the house of the Lorde.

And the priests stode, and had they: garments & trompettes, and the Leuytes, the sonnes of Asaph, had cymbales, geuyng thanks and prayes vnto the Lorde, accordynge as Dauid the kynge of Israel had ordeyned.

And the longe that they byd synge vnto the Lorde, was after this maner. **¶** Synge vnto the Lorde, for he is gracious, & hys goodnesse vpon Israel endureth for euer. And al the people blewe out wyth trompettes, & sage wyth loude voyces prayynge the Lorde together, in the rearynge of the house of the Lorde. **¶** There came also fro amonge the priests & Leuytes the rulers and elders accordynge to the trybes & hyndes (suche as had bene the house afore) to the buydynge of this temple with great crye, & great mournynge many also wyth trompettes & great ioye: In so muche, that the trompettes myghter not well be herde for the wepyng & mournynge. For the churche people blewe goodly vpon the trompettes.

¶ Then came the enemyes of the trybes of Judah and Ben Jamin, to knowe what that troptynge & noyce of shawmes myght be. And they perceyved that it was the which were come agayne out of captiuite, & wolde buyde the temple vpon a newe vnto the Lorde God of Israel. So they went to Zorobabel, and Iesua, and the rulers of the vyllages, & sayde vnto the. What we buyde with you also? For we likewise haue heard your Lorde, & we walke after the same maner from the dayes of Zibareth the kynge of Assyria, which brought vs hither. Then Zorobabel and Iesua, & the rulers of the vyllages of Israel, sayd vnto them: It is not mete, for ye shoulde buyde the temple of our God with vs, we our selues alone wyl buyde vnto the Lorde, lyke as Cyrus the kynge of the Persians hath commaunded vs.

But the heathen in the land layde them selues agaynst those that were in Jewy, heide vpon the buydynge from them, layed wayte vpon the pynelpe, stoppede suche as broughte any thyng to them, forbad them to buyde, & bynded those that

1. ch. viii. 1.
2. ch. viii. 1.
3. ch. viii. 1.

1. ch. viii. 1.

that made them passage, that the buyldinge shulde not be synned: and thus continued so longe as kynge Cyrus ruled: and so they put of the buyldinge, for the space of two peeres, vntill the raigne of kynge Darius.

The vi. Chapter.

Aggeus and Zachary prophets. They buyld the temple with our lot of dyssidence: by the commandment of Darius.

IN the second peere of the raigne of Darius. * Aggeus, and zacharye the sonne of Abdo, prophesied vpon them in Jewry, and Jerusalem, in the name of God of Israel: * Then zozobabel, the sonne of Salathiel, and Jesua, the sonne of Josedei, shode by & beganne to build the house of the Lozde at Jerusalem, when the prophetes of the Lozde helpe them. At the same time came Disennes the vnderthene in Siria, and Phenices, with the lanlozdes and hys companions, and sayde vnto them, Who ha the bydden & commaunded you to buyld the house to make the rooffe and al other thinges agayne? And who are the woiche men: that buyld them? Neuertheles, the elders of the Jewes had suche grace of the Lozde, that they wolde not be lette (though they were psonned thereto) but buylded on styl: vntill the tyme that kynge Darius were certified there of, and an answer receaued from hym. The letter that these men sent vnto kynge Darius was after this maner.

Disennes the vnderthene in Siria, and Phenices, and the lanlozdes with theyr companions, whych are hed rulers in Siria, and Phenices, send theyr salutation vnto Darius & kynge Cyrus. We certifie the Lozde the kynge, that we came into the lande of Jewry and went to Jerusalem where we founde them buylding the great house of God, and the temple, with greete costly free stone, and with goodly tymber for the walles per, they make greete haste with the woiche, and helpe one another, & it goeth forth the prosperously in theyr handes, and with great diligence & worship it is made. Then asked we the elders who had commaunded the, to make up house and the buyldinge: and thus we dyd, to the entente that we myghte certify the perfectly, and wyte vnto the, the names of those that were rulers of the woiche. So they gaue vs thus an swere: we are the seruautes of the Lozde, whych made heauen and earth, and as for this house, it hath bene buylded and set up afore tyme by great and myghtie kynge of Israel. But when our fathers prouoked God vnto wrath, & sined agaynst the God of Israel, he gaue them ouer into the power of Nabuchodonosor kynge of Babilon the kynge of the Chaldees whiche brake downe the house and bent it, and carped awaye the people prisoners vnto Babilon. * Neuertheles, in the first peere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote & commaunded, to buyld up the house agayne, and al the ornaments that Nabuchodonosor carped awaye from Jerusalem vnto Babilon, and appoynted vnto hys owne temple, these broughte Cyrus forth agayne, and deliuered them to zozo-

babel and to Salmanasar, the vnderthene: to maundayng them, that they shulde buyng those same ornaments agayne to Jerusalem, into temple & beginning from tyme forth, to buyld temple agayne, in hys owne place. Then Salmanasar layde the foundacyon of the Lozdes house at Jerusalem, & euer sence they haue buylded, and yet is not ended. And therfore, O kynge if thou thynkest it good, let it be sought in the lybraries and rolles of kynge Cyrus. If it be founde then, that it is done with the counsell and consent of kynge Cyrus, and if our lozde the king be so minded, let him writ vnto vs therof.

* Then commaunded kynge Darius to seeke in the lybraries: and so at Egbarbanis in a litle cytye of Medea there was founde: suche a wyrtynge. In the first peere of the raigne of Cyrus the same kynge Cyrus commaunded the house of the Lozde at Jerusalem shulde be buylded agayne, and obours there to be made continual vnto the Lozde, whose byght shalbe .x. cubytes and the bredthe .ix. cubites, and .iiii. square with the breuen stones, with a losse of timber of the same countrey: yee, with a newe loff, and the expences therof to be geuen of the house of kynge Cyrus, and the ornaments of golde & siluer that Nabuchodonosor toke out of the house of the Lozde at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Disennes also the vnderthene in Siria, & Phenices, the payntes, and theyr companions: & the other the head rulers in Siria & Phenices, shal not medle nor haue any thing to do with place. * Cyrus haue commaunded also, that they shal buyld the house of the Lozde hole by: and haue ordayned them, to helpe those that be come out of captiuite: tyll the house of the Lozde be synned: and out of the trybute and taryng that is yearly rapled up in Siria & Phenices, diligently to geue them a certayne summe of the offering of the Lozde: and the same to be deliuered vnto zozobabel the offycer, that he therewithall may ordayne oren, rammes, lambes, and coyne, salt wyne, and oyle, and that continually euerie peere: after the expences. * Whych the prestes shal be at Jerusalem, shewe to be made daylie, thus shalbe geuen vnto them without delaye, & they may offer sacrificies dayly to the hest God, for the kynge and for hys seruautes and to praye for theyr lyues. Let it be proclaimed also on euery syde, & whosoever breaketh or despyseth this commaundement of the kynge, shalbe hanged vpon a galowes (made of hys owne good) and al his goodes shalbe seased vnto the king. The Lozde therfore whose name is there called vpon roote out, and destruy al the kynges, and people that undertake by violence to hinder same, or to deale vncartiously with the house of the Lozde at Jerusalem. * Darius the kynge haue ordayned & these thinges shalbe done with al diligence.

The vii. Chapter.

The temple is synned and destroyed, and the rest of the bulwarche brake in holden.

Then Disennes the vnderthene in Siria, and Phenices, & the other landlozdes

As v with

The thynde booke

with theyr companions, obeyed the thynges that kynge Darius had ordeyned, and were diligent in the holy woiches, and were felowshippers with the olde rulers of the Jewes. And so was he of the sanctuary went forth and prospered. When Aggeus, and zachary prophesied. And they performed all thynges that were the commandment of the Lorde God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerxes kynges of Persia.

B And thus was oure house synghed vnto the firste daye of the moneth Adder in the vii. yere of kynge Darius. And the chyldren of Israel, the prestes and Leuites, and sother that were come out of captiuite: and such as were ioynd vnto them, did according as it is writen in the booke of Wyses. And in the dedycacyon of the temple, they offered an. C. Oxen, two hundred rammes, iiii. C. lambes, and xii. goates, for the synnes of all the people of Israel, after the number of the trybe of Israel. The prestes also and the Leuites stode arayed in theyr priestly garments, after the triben, ouer all the woiches of the Lorde God of Israel, accordinge to the boke of Wyses, and the posters by all the doores.

C And the chyldren of Israel (with those that were come out of captiuite) helde the passoure the fourtene daye of the first moneth, when the prestes and the Leuites were sanctified. They that came out of captiuite were not all sanctified together. But the Leuites were sanctified together, and so all they that came out of captiuite, kylled the Easter lambe for their byerthen for prestes and for them selues. And the chyldren of Israel, that came out of captiuite and escaped from all the abhominacyons of the yarden, soughte the Lorde, and kepte the feast of the vnleuened brende seuen dayes longe, eating and drynkyng and were mery before the Lord that the Lord had turned the deuyce of the king of Assyria, and comforted theyr handes to the woiches of the Lorde God of Israel.

The viii. Chapter.

Esdras counsell the people to assemble and remember the lawe, and to be diligent in the lawe. They hope the best of the tabernacle.

1, en. viii.



Ed after hym* when Artaxerxes the kynge of the Partians raygned there went vnto hym Esdras the sonne of Sarias, the sonne of Azarias, the sonne of Helchiah, the sonne of Shallu the sonne of Sadoch, the sonne of Achisob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abihu the sonne of Phineas, the sonne of Eleazer, the sonne of Aaron the firste prest. This Esdras wente up from Babylon, for he had good vnderstandinge in the lawe of Moyses, that was geuen of the Lorde God of Israel, so he taughte and done in dede. And the kynge fauoured him, and byd hym great worshipp and honoure, after all hym desired. There wente up with hym also certayne of the chyldren of Israel, of the prestes, of Leuites, of the synghers, posters, and synners of the temple at Jerusalem.

In the seuenth yere of the raygne of kynge

Artaxerxes, in the v. moneth, that is in the vii. yere of the raygne, they wente from Babylon in the new moneth of the v. moneth and came the byr waye to Jerusalem after hym commaundement, lyke as the Lorde had wyspered theyr iourney. For in these dayes gat greute instructyon, that he shuld leaue none of the thynges be hynde, which are in the lawe and commaundement of God. And he taughte hole Israel all righteousnes and iudgementes.

Then came the Secretaries of kynge Artaxerxes, a deliuered the wytynges (that were come from Artaxerxes the kynge) to Esdras the prest and reader of the lawe of the Lorde. And thus is the coppye of the letter: Kynge Artaxerxes sendeth hym greetynge vnto Esdras the prest and reader of the lawe of the Lorde. Offrende thou good will, I haue ordeyned and charged yf there be any of the Jewes, of the prestes and Leuites in my realme, which desired and is content to go with the vnto Jerusalem, that he maye do it. Therfore, yf any be mynded to be of the company, let the come together, and go with the lyke as I am contente and my seuen frendes, my counsellors to se howe they do at Jerusalem and in Jewrye, and howe they wynges accordinge as thou hast, in the lawe of the Lorde, and so byng the gyftes vnto God the Lorde of Israel, that I and my frendes haue promised to Jerusalem, and al the syluer and golde that is in the country of Babylon, vnto the Lorde to Jerusalem with the thing that is geuen for the people in the Lordes temple at Jerusalem: Per, that the same syluer and gold maye be gathered, and orn. Rammes, Oxen, and goates, and other that belonge to these thynges: and that they may offer sacryfices vnto the Lorde, vpon the altare of the Lorde which is at Jerusalem.

And what soeuer thou and thy byerthen wilt do with the syluer and golde, that do after thy mynde, accordinge to the commaundement of the Lorde thy God, and lyke wyse with the holpe of the house of the Lord thy God, for the scrupce of the house of the Lord thy God, and other thynges what soeuer is necessary for the woiche of the temple that shalbe geuen of the kynges treasure, so he what thou wilt thy byerthen wilt do with the golde and syluer, that do after the wyse of the Lorde. And I kynge Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenicia that whatsoeuer Esdras the prest and reader of the lawe of the Lorde both wyte, it shalbe geuen him, tyll an. C. talentes of syluer, and of gold in lyke maner. Of coyne also an. C. measures and tyll an. C. vessels of wyne, and other plentrous thynges without number. Let al thynges be done after the lawe of the best God, that the wyath of God arpe not in the realme of the kynge and his sonnes. I commaund you also that ye require no taxe nor tribute of the prestes, Leuites, synghers, and ministres of the temple, nor of the wytynges, and that noman haue auctorite to medle any thing against the. As for Esdras let thou iudge and arbitere in the hole lande of Syria and Phenicia, after the wyse of God, and learne

1 al such as are ignorant in the lawe of God the Lord, and let all them that offende agaynst the lawe, be punished: whether it be with death, or payne, to be bodden in mony, or to be banished.

1. Esdr. vi. a Then sayde Esdras the wyrtter: * Blessed be the God of our fathers, that hath geue so good a mynde and wpli into the herte of the kynge to magnifye his house that is at Jerusalem, and hath made me to be accepted in the syght of the kynge, of his counsell, of his frendes & of his nobles. And so I was stedfast in my mynde, accordyng as the Lord my God helpeth me, & chose me out of Israel to go with me. * And these are the heades after they: hyndes and houses of they: fathers that went up wyth me fro Babylon out of the kynge dome of Artaxerxes. Of the sonnes of Phares: Serisontus. Of the sonnes of Semirath, Amenus. Of the sonnes of Dauid: Accus, the sonne of Cecilia:

1. Esdr. vi. b Of the sonnes of Phares, zachary, and with hym there turned agayne an. C. and .l. men. Of the sonnes of the captyane of Moabild, zary, & with hym .ii. C. l. men. Of the sonnes of zacharys: Rechomias, zecholi, and wyth hym .ii. C. l. men. Of the sonnes of Salamaasias, Sotholie, lxx wyth hym: Of the sonnes of zaphacia, zaryas, Wihelie, and wyth hym lxx. Of the sonnes of Job, Abdias, Zehely, and wyth hym .ii. C. .i. xlii men. Of the sonnes of Baania, Salimoth, the sonnes of Josaphia, and wyth hym an hundred and thre scoze men. Of the sonnes of Beer, zacharie, Bebel, and wyth hym two hundred and. viii men. Of the sonnes of Elead, Johannes, Ezecham, and wyth hym an hundred and tennemen. Of the sonnes of Adomicam, those that were f last, and these are they: names. Eliphalam: the sonne of Sebel, and Semelag, and wyth hym lxx men. All these called I together by the water Chia where we pyched our tente thre dayes: & there I mustred them.

1. Esdr. vii. b * As for the sonnes of the preastes and Leuytes, I founde none there. Then sente I vnto Eleazar, & Eccelom, and Walmam, & Malobam and Canaathan, and Samea, & Josibimathā, Eunaga, zachary, Wololamun (these were the elders and men of experyence) and I sent them woide f they shulde come vnto Loddus, which was by the place of the treasury, and commaunded them that they shulde speake vnto Loddus and to his byethen, & to those that were in the treasury, to sende vs such men, as myght execute the preastes office in the house of the Lord our God, and wyth the myghtye hande of oure Lord God, they brought vnto vs men of good experyence, from amonge the sonnes of Moalytis, the sonne of Leni, the sonne of Israel, Sebeliam, and the sonnes and bys byethen Ashin, & Anin, of whom there were. xliii. From amonge the chyldren of the sonnes of Cananeus, & their sonnes were. xx. men. And of them that serued in the temple, whom Dauid had ordeyned, and the pynce pall men f mynstred for the woike vnto the Leuites in the temple two. C. xx. men

1. Esdr. vii. a * whose names are all tokened vp in wyrttyng.

* Then commaunded I a lassyge vnto the

ponge men before the Lord, that I myght deliue of hym a prosperous iourney, & a good way for vs: yet, for vs: for oure chyldren and for the Catell, because of the lapynges awayte, and I durst not requyre of the kynge men of horse and of foote: to conuey vs safely agaynst our enemyes, for we had sayde vnto the kynge, that the power of the Lord our God shulde be wyth them that seke hym wyth they: hole herte. And there fore, we soughte God oure Lord earnestly because of these thynges, and he was mercifull vnto vs, and hearde oure prayer, And I separated from amonge the rulers of the people, and from the preastes of the temple. xlii. men and Sebelia, and Alania, and .x. men of they: byethen wyth them. And weped them the golde and the syluer and all the preastly ornamentes of the house of our God, whiche the kynge and his counsell: and bys pynces and whole Israel had geurn. And when I had weped it, I gaue them an. C. l. talentes in syluer vessel, an hundred talentes of gold and of golden vessel, seuen tymes twentye and vesselles of other metall (ye, of good metall) xlii. gylsterpynges as the golde, and sayd vnto they: ye are holy vnto the Lord, and the vesselles are holy, and the golde, and the syluer is promysed vnto the Lord God of oure fathers.

We dylygently nowe, and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the preastes, to the Leuites, and to f pynce pall men of the cytyes of Israel in Jerusalem and in the chamber of the house of our God.

1. Esdr. vii. b * So the preastes and Leuites whych receaued of me the golde, the syluer, and the vessel, brought it vnto Jerusalem into the temple of the Lord. And from the cytye of Chia, we brake vp the twelue daie of the fyrst moneth, tyll we came to Jerusalem. And when the thryde daie was past, they weped golde and syluer was deliuered in the house of the Lord the fourth daie, vnto Marimoeth the sonne of Joze the preast, and wyth hym was Eleazar the sonne of Whincas, and wyth them were Josabbus the sonnes of Jasnet, Medias and the sonne of Banus, & certayne of the Leuytes to the number and to the weyght, and the weyght of them was wyrtten vp the same tyme. As for those that were come out of captiuyte, they offered sacrifice vnto the Lord the God of Israel: euen twelue oren for all Israel. lxxvi. rammes lxxii. shepe. xlii. goates for synne, twelue kyne for a thank offering all to the sacrifice of the Lord. And the kinges commission deliuered they vnto the stewardes and deputies of the kynge, and to the vnderthyues in Celocysia, and Pdenyers.

1. Esdr. vii. a * Nowe when those thynges were done the rulers came vnto me, and sayde: The generacyon of Israel, the pynces, the preastes and Leuites, the strange people and indwellers of the lande haue not put a waye they: vnclemesse, from the Cananites herethes byethes, from the Moabites, Egyptians, and Edomites. For both they and they: sonnes haue mingled them selues with the daughters of them, and the holy seede is myxt wyth the outlandyshe heathen

The thyzde booke

¶ Since the beginning of thez raygne haue p-
 uenied & beades bene partakers of their wickednes
 As soon as I had herd these thynges, an-
 medly I rent my holre garmentes: & pulled
 out the beare of my heade and my bearde & late
 me downe sorrowfull and dry. So al they that
 were moued thezowe the woide of p God of Is-
 rael, came vnto me, and sat by: ful of heuynes
 vntyl the eueninge sacrifice. Then stode I vp
 from sitting, hauing rent clothes and the holy
 garmentes, knelt downe vpon my knees, helde
 out my handes vnto the Lord, & sayde: O Lord
 I am confounded and ashamed before thy face,
 for ouer synners are become many vpon our bea-
 des: and our wychedneses are exalted vnto the
 heauen, for synce the tyme of oure fathers, we
 are in greute synne vnto this daye. And for the
 synners of vs and oure fathers, we wyth our vye
 thens and wyth our pzeakes haue bene deliue-
 red vnto the kynges of the earth: into the sword
 and into captiuyte, and became a spoyle wyth
 confusion and shame vnto this day. And now
 O Lord God, howe greute is thy merce that
 we haue gotten of the: in that thou hast lette vs
 a name and a root in the place of thy Sanctua-
 ry, to dyscouer oure lyghte in the house of the
 Lord oure God, and haue geuen vs meate at
 all tymes of oure mynistracion. And when we
 were in captiuyte we were not forsaken of the
 Lord oure God: but he made the kynges of the
 sea gracious, & fauorable vnto vs: so that they
 gaue vs vnto us, and meate, pee, and leane to
 buyde by the temple of our Lord God agayne
 to repaire the wasted places of Sion: & to dwel
 in Ieruyte and Jerusalem. And now O Lord
 what shal we saye: haunge all these thynges
 in posselion: For we haue broken the comma-
 ndementes: which thou gauest vnto vs by the
 handes of thy seruantes the prophetes saying
 The land that ye govnto and thatis geuen you
 for an heritage to haue in posselion, is defiled
 with the vncleennes and fylthynesse of the hea-
 then and with their abhominacis haue they po-
 luted it altogether. Therfore, shal ye not ioyne
 your daughters vnto theyz sonnes, nor marie
 your sonnes vnto theyz daughters. Woze ouer
 ye shal not seke to make peace wyth them, that
 ye maye encircle and eat the best, in the land, and
 that ye maye deuide the inheritaunce of the lād
 vnto your chyldren for euer moze. And for the
 thyng that now happened vnto vs, it cometh
 all for our wyched woiches and greute synnes
 yett hast thou geuen vs such a roote that we are
 come agayne into oure lande, and we are so wy-
 ked that we haue broken thy statutes & comma-
 ndementes agayne: and myngled oure selues
 with the vncleennes of the outlandish heathen.
 O Lord art thou angry wyth vs? wyte thou
 rote vs cleane out: that our rote & name remay-
 ne nomoze? O Lord God of Israel thou art true
 for our rote endureth yett vnto this present day
 And beholde, now we are before the in our syn-
 nes, now we can be not stande before the in them.
 And when Elshas wyth his prayer hadde
 knowledged the synne, wepyng and saying that

upon the ground before the temple, there gar-
 red vnto hym from Jerusalem a greute multi-
 tude of men and women, of yong men, and may-
 dens, for there was a very greute wepyng, and
 mourninge in the congregacyon. And when Je-
 chonias the sonne of Iehely one of the chyldren
 of Israel cryed, he sayde vnto Elshas: we haue
 synned agaynst the Lord, because we haue ma-
 rryed outlandish women of the heathen. Now
 art thou ouer al Israel. We wyll sweare an oth
 therfoze vnto the Lord: that we shal put away
 all our wyues which we haue taken of the hea-
 then, wyth theyz chyldren, lyke as it is appoy-
 ned by our foze elders. Stand by then, open
 thou it & declare it playnly vnto vs, accordyng
 to the lawe of the Lord, for p matter belongeth
 vnto the and we wyll helpe the, quyte thy selfe
 manly. So Elshas arose, and toke an oth of the
 rulers, of the pzeastes, and of the Leuites and of
 Israel, to do after these thynges: and they swore

The .ix. Chapter.

¶ After Elshas had ren the lawe, the people put a waye
 theyz drauing wyues and then returned every man mete
 to his owne dwellinge.

¶ When Elshas stode vp from p court
 of the temple, wythout, and went
 into the chamber of Ionathas the
 sonne of Abasus, and remayned
 there & dydeat no meat, nor doynk
 dysynche: for the multitude of the wychednes of p
 people. And there was made a proclamacion in
 all Jewry and at Jerusalem, for al such as were
 gathered at Jerusalem oute of captiuyte that
 whosoener came not to Jerusalem wythin two
 or thre dayes (accordyng to the iudgemente of
 the old Lordes of the counsell) his goodes shuld
 be taken from hym, and be excluded from the co-
 gregacyon of the captiuyte. And in the dayes
 were all they of the trybe of Juda and Ben Ja-
 min gathered together at Jerusalem, the twen-
 tie dayes of the .ix. moneth. And the whole mul-
 tytude sat trymblinge in the court of the tem-
 ple for it was wynter. So Elshas rose vp, and
 sayde vnto them, ye haue done vnyghteouslye
 in p ye haue taken outlandish wyues, to mary-
 nge, & so to encrease the synnes of Israel. And no
 we knowlege the same, & geue piasse vnto the
 Lord God of our fathers, & persourme bys wil
 departinge from the heathen of the lande, and
 from the outlandish wyues. Then cryed p hole
 multitude wyth a loud voyce, and sayd: lyke as
 thou hast spoken, so wyll we do: but forsomuche
 as the people are many, and the wynter heere,
 we maye not stande without the house: Agayne
 thez woiche is not a thyng that can be finished
 in a day or two. For we be many, that haue sin-
 ned in these thynges. Obyrne therfore that the
 rulers of the multitude, & they that dwel wyth
 vs, and as many as haue outlandish wyues &
 the pzeastes also and iudges of every place may
 stande in the tyme appoynted, tyll they swage
 the wyath of the Lord in thez busines.

¶ Then Ionathas the sonne of Ety, and O-
 zas & Tharam receaued the charge of this mat-
 ter, and Bozozanus and Leius, & Sabathus
 helped them thereto. After thez, all they stode
 vp

up that were come oute of captiuyte. And Esdras the preast chose vnto hym the pynce pall men from among f fathers accordyng to they names, & in the newe moneth of p. x. moneth they sat together, to examine this matter. And so the matter was a detremynynge (concernynge the men that had outlandyde wyues) vntill the newe moneth of the first moneth. And of the prestes that had myrte them selues wth outlandyde wyues there were found. * Of the sonnes of Iesu, the sonnes of Joseder, and hys byethren. Wazreas, Eleazer, Jozibus, & Joadeus, whych offered them selues to put a waye they wyues and to offer a rame for their ignoraunce. And of the sonnes of Semeri, Halseas, and Elies, & Jeelech, Azarias. Of the sonnes of Socera, Limostas, Hismaen, Rathanea, Justo, Jedbus, & Calas. And of the Leuites, Josabbus, Semetis, & Colnis, Caletas, Ractas, Colnas, & Elionas. Of the syngers of the Sanctuary. Eliarib, Zabarhus. Of the porters, Ballumus, and Tolbanes. And of Israel, of the children of Koro, Ol and Remias, & Geddias, and Melchias, Micheus, Eleazarus, Jemmebias, and Bonas. And of the children of Jolam, Chanias, zachary, Jetzreus, Joddius, Erimoth, and Elias. And of the sonnes of Jathaim, Eliadas, Liasamus, and Jochias, Larimoth, Waddis, & Thebedias. And of the sonnes of Jeebes, Johannes, Amantias, Jabbias, and Emmenus. And of the sonnes of Banus, Olamus, Waluchus, Jedbus, Jafub, Alabus, & Jeremoth. And of the sonnes of Adi, Baratus, & Wocollas, & Caleus, & Raanas, Wastus, Wathathias, Besel, Banus, & Manalles. And of the sonnes of Rave: Rones, Afeas, Melchias, Saneas, Simo Ben Jamin, Walchus, and Marras. And of the sonnes of Alom Carianeus, Wathathias, Banus, Eliphalach, Manalles, Semet. Of the sonnes of Banus Jeremy, Woodias, Abzamas, Joril, Banas, Pelias, Jona, Warymoth, Eliasib, Wathancus, Eliazis, Ozius, Dielus, Semedius, Jambis, and Joseph. Of the sonnes of Robeus Jodelus, Wathathias, Wababus, Jechda, Sedmi, Jellus, and Banas. All these had taken oute landyde wemen to mariage, & they put them a waye with they children. The prestes and Leuites, and all they that were of Israel, dwelte at Jerusalem and thowout all the lande, in p newe moneth of the seuenth moneth, and the children of Israel were in they dwellinges: And the whole multitude came together, vpon the floore at the East syde of the holpe porte of the temple. And they spake vnto Esdras p hys preast and reader, that he wold byng the lawe of Moyses whych was geuen of the Lozde God of Israel. So Esdras the hys preast broughte the lawe vnto the whole multitud, to man and woman, to all the prestes that they myght heare the lawe, & in the newe moneth of the vii. moneth. And he red in the floore that is before p holpe porte of the temple, from the morning early vnto the eveninge, before men and wemen. And they applyed they mynde all vnto the lawe. And Esdras the preast and reader of the law

stode vpon a pulpet of woode, whych was made therfore, and vpon hys ryght hand there stode by hym Wathathias, Samus, Ananias, Azarias, Elias, Ozechias: & Balsamus vpon hys left hand stode Kalbeus, Misael, Malachias, Abuchas, Sabus, Sabadias, and zachary. Then toke Esdras the booke before the whole multitude, for he was the pyncepal and had in moost honour of them al. And when he had red out the lawe, they stode al streyght vpon they feete. So Esdras prayed the Lozde the most by est God, the Almyghty God of hostes. And al the people answered: Amen: and helde vp they handes, fell downe flat vpon the earth, & prayed the Lozde. And Jellus, Benas, Sarebias, Jaddimus, Accubus, Sabbathus, Calithes, Azarias, Jozabus, Ananias, and Hilius, the Leuites lift they handes upwarde and bowed they faces to the grounde, & prayed the Lozde. Those were they whych taught the lawe of the Lozde, & red the lawe of the Lozde in the congregacion: and euery man set them before that vnderstode the lawe. Then spake Atharates vnto Esdras the hys preast and reader, and to the Leuites that taught the multitude, sayng: Thys daye is holpe vnto the Lozde, and all they that had hearde the lawe wepte. So Esdras sayde: * Depart your way then, and eate the best and drynke the swetest, and send giftes vnto them that haue nothing: for this daye is holpe vnto the Lozde, & be ye not soze, for the Lozde wyl byng you to honour. Then went they they waye eue ry chone, and bydeate and drynke, and wre mery, and sente rewardes vnto them that had nothing, that they also myght eate wth gladnes for they were excedyng reioysed for the wordes that were redde vnto them in the lawe. And so they were all gathered together at Jerusalem to holde the feast, accordyng to the countaunt of the Lozde God of Israel.

The ende of the ynde booke of Esdras.

The forth booke of Esdras

The fyfte Chapter.

The preast to reproche for they vnderstonding. God wyl another people of these will not be reformed.



The second booke of the prophet Esdras. * Esdras, the sonne of Saarias, the sonne of Azarias, the sonne of Melchias, the sonne of Walid, the sonne of Sador, p sonne of Achitab, the sonne of Achia, the sonne of Phineas, the sonne of Hely, Amerias, the sonne of Azarias, the sonne of Warymoth, the sonne of Sarias, the sonne of Asi, the sonne of Wococus, the sonne of Abizn, the sonne of Phineas, p sonne of Eliazar, the sonne of Aaron, (of the trybe of Levi) whych was psoner in the lande of Medes, in p raigne of Artaxerxes kyng of Persia. * And

The fourth booke

And the worde of the Lorde came vnto me saying: go thy waye and shewe my people their synfull dedes: and they: chyliden they: wyched nesses whych they haue done agaynst me, that they maye tell they: chyliden chyliden the same for the synnes of they: fathers are increased in them. And why: they haue forgotten me, & haue offered vnto straung goddes. Am not I euen he that broughte them out of the lande of Egypte from the house of bondage? But they haue provoked me vnto wrath, & dyspised my counceils. Will thou oute then thy heate of thy heade and caste alleuell ouer them, for they haue not bene obedyent vnto my lawe.

It is a people without learnynge and nout toun. Howe longe shall I forbeare them, vnto whome I haue doone so muche good? Wanne kynnes haue I destroyed for they: sakes: Pharaon with his seruantes and al his powre haue I smytten downe & slayne: Al chynacions haue I destroyed and rooted out befoze them, and in the East haue I broughte two landes and people to nange, euen Tyre and Sidon, and haue slayne al they: entymes. Speake thou therfoze vnto them sayinge: Thus sayeth the Lorde: I led you thozow the se: and haue geuen you sure streets, sence the begynnyng. I geue you Moyses to be your Capteyne, and Aaron to be the preast: I geue you light in a pillar of fyre: and greate wonders haue I doone amonge you: yet haue ye forgotten me: sayeth the Lorde.

Thus sayeth the Almightye Lorde: I geue you quayles to eate, & tentes for your socoure. Neuertheles ye murmured: and ascribed not the victorie of your enemyes vnto my name: yet, the same day do ye yet murmur. Where are the benefites, that I haue done for you? When ye wer hongrye in the wylidernes, & dyd ye not crye vnto me? Why haste thou broughte vs into this wylidernes to hpy vs? It had bene better for vs to haue serued the Egypciens, then to dye in this wylidernes. Ther had I pytie vpon your mouynnges. And geue you Hanna to eate. Ye did eate Angels fode. When ye were thursty, dyd not I geue the bearde stone, and caused water to flowe thereoute? For the heat I couered you wth the leaues of the trees. A good pleasaunt fat lande geue I you: I caste ouer the Canytes the Philistines & Philistines befoze you. What shall I do moze for you sayeth the Lorde?

Thus sayeth the Almightye Lorde: when ye were in the wylidernes, in the water of the Amorytes, beinge a thyrst, and blasphemynge my name, I geue you not fyre for your blasphemies but cast a tre into the water, and made the riner swete. What shall I do vnto y? O Jacob: Thou Juda woldest not obeye me. I will turne me to another people, and vnto those wyl I geue my name, that they may kepe my statutes. Seinge ye haue forsaken me. I will forsake you: When ye desyre me to be gracious vnto you, I shall haue no mercey vpon you. When ye call vpon me: I will not heare you. For ye haue dyspised your handes wth bloude, and your fete are swyfte to commyte many slaughtre, Ye haue

not forsaken me (in a manner) but your owne selues, sayeth the Lorde.

Thus sayeth the Almightye Lorde: haue I not prayed you, as a father his sonnes, as a mother her daughters, & as a nurse her yong babes that ye wolde be my people, & I wolde be your God: that ye wolde be my chyliden, & I shuld be your owne father? I gathered you together as an henne gathereth her chyliden vnder her wynges. But now what shall I do vnto you? I shall cast you out from my face. When you offere vnto me, I will turne my face from you for your solempne feaste dayes: your new moones, and your circuncisions haue I forsaken. I sente vnto you my seruantes the Prophetes whom ye haue taken & slayne, & to some they: bodies in peces whost bloud I will require of your handes sayeth the Lorde. Thus sayeth the Almightye Lorde: your house must be desolate: I will cast you out as I wind doth the strawe, your chyliden shall not be fruitful, for they haue dyspised my commaundement: and done the thyng that is euill befoze me: Your houses wyl I geue vnto a people that shall come, and they that neuer hearde me shall beleue in me: and they vnto whom I neuer thewed token: shall do the thyng that I commaundeth. They haue sene no prophetes, yet shall they cal they: synnes to remembrance, & knowleg them. I reposit me vnto the grace: I will do for the people which is come, whose chyliden reioyse i gladnes, & though they haue not sene me wth vobeye eyes, yet in sperte they beleue the thyng that I saie. And now by order, behold what great worship, & is the people & community from the east, vnto whom I wyl geue the duke dome of Abraham: Nabac, and Jacob, of Oseas, Amos, and Wycheas, of Joel, Abdy, Jonas, Naum, and Abach, of Sopponye, Aggeus Zachary, and Malachy (whych is called also an angel, or messenger) of the Lorde.

The ii. Chapter.

The Synagoge syneth haue wth her owne chyliden. The Gentiles are called.

Thus sayeth the Lorde: I brought this people oute of bondage, I geue them my commaundementes, by my seruantes & prophetes: whych they wold not hear, but dyspised my counceils. The mother that bare them, sayeth vnto them: So your waye ye chyliden, for I am a wyddowe and forsaken I broughte you by wth gladnes, but wth sorrow and heauynesse haue I lost you: for ye haue synned befoze the Lorde your God, and done the thyng that is euill befoze hym. But what shall I now do vnto you? I am a wyddowe and forsaken: go your waye O my chyliden, and aske mercy of the Lorde. As for me O father, I call vpon the for a witnes ouer the mother of these chyliden which wold not kepe my couenaunte, & thou bringe them to confusion: & they: mother to a spoyle, that she beare nomore. Let they: names be scattered abroad amonge the heathen. Let them be put out of the earth, for they haue thoughte scozne of my couenaunt.

Woe be vnto the Assur, thou that hydest the vnrpygdeous

unrighteousnes by the. Thou wyched people
remember what I dyd vnto Sodom, and
Gomor, whose lande is turned to pyttch and
ashes: Euen so wyl I do vnto al the, that heare
me not, sayth the almyghty Lozd. Thus sayth
the Lozde vnto Edoas: tell my people, I wil
geue them the kyngedome of Ierusalem, which
I wolde haue geuen vnto Israel: They gloze
also wyl I take vnto me: and geue them the euer
lastyng tabernacles, which I had prepared for
those. The tree of lyfe shal be vnto them a swete
smellynge opntment: they shal netter labour
nor be wery. Sope pouer wape, and ye shal re
ceane it. Wap for your selues a few dayes that
they may dwell therein.

Bowe is the kyngedome prepared for you
therfoze watch. Take heauen and erth to wytn
nes for I haue broken the euell in pces, and cre
ated the good, for I lyue sayth the Lozde. Wo
ther embrace thy chyldren, and bynge them vp
wyth gladnes: make theyr sette as fast as a pyl
ler, for I haue chosen the sayth the Lozde.

And those that be deade wyl I rayse by a
gayne from theyr places, and bynge them out
of the graues. For I haue knowen my name in
Israel. Feare not thou mother of the chyldren
for I haue chosen the sayth the Lozde. And for
thy helpe I shal sende the my seruantes Esay
and Jermy, after whose counceyl I haue sancty
fied and prepared for the. xii. trees with diuers
frutes, and as many welles: flowing with mylke
and honny. vii. mountaynes, wherupon there
growe roses & lylics, wherin I wyl fyll my chyl
dren with ioye. Execute iustyce for the widow
be iudge for the fatherles, geue to the poore, de
fende the comfozles, clothe the naked: heale the
wounded, and syche: laughe not a lame man to
scoyne, defend the crepel, and let the blynd come
into the lycht of my clernes: wherlocuer thou
fyndest I dead, take them and bury them, and I
shal gene the, the fyrst place in my resurrection
holde styl (O my people) and take thy reste

C for thy quietnes is come. Rede thy chyldren, O
thou good nurse, stablyste theyr sette. As for
my seruantes whom I haue geuen the, there shal
not one of them perishe, for I wyl seke them fro
thy nombze, vnto the selfe.

For when the daye of trouble and heauyness
commeth, other shal wepe & be sorrowfull, but
thou shalt be mery and plentuous. The heathen
shal be gelous but they shal be able to do nothing
agaynst the, sayth the Lozde. My handes shal
couer the, so that thy chyldren shal nose the fyre
euerlastyng. Be ioyful, O thou mother wyth
thy chyldre, for I wil deliuer the sayth the Lozd
Remember thy deade chyldren, for I shal brynge
them out of the earth, & shewe mercy vnto them
for I am mercyfull, sayth the Lozde Almighty
Embrace thy chyldren, vntyll I come and
shewe mercy vnto them, for my welles runne
ouer: and my grace shal not faile.

I Edoas receaued a charge of the Lozde by
pon the mounte Oreb, that I shoulde go vnto Is
rael But when I came vnto Israel they set me
at naught, and dyspysed the commaundemente

of the Lozde. And therfoze I saue vnto you, O
ye hearthen that hear and understand. Loke for
your shepharde, he shal geue you euerlastyng
rest, for he is nye at hande, that shal come in the
ende of the world, We redy to the rewarde of
kyngedome, for the euerlastyng lycht shal
shyne vpon you for euermore. Ale the wadowe
of this world, receane the ioyfulness of your
gloze, I testifie my fauour openly: O receane
the gyft that is geuen you, and be glad, geuynge
thanckes vnto hym: that hath called you to the
heauenly kyngdome.

Aryse vp, and stande fast: beholde, the nom
bre of those that be sealed in the sealt of I Lozd
whych are departed from the wadowe of the
world, and haue receaued gloryous garments
of the Lozde. Take thy nombze O syon, and
put vpon the purpyle, whych haue fulfilled the
lawe of the Lozde. The nombze of the chyldren
whom thou longest for, is fulfilled: be seche the
power of the Lozd, & the people which haue be
ne called from the begynnyng, maye be halowed.

I Edoas saue vpon the mounte syon a
greate people whom I coude not number, and
they al prayed I Lozd with songes of thankes
geuyng. And in the myddest of them ther was
a yong ma of an hye stature, moze excellent the
all they, & vpon euery one of theyr brades be set
a crowne, and was euer hyer and hyer, whych
I maruelled at greatly. So I asked the Angell,
and sayde: wy: what are these? he answered &
sayd vnto me: These be they, that haue put of
mortal clothing, and put on the immortall and
haue testified and knowledged the name of God
Howe are they crowned & receane the rewarde

Then sayde I vnto the Angell: what ponge
person is it, & crowneth them, and geueth them
the Palmes in theyr handes? So he answered,
and sayd vnto me it is the sonne of God, whom
they haue knowledged in the world. Then began
I greatly to comende them, that stode so styf
for the name of the Lozd. And so the angel sayd
vnto me: Go thy way, and tellyng people, what
manner of thynges: and howe greate wonders of
the Lozde thy God, thou hast sene.

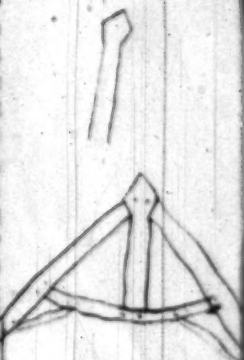
Chapter. iii.

The wondrous workes whiche God dyd for the people
of Israel, & howe maruelled that God sufferd the Babylonians
to haue rule ouer hye people, which yett are spynners alio.

In the xxx. year of the fal of the cite
I was at Babylō, and lay troubled
vpon my bed, & my thoughtes came
vpour my herte: for I saue the de
solacion of syon, and the plentuous
wealth of them that dwelte at Babylon, & my
syet was soze moued, so I began to speake
fearefull wordes to the most hygh, and sayde O
Lozd Lozd, thou spakest at the begynnyng whē
thou plantedst the earth (& that thy selfe alone)
and gauest commaundemente vnto the people,
and a hodge vnto Adam, whych was a crea
ture of thy handes, and hast vnto hym the
bryth of lyfe, and so be lyued befoze the, & thou
leddest hym into Paradyce: whych garden of
pleasure thy ryghte hande had planted, & euer
the earth was made: And vnto hym thou gauest
comman-

D

29. vii. 2.



The fourth booke

commandement to loue thy waye whyche he transgressed, & immediately thou appointedst death in hym, & his generations. Of him came nacions: trybes, people, and kynnedes, oute of number. * And every people walked after their owne will, and by dyce thynges before the: & as for the commandmentes they dispised the.

But in proceſſe of time thou broughtest the water floude, vpon those that dwelt in þ world and destroyedst the. And lyke as the death was in Adam, so was the water floude also in these flouretheies one of them thou leſteſt, nameſpe Noe, with his household, of whome came all ryghteous men. And it happened þ when they þ dwelt vpon the earth, beganne to multiplye, & had gottē many children, and were a great people, they began to be moze vngodly then þ fyrſte

floure when they all lyued so wychedlye before the, * thou dydest choſe the a man frome amonge them: whose name was Abraham: him thou louedst, and vnto hym only thou shewedst thy will, and madeſt an euerlaſting couenaunt with hym, promyſyng him that thou wouldest neuer for sake his ſede. And vnto him thou gaueſt Iſaac: vnto Iſaac also thou gaueſt Iacob, and Eſau. As for Iacob, thou didest choſe hym, and put baſt Eſau. * And so Iacob became a great multitude.

C And it happened that when thou leddest his ſede oute of Egypt: thou broughtest them vnto the mount Syn, bowynge downe the heauens ſetting faſt the earth, mouynge the ground makinge the depthes to ſhake, and troublinge the world. And thy gloꝝ went thowoe foue portes of fyre, and earthquakes, and wyndes & coldes: þat thou myghte geue the lawe vnto the ſede of Iacob, and by thynges vnto the generation of Iſrael. And yet thoueſt thou not a waye frome them that wyched herte, that thy lawe myght byng ſoþh true in them. For the fyrſt Adam baſt a wyched herte, transgreſſed: and was overcome, and so be al they that are borne of hym, * Thus remayned weakened with the lawe in the hertes of the people, with the wychednes of the roote: so that the good departed awaye and the euill abode ſtyll. And the tymes paſſed awaye, and the peeres were broughte to an ende. * Then dydest thou callye the vp a ſonne called Dauid, * whome thou commaundedſt to buyde a ctye vnto thy name, and to offeꝝ vpon incenſe and ſacrifyce vnto the chereyn. Thys was done now many peeres. Then the inhabitants of the cite ſoſone the, & in al thynges bydruen as Adam and al his generacyon had done, for they also had a wyched herte.

D And so thou gaueſt thy ctye ouer into the handes of thyne enemyes. See they of Babylon then better and moze righteous then thy people that they ſhall therfore haue the domynyon of Syon: For when I came there and ſawe theſe vngodlyneſſe, and ſo greaſe wychedneſſe: that it coulde not be nombꝝed: yee, when my ſoule ſawe ſo many euell doers (in the .xxx. peere) my herte ſayled me, for I ſawe, howe thou ſuffereſt them in ſuche vngodlyneſſe, and ſpareſt the

the wyched doers, but thyne owne people haſt thou rote oute, and preſerued thyne enemyes, and thys haſt thou not ſhewed me.

E I cannot perceaue howe thys happeneth. Do they of Babylon then better: then they of Syon? Is there any other people that knoweth the ſauynge that people of Iſrael? O: what generation haſt thou beloued thy couenauntes, as Iacob? And yet they rewarde appereth not, and they labour haſt no fruyte. For I haue goone deare and there thowout the heathen, and I ſe that they be ryed and welthy, and thynke not vpon thy commandmentes: Wyle they thou ſeeſt our wychednes nothe in the balauance and they alſo that dwell in the world, and ſo ſhal thy name be no where ſounde but in Iſrael. O: where is there a people vpon earth, that haſt he not ſpynned before the? O: what people haſt thou kept thy commandmentes? Thou ſhalt finde that Iſrael by name haſt kepte thy preceptes: but not the of her people and hearthen.

F The .iii. Chapter.
The Angel reproueth Iſaiah, becauſe he ſaith to ſee into the profounde iudgements of God.
And the Angel that was ſent vnto Iſaiah (whose name was Elſay) gaue me an anſwer and ſayde: thy herte haſt taken to much vpon it in this world, and thou thynkeſt to comprehend the waye of the hyſte. Then ſayde I: Per, my Loyde. And he anſwered me, and ſayde I am ſente to ſhewe the theſe wayes and to ſette forth the ſymptomes before the, wherof yf I canſt declare me one, I wyl ſhewe the alſo the way, that thou deſyreſt to ſe. And I ſhall ſhew the frome whence the wyched herte cometh. And I ſayde: Tell on my Loyde. Then ſayd he vnto me: So thy waye, weye me the weyght of the fyre, or meaſure me the blaſte of the wynde, or call me agayne the daye that is paſte. Then anſwered I, and ſayde: What man bozne, is able to do that? Why requireſt thou ſuch of me? And he ſayde vnto me: If I quid aſke the howe depe dwellyngeſ are in the ſee? O: howe greaſe waterſpynges are vpon the ſymmentes? O: howe greaſe waterſpynges are in the begynnynges of the depe? O: whych are the out goyngeſ of Paradyſe? Peradventure thou wouldeſt ſaye vnto me: I neuer went downe yet into the depe or hell, neyther dyd I ever clyme vp to heauen, ſeuertheleſſe now haue I aſked the but onely of fyre, and wynde, and of the daye, where thowoe thou haſt traunſyle, & frome the which thou canſt not be ſeperated, and yet canſt thou geue me none anſwere of them.

He ſayde moze ouer vnto me: Thyne owne thynges, and ſuch as are growen vp with the canſt I not knowe: howe ſhal thy beſſel then be able to comprehend the waye of the hyſte, and nowe outewardelye in the corrupte world, to vnderſtande the corrupcyon that is euident in my ſyghte. Then ſayd I vnto him: It were better that we were not at all: then that we ſhulde lyue in wychednes, and to ſuffeꝝ, & not to knowe wherfoꝝ. He anſwered me and ſayde: I wente in a wold

In a wood, and the trees toke such a deuice, & sayd: Come let vs go, and fyghte agaynst f see that it maye departe awayne before vs, and that we maye make vs yet mooze woddys.

The floudes of f see also in lyke maner toke thys deuice, and sayde: Come let vs go vp, and fyghte agaynst the trees of the woode that we maye make oure lande the wyder. The thoughte and deuice of the wood was but wayne and nothyng worth, for the fyze came & consumed the wood: The thoughte of the floudes of f see, came lyke wyse to noughte also, for the lande stode vp and stopped them.

If thou were iudge nowe betwixt these two, whom woldest thou iustifye, or whom woldest thou condemne? I answered & sayde: Clerely it is a folysh thoughte that they both haue deuysed. For the grounde is geuen vnto the wood, and f see also hath bys place to beare bys floudes. The answered he me, and sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy selfe also? For lyke as the grounde is geuen vnto the woode, and the see to his floudes, euen so they dwell vpon earth maye vnderstande northynge but that whych is vpon earth: and he that dwelleth aboue the heauens, may on lyfe vnderstande the thynges that are aboue the heauens. Then answered I, and sayd: I beseeche the, O Lord let me haue vnderstanding: for it was not my mynde to be curyous of thy bye thynges, but of such as we daily medle withal, namelye wherfoze that Israel is blasphemous of the heathen, & for what cause the people, whom thou hast euer loued, is geuen ouer, to be punished of vngodly nations: and why the lawe of oure fathers is brought to noughte and the wyrtten covenantes come to none effecte, and passe awaye oute of the world as the grethoppers, & oure lyfe is a very frate, & we are not worthy to optayne mercye. What wyll he do then vnto bys name, whych is called vpon ouer vs? Of these thynges haue I asked questyon.

Then answered he me, and sayde: The moze thou searcheste, the moze thou shalt maruell, for the world hatheth fast to passe awaye, & can not comprehend the thynges that are promysed for the ryghteous in tyme to come, for this world is full of vnyghteousnes and weakenes.

But as concernynge the thynges wherof thou askest me, I wyll tell the. The euell is sowen, but the destruction therof is not yet come. If the euell nowe that is sowen, be not turned vpsyde downe, and if the place where the euell is sowen, passe not awaye, then can not thyng come that is sowen wyth good. For the coue of euell seede hath bene sowen in the bert of man fro the begynnynge, and howe muche vngodlynes hath he broughte vp vnto thys tyme, and howe much shall be yet byrnyge for the vntill he come into the barne.

Wondere nowe by thy selfe, why f come of euell seede is cut downe, howe greate a barne shall it fyll? I answered and sayde: Howe & when shall these thynges come to passe? Wherfoze are oure yeaues se we and euell? And he answered me, say-

enge: Hast not thou to much vpon the byest, for thy hallynes to be a bouehim is but wayne, thou makest to much ado. Wpd not the soules also of the ryghteous aske questyon of these thynges in their holynes, saying: Howe longe shall I hope of this fashon: When cometh the frute of my barne and my reward? And vpon thys Jeremi-el the Archangel gaue them answer, and sayde: Euen when the nombze of the seedes is fylled in pou, for he hath weyed the world in f balaunce: in measure & nombze hath he measured the time and moneth it not vntil the same measure be fulfilled. Then answered I & sayd: O Lord howe are we full of synne, & for our sake paradyse is not, that the barne of the ryghteous shall not be fulfilled, because of the synne of the that dwell vpon earth.

So he answered me & sayd: So thy waye to a woman wyth chylde, & aske of her, when she hath fulfilled her nyne monethes, if her chyld be born may kepe the byrth any longer within her. The sayd I: O Lord, that can the not. And he sayde vnto me: In hell the secrete places of soules are lyke the preue chambze of a woman that tra-nayleth, and maketh hast, when the tyme of necessitye of the byrth is at hande: Euen so doth she hast to deliuer it if it is chynitted vnto her. Like what thou besyest to se, it shall be shewed the fro the begynnynge. Then answered I, and sayde: If I haue founde grace in thy syght and if it be possible, & if I be mete therfoze, shewe me then whether there be mo to come the is past, or moze past then is for to come. What is past, I knowe but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, & I shall expounde f symilitude vnto the. So I stode and behold, an whote burnynge ouen went ouer before me: & it happened f when the flame was gone by, the smoke had the vpper hande. After thys there wente ouer before me a watery cloud, & sent downe much rayne wyth a storme: & when f stormy rayne was past f dro-pes remayned styll. The said he vnto me: lyke as the rayne is moze then f dro-pes, & as fyre ex-cedeth f smoke, eue so the measure of the thynges that are past hath the vpper hande. Then went the dro-pes and the smoke aboue: and I prayde & sayde: maye I lyue (chynched thou) vntill that tyme? O what shall happen in thole dayes? he answered me, and sayd: As for the tokens wher-of thou askest me, I maye tel the aparte: but as touchynge thy lyfe, I maye not shewe the, for I am not sent therfoze.

¶ The v. Chapter.

¶ Eldras and the Angell comen together.



Euerthelelle, as concernynge the to kens, marke this: Beholde, the dayes shall come, that they which dwell vpon earth, shall be taken in a greate nombze, and the waye of the frute shall be byd, & the lande shall be barre from sayth: but iniquyte shall haue the vpper hande, lyke as thou hast sene nowe, and as thou hast hearde longe ago. And the lande that thou seest nowe to haue rule, shall thou shortly se wast. But yf

Sub God

The fourth boke

God graunte the to lyue, thou shal see after the
thyde trompet that I shal come sodenly wyne
agayne in the nyght, and the more that tymes
in the daye, & bloude shall dysp out of the wood,
and the stone shall geue dys voyce, & the people
shal be vnquyer: & euen he shall rule, whome they
hope not, & dwell vpon earth, & the soules shall
lye & I shal come to cast out dys hyde, &
make a noyse in Ierusalem, whych many shall not
knowe, but they that all heare the voyce therof.

There shal be a confusyon also in many pla-
ces, & the fyre shal be oft sent agayne, & the wyld
beastes shall go theyr way, and monstrous we-
men shall haue monstres, and salte waters shal
be founde in the swete: one frende shall fyghte a-
gaynst another: then shal dys & vnderstandyng
be dys and put asyde into theyr secreete places, &
shal be sought of many, & yet not be founde: then
shal vnryghteousnes & voluptuousnes haue the
upper hande vpon earth. One lande also shall
as he another, & saye: Is ryghteousnes gone thro-
rowe the? And it shal say: No, & the same tyme
shal men hope, but nothyng opraue: they shal
laboure, but theyr wayes shall not p'osper.

To we the such tokens I haue leue and yf
thou wilt praye agayne, and wepe as nowe, and
faste seuen dayes, thou shalt heare yet greater
thynges. Then I awaked, & a fearefulness went
throughe all my bodye, & my mynde was feble &
carefull, so that I almost sounded wythall. So I
Iungel that was come to talke wyth me, helde
me, comforted me, and let me vp vpon my fete.

B And in the seconde nyght it happened, that
Salathiel the captayne of the people came vn-
to me, sayinge: Wher hast thou bene? and why
is thy countynance so heuy? Knowest thou not
that Israel is commytred vnto the in the lande
of theyr captiuitie? Al then and eate, & forsahe
us not, as the shepheard that leaueh his flocke
in the handes of the wyched wolues. Then sayde
I vnto hym: So thy wayes from me & come not
nye me: and he berde it, and as I sayde: so wrote
he his waye from me. And I fasted seuen dayes,
mournyng and wepyng, lyke as Aleyel the an-
gell commaunded me. And after seuen dayes it
happened that I thoughten of my dert were be-
rytuous vnto me agayne, and my soule recea-
ued the sperte of vnderstandyng, and I began
to talke wyth the moost hyghet agayne, & sayd
O Loide Loide, of euery wood of the earth and
of all the trees therof, thou hast chosen the one
onely vyneparde: and of all landes of the whole
woylde, thou hast chosen the one pit, & of howes
of the grounde, thou hast chosen the one lyue: &
of all the depthes of the see: thou hast fylled the
one ryuer: and of al buylded cyties thou hast ha-
lowed wypon vnto thy selfe: & of al the soules &
are created, thou hast named the one doue, and of
all the cattell that are made thou hast prouyded
the one shepe: & amonge al the myltitude of fol-
kes: thou hast gotten the one people, and vnto
thys people whome thou loudest, thou gaueste
a lawe, that is proued of all.

And nowe, O Loide, why hast thou giuen
thys one people ouer into manye? And vpon the

one root thou hast prepared o ther, and why hast
thou scattered the one onely people amonge ma-
ny, whych treade them downe, yee, whych haue
euer withstande thy promyses, and neuer bele-
ued thy couenantes.

And thoughe thou were enemy vnto thy peo-
ple, yet shouldest thou punyche them wyth thyne
owne handes. Nowe when I had spoken these
woydes, the Iungell that came to me the nyght
afoze was sente vnto me, and sayde vnto me:
Heare me, and herken to the thyng that I saye
and I shall tell the moze. And I sayde: Speake
on my Loide. Then sayde he vnto me: Thou art
soze vbered and troubled for Israels sake. I ouer-
thou that people better then him that made the?
And I sayde: No Loide: but of very greife and
compassion haue I spoken. For my raynes pay-
ne me euery houre, because I wolde haue expe-
rence of the waye of the mooste hyghet, and to
seke out parte of dys iudgemente. And he sayde
vnto me: that thou mayest not. And I sayde:
Wherfoze Loide? Wherunto was I bozne then?
O why was not my mothers chyldbedd then
my grane? So had I not sene the myserte and
trouble of Jacob, and the trauayle of my peo-
ple of Israel.

And he sayde vnto me: Romye the thyng-
ges that are not yet come: gather me together &
drowpes: that are scattered abrode, make me the
floures grene agayne, that are wythered, open
me the thyng that is closed: and byng me forth
the wyndes, that are shut vp, shewe me & ymage
of a voyce, and then shall I declare the thyng,
that thou labourest to knowe. And I sayde: O
Loide Loide, who maye knowe these thynges,
but he that hath not dys dwellinge wyth men.
As for me, I am vnto the: how may I the speake
of these thynges wyder of thou askest me.

D Then sayde he vnto me: lyke as thou canst
do none of these thynges that I haue spoken of
euen so canst thou not fynde out my iudgemente
or in the ende, the loue that I haue promysed vn-
to my people. And I sayde: Beholde, O Loide,
yet arte thou nye vnto them that haue no ende:
and what shal they do that haue bene before me,
or we that be nowe, or they that shal come after
vs? And he sayde vnto me: I wyl lyken my iud-
gement vnto a ryng. Lyke as there is no slack-
nesse of the last, euen so is there no swyftnesse
of the fyrst. So I answered and sayde: couldest
thou not make those that haue bene made, and
be nowe, and that are for to come in one, that
thou myghtest thewe thy iudgemente the soner?
Then answered he me, and sayde: The crea-
ture maye not haue aboute the makere, neyther
make the woylde holde them at once, that shal be
created.

And I sayde: Howe hast thou sayd then vn-
to thy seruaut, & thou lyuinge maker, hast made
the creature lyuinge at once, & the creature bare
it: euen so myghte it nowe also beare them & be
pyesent, at once. And he sayd vnto me: I the
chyldbedd of a woma, & say vnto her: If & byng
it for the chyldren, why dost thou it not toge-
ther, but one after another? Whye her therfoze
to byng

to bynge forth. 2. children at once. And I saide
we can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I ge-
uen a childer vnto the earth: for those that be
sowne vnto it by p[ro]cesse of tyme. For lyke as a
ponge childe maye not bynge forth the thyng-
ges that belonge to the aged: euen so haue I or-
deined the worlde whych I made.

And I asked and saide: Whyngest thou hast
nowe geuen me a way. I wil speake befoze the,
for our mother of whom thou haste tolde me is
yet ponge and nowe she byaweth nye vnto age
he aunswere me and sayde: A she a woman þ
beareth children, & she shall tell the. Shape vnto
her: wherfoze are not they (whome thou haste
nowe bynged forth) lyke those þ were befoze þ
but lesse of stature? And she that aunswere the:
They that be bozne in þ yowth of strenght, are
of one saydon, & they þ are bozne in the tyme of
age, (when the childer sayeth) are other wyse.
Consider nowe thy selfe, howe that ye are lesse
of stature, then those that were befoze you, and
so are they that come after you, lesse then ye: as
the creatures whych nowe begin to be olde, and
haue passed ouer the strenght of yowthe. Then
saide I: Loyde I beseeche the, yf I haue founde
fauoure in thy syghte, shewe thy seruante, by
whome doest thou visite thy creature?

The. vi. Chapter.

*The Angel instructed Eldras, and grueh hym
answers to his questions.*

I And he saide vnto me: In the begin-
nyng when þ grounde was made
befoze the worlde stode, & euer the
wyndes blew, befoze it thondred,
& lychtened: & euer the foundations
of Paradise were layde, befoze the faire flowers
were sene, & euer þ moucable powers were fla-
blyshed, befoze the innumerable multitude of
Angels were gathered together, & euer þ bygh
nesses of the ayre were lycht up, afore the mea-
sures of the firmat were named, & euer þ chim-
neys in Sion were hote, & of the present peaces
were sought out, & of euer the inuencions of the
þ nowe synne, were put asyde, befoze they were
sealed þ nowe gather sayd for a treasure: the did
I consider & ponder al these thynges, & all they
were made thozowe me, & thozowe none other:
by me also they be ended, & by none other. Then
aunswere I & saide: whych shall be the parting
of sander of the tyme? & when shall be the ende
of the firste, & the begynnyng of it þ foloweth
And he sayde vnto me: From Abraham vnto
Isaac, when Jacob & Esau, were borne of him,
Jacobs hande helde firste the helle of Esau: for
Esau is the ende of this worlde, and Jacob is
the begynnyng of it that foloweth. The hande
of man ber wyte the helle and the hande. Other
question: Eldras aske thou not.

I aunswere then & saide: O Loyde Loyde,
yf I haue founde fauoure in thy syghte, I beseech
the shewe thy seruante the ende of thy tokens
wherof thou shewdest me parte the last nyght
so he aunswere and saide vnto me: Stande
by vpon thy fete, and heare the perfect voyce &

sounde. There shall come a greate noyse, but
the place wher thou standest shall not be moued
And therfoze when thou hearest the woyses be
not afraied, for of the ende shall the woyses and
foundation of the earth be vnderstande. And
why: the woyses shal trbleth and quakethe
for it knoweth, þ it must be chaunged at the end
And it happened, þ when I had herde it, I stode
by vpon my fete: and hehened, & beholde, there
was a voyce, that spake, & the sounde of it was
like the sounde of many waters, and it saide:
Beholde, the dayes come, that I will begynne
to byawen nye, & to visite them that dwell vpon
earth, & will begynne to make inquisycon of
the, what they be that haue burnt equite with
vnrightheousnes, & when þ lorde estate of Sion
shall be fulfilled: & whi þ world þ shall vanishe a-
way: shall be ouersealed, the wil I do these tokens

The bookes shall be opened befoze the firma-
ment, & they shall se all together, & the children
of a yere olde shall speake wyth their voyces:
the women wyth childe shall bynge forth vnty-
mely children of the 01 foure monethes olde, &
they shall lye: & beailed by: and suddenly shall
the sower places appere as þ vnsowne, the ful-
louse houses shall suddenly be founde emptye, and
the troyete shall geue a sounde, whiche when
euerpe ma heareth, they shall be hastily asyde.
* It that tyme shall frendes fighte one against
another lyke enemyes, and the earth shall stand
be in fcare with them.

The springes of the welles shall stand still, &
in. in. houres they shall not renne. Whosouer re-
mayneth from all these thynges þ I haue tolde
þ, shall escape, and se my saluacion, & the ende of
poure worlde. And the men that haue receaued
shall se: they þ haue not tasted death from their
by: th: & the hert of the indwelle: & shall be chaun-
ged, & turned to another meanyng, for euil shall
be put out, & dyscreit shall be quenched. A s for
faith, it shall flourish, corrupcion shall be euertome
& the truth, whych hath bene so long wout frut,
shall be declared. And it happened whi he tolde
me, þ I loked demurely vpon him befoze whi
I stode, & these wordes saide he vnto me: I am
come to the tyme of þ night so to come.

If thou wilt praye yet moare, and sake
seuen dayes agayne: I shall tell the moare thyng-
ges, and greater then befoze: for thy voyce is
hearde befoze the hyghest for why: the myghe-
tie hath sene thy rpygheous dealyng, he hath
sene also thy chaustie, whych thou hast had euer
sence thy yowthe & therfoze hath he sente me to
shewe the all these thynges, & to sape vnto the. C
Be of good comfort, and feare not, & haste not
with the tymes that are past to thynke vaine
thynges, & make not haste of the latter tymes.

And it happened after this, that I wepte
agayne, & fasted seuen dayes in like maner, that
I myght fulfil the thynges: whiche he tolde
me. In the viii. nyght was my hert vexed with
in me agayne. And I began to speake befoze þ
hyghest: for my spyt was greatly set on fier, &
my soule was in distresse, & I saide: O Loyd, þ
spakest vnto thy creature from the begynnyng

The. iiii. booke.

Wich. 25. 3
and. 25. 1. 3

saye vnto the, that it groweth muche moulde
vnto of earthen vessels are made, but litle of
it that gold cometh of. Euen so is it with the
woorde of thyngs woode. * There be many crea-
ted, but fewe shal be preferred. Then answered
I & sayde: Then swalowe by the wynde (thou
soule) and deuoure the vnderstandyng, for thou
art agreed to heren & to geue care, & wyllyng
to prophete: for thou hast no longer space ge-
uen the, but onely to lyue. O Lorde, wylt thou
not geue thy seruant leaue, that he may pray
before the, and that thou mayest geue seed vnto
oure herte, and buyde oure vnderstandyng
that there may come fruite of it: and that every
one whiche is corrupte, and beareth the state &
and place of a man, may lyue?

For thou art alone, and we al are one woode
in thy handes. lyke as thou hast sayde
& lyke as the body is fashioned nowe in the mo-
thers wombe, & groweth the members & thy crea-
ture is preferred in fyre & water: & nyne moone-
thes doth thy woode suffer thy creature which
is fashioned in her: but the thyng that prefer-
reth, and it that is preferred shal bothe be kept
together: and when tyme is, the wombe deli-
uere the thyng that is kepte and growen in her.

For thou hast commaunded the bestes to
geue milke vnto the frut, that the thyng which
is created and fashioned, may be nourished for
a tyme: & then thou dyspolest & ordrest it wth
thy merce, byngest it by wth thy ryghteous-
nesse: nuturest it in thy lawe, and resourrest it
wth thy vnderstandyng, moste ift it as thy cre-
ature, & makest it lyuyng as thy woode. Wher-
upon then that I bestoirst him, which wth so great
labours is created & fashioned thow wth thy co-
mmandement, I couldest lyghtly ordayne also, &
the thyng which is made myght be preferred.

And this I spake now of all men in general
as thou knowest: but of thy people, for whose
saue I am sayd: & of thine inherite as for whose
cause I mourne: & of Israel, for whome I am wo-
ful: and for Jacob: for whose saue I am greued
therfore begin I to pray before the, for my selfe &
for the, for I se the sal of vs: euen of vs, & d well
vnder the. But I haue herd & swiftnesse of Iudge
which is to come: therfore heare my voice, & vn-
derstande my wordes: & I shal speake before the.

This is the begynnyng of the wordes of
Elihu, before he was created. O Lorde thou
that dwellest in euerlastyngenesse, whose eyes
are lyfte vp in the ayre, whose throte is excea-
dyng hye, whose gloire and magnyfyce may not
be comprehended, before whom the hostes of
heauen stande wth trembluyng, whose hepyng
is turned in wyne and fyre, whose word is true
whose talkyng is steadfast, whose commaun-
dement is stronge, whose ordynance is fear-
ful, whose lookes dyeth by the depthes, whose
wrath maketh the mountaynes to melte away
and whose truth beareth witness: O heare the
prayer of thy seruant, and marche wth thyne
eyes the pericion of thy creature.

For whyle I lyue I wyl speake, & so longe
as I haue vnderstandyng, I wyl aunswere &

looke not vpon the synnes of the people whiche
serue in the tynthe. Haue no respect vnto the
wychede synnes of the heathen, but to the dy-
lyze of those that hepte thy testymonyes wth
sozowes. Thynke not vpon those that haue
walked fapnedlye before the, but vpon them,
whych wth wyl haue knowne thy feare.

Let it not be thy wyl to destroy them, whiche
haue had beastly maners, but to looke vpo the
that haue clearly taught thy lawe. Take thou
no indignacon at them, whiche are whosre the
beastes: but loue them, & alway put theyr trust
in thy righteounesse and gloire: for we and oure
fathers haue all the same synnes & disease, but
because of our synnes I walt be called merciful

For if thou hast mercy vpon vs, thou walt
be called merciful, where as we haue no woze-
nes of ryghteounesse: for the ryghteous whych
haue layde by manye good wozeches together,
shall oure of theyr dedes receaue reward. For
what is man, & thou wouldest take dyspleasure
at him? O what is I corruptible mortal gene-
ration, & thou wouldest be so rough toward him

* For of a truth there is no man among the
that be bozne, but he hath beault wychedly, and
among the fapthfull there is none whiche hath
not done amysse. For in this (O Lorde) thy righ-
teounesse and thy goodnesse shal be praysed &
declared, if thou be merciful vnto them, which
are not ryche in good wozeches.

Then answered he me, and sayde: Some
thynges hast thou spoken a ryght, & accordyng
vnto thy wordes it shal be. For I wyl not verry-
ly consyder the wozeches of them, whych haue
sinned before the death, before I iudgement, be-
fore destruction: but * I wyl reioyse ouer the
woode & thought of the righteous. I wyl re-
membere also I pylgrymage, & holpe makyng &
I reward. lyke as I haue spoken now, so shal
it come to passe. For as I husband man soweth
much seed vpon the ground, and planteth many
trees, and yet alwaye the thyng that is sowed
or planted is not al kept safe, neyther doth it al
take roote: Ene so is it of them that are sowed
in the woode, they shal not all be preferred.

I answered then and sayd: If I haue founde
grace, then let me speake lyke as the husbunde
manes seede perpereth, if it receaue not rayne
in due season, or if there come to muche rayne
vpon it: Euen so perpereth man also whiche is
created wth thy handes, and is lyke vnto thine
owne Image, and to thy selfe, for whose saue
thou hast made all thynges, and lykened hym
vnto the husbunde mans seede. Be not wroth at
vs, O Lorde: but spare the people & haue mercy
vpon thine owne inherite auncer O be merciful
vnto thy creature.

Then answered he me, and sayde: Thyng-
ges present are for I present, & thynges to come
for such as be to come. For I lacketh yet moche
seyng thou mayest loue my creature about me.
I haue of tymes drawen ny vnto the, but neuer
to I vnrightheous. In this also I art maruelous
before the best in that thou hast humbled thy
selfe, as it becometh the, and hast not regarded
thyne

thyne owne selfe, that thou art had in such hon-
nour amonge the righteous. Therfore shall
greate wretchednesse and myserie come vpon
them & in the latter tyme shall dwell in þe world,
because they haue walked in greate pryde.

But vnderstande thou for thy selfe, & seke
oute glory for such as be lyke the: for vnto you
is paradyse opened: the tree of lyfe is planted, &
tyme to come is prepared, plenteuousnesse made
ready, a cytyens buylded for you, and rest is pre-
pared: pece, perfecte goodnesse and wysedome.

The rote of euil is marched from you, the wea-
kenesse and moeth is byd from you, & into hel shal
eth corruption in forgetfulnesse. Sozowes are
vanished away: & in þe ende is shewed þe reasur
of immortalytie. And therfore aske þe no moze
questiōs concerning þe multitude of the that pe-
rish. For they haue rane libertye, despised þe iust
thoughte sozme of his law, & forsahe his wayes.

Sozouer, they haue troden downe þe
righteous, & as sayde in theyr herte, that there
is no God: yea, and that wittingly: for they dy.
For lyke as the thyng that I haue spoken of,
is made ready for you: Euen so is tyme and
payne prepared for the. For it was not his wil
þe men shulde come to naughte: but they whiche
he created, haue despised the name of hym that
made them, and are vnehauefull vnto hym,
whyche prepared lyfe for them. And therfore is
my iudgement now at hande. These thynges
haue I not shewed vnto all men, but vnto seue
namely vnto the and suche as be lyke the.

Then answered I & sayde: Beholde, O Lord
nowe hast þe shewed me the multitude of the to-
heng, which thou wilt begyn to do at the laste:
but at what tyme & when þe hast not shewed me.

The. ix. Chapter.

¶ Eldras hath vpon hym shewed vnto hym.

I answered me then, and sayde:
¶ I desire thou the tyme dyspente
in it selfe, when thou seest that one
parte of the tokens come to passe,
whyche I haue tolde the before, so
shalte thou vnderstande, that it is the very same
tyme wherein the byeste will begynne to vplet
þe world, which he made. And whē there shalbe
lene an earthquake & vprose of the people in the
world, then shalt þe wel vnderstande þe most
byeste spake of those thynges, from the dayes
that were before the, euen fro the begynnyng.

For lyke as all that is made in the world
hath a begynnyng and ende, and the ende is ma-
nifest. Euen so the times also of the byeste haue
playne begynnynge in wonders, and sygnes,
and the ende in woekynge and in tokens. And
euery one that shalbe saued, and shalbe able to
escape by his woekes and by sayth: wherein þe
haue beieued, shalbe preferred from the sayde
peryls and shal se my sauour in my lande, and
within my borders: for I haue halowed me fro
the world. Then shall they be in carefulnesse,
whiche now haue abused my wayes, and they
that haue caste them oute dyspente, shall
dwell in paynes.

For suche as in theyr lyfe haue receaued be

nefites, & haue not knowne me, and they that
haue abhorred my lawe, whyche they had yet fre
dome, and when they had yet open lyfure of a-
mendement & conuersyon, and vnderstode not
but dyspensed it: the same make knowe it after
death in payne. And therfore be thou nomoze
careful, howe the vngodly shalbe punished, and
howe the righteous shalbe saued, and whole the
world is: and when it is. Then answered I: &
sayde: I haue tolde before, & nowe: I speake
& wilt speake also hereafter, that there be many
mo of them whyche perishe, then shalbe saued,
lyke as the floure is greater then the choppes.

And he answered me, sayinge: lyke as the
felde is, so is also the herbe: as the floures be, so
are the colours also: suche as the woekeman
is, such is the woeker: and as the husbandman
is him selfe, so is his husband also, for it was
the tyme of the world.

And when I prepared for them that are
nowe, as euer the world was made, wherein
they shulde dwell, then was there no man that
wytstode me. Nowe when euery one was, and
the maker also in the world which is nowe pre-
pared, and the moneth that reafeth not, and the
lawe whyche is vnsceacheable: theyr maners
were corrupte. So I considered the world, &
beholde, there was peryl, because of the thoug-
tes, that were come into it. And I saw, and spa-
red them greatly, and haue kepte me a wyne-
berpe of the grapes, & plante, from among ma-
nye generacions. Let the multitude perishe
then, whyche are growen vp in wayne: & let my
grape and wyneberpe be kepte: euen my plants
for wyth great labour haue I made it vp.

¶ Therfore, if thou wilt take vpon the
yet scul dayes mo (but þe shal not fast in them)
go thy way then into the felde of floures, where
no house is builded: and eate only of the floures
of the felde, fast no fleshe, dysynhe no wyne, but
eate þeape vnto the byeste continually: so wilt
come, and talke with the.

So I wente my waye and came into the
felde which is called Ardath (lyke as he com-
maunded me) and there I sat amonge the flou-
res, & vnto eate of the herbes of the felde, and the
meate of þe same satisfied me. After seuen dayes
I sat vpon the grasse, and my herte was vexed
within me lyke as afore: & I opened my mouth
and began to talke before the byeste, and sayde
O Lord, thou that shewest thy selfe vnto vs,
thou hast declared & opened, thy selfe vnto our
fathers, in the wyldernes, in a place where no
man dwelleth, in a barren place, when they came
out of Egypte, and thou spakest sayng: heare
me O Israel, and make my woordes thou serde
of Jacob. Beholde, I saw my lawe in you, & it
shal bring frute in you, & þe shalbe honoured in
it for euer. For our fathers whyche receaued the
lawe kepte it not, & obserued not thy ordynan-
ces & statutes, and the frut of thy law was not
declared: for it might not: for whyt was thine
* For they receaued it, perished because they
kept not the thyng that was sown in them.

It is a custome when þe ground receaueth seed

Wbb iii of the

The. iiii. booke.

as the see a ship, as a vessel meate & drinke, that when it perysheth as is broken wherein a thing is sown, as wherein any thinge is put: & thynge also perysheth & are broken: which are sown as put therein. But vnto vs it hath not hapned so, for we haue receaued the lawe, perysheth in synne: and oure herte whiche also receaued the lawe: notwithstandinge, & the lawe perysheth not: but remaineth in his labour.

And when I considered these thynges in my herte after this maner, I looked about me with myne eyes, and vpon the ryghte syde, * I sawe a woman, whiche mourned looze, made greate lamentacion, and wepte with lowde voyce: her clothes were rente in peeces, and she had ashes vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayd: wherfore wepest thou? Why artest thou so soze and discomforted? And she sayde vnto me: Why let me bewaile my selfe, and take yet more sorowe: for I am soze vexed in my minde, and broughte vnto lowe. And I sayde vnto her: What a plecth thou? Who hath done any thyng to thee? tell me: She sayde: I haue bene vnfaythful and barren, and haue had an husbnde thys yeres. And these thys yeres I doo nothinge elles save and nyghte, and all houres: but make my prayer to the hys. After thys yeres God berde me thys handmayden, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of hym, so was my husbnd also and all my nryghbours, and we gaue greate honoure vnto the myghte. And I nourished him with great traunple. And when he grew vp and came to the tyme, that he shulde haue a wyfe, I made a feast.

The. i. Chapter.

¶ *¶ The woman that appereth vnto hym, & dwelleth together.*



As it happened, that when my sonne wente into hys chambze, he fell downe, and dyed: then ouerthwe we all the lyghtes, & all my nryghbours rose vp to comforte me.

Then toke I my rest vntill the seconde day at nyght: & when they had al rested, & they myght comforte me, I rested & also rose vp by nyghte, & fled, & am come hether into this felde as I seest & am purposed not to come in the cty, but to remaine here & nether to eate nor drynke, but continuallye to mourne and faste, vntill I dye.

Then let I my meditations and thoughtes fall that I was in, & spake to her in displeasure: Thou sayst the woman: seest thou not oure heuynesse and mournyng, and what happeneth vnto vs? Howe shon oure mother is all woful and soze: and how she is cleane broughte downe and in misery: for we be all nowe in heuynesse and make oure mone (for we be all sorowfull.) Is for? & heuynesse? thou takest it is but for one sonne. Demaunde the earth and she shal tel the & it is she whiche ought (by reason) to mourne, for the sal of so many that growe vpon her.

For frome the begynnyng all men are boyn of her, and other shal come: and behold

they walke almost all into destruccyon, and many of them shal be rooted oute.

Alho shulde then (by reason) make more mournyng then she, that hath losse so greate a multitude: and not thou whiche arte soze: but for one. But yf thou woldest say vnto me: Why mournyng is not lyke the mournyng of the earth: for I haue losse the fruyte of my bodye, whiche I bare with heuynesse: but the earth is accordyng to the maner of the earth, and the present multitude goeth agayne into her as it is come to passe: Then saye I vnto the: lyke as I haste boyn, with traunple and sorowe, euen so the earth all frome the begynnyng geueth her fruyte vnto man, for hym that made her. And therfore wytholde thy sorowe and heuynesse by thy selfe, & loke what happeneth vnto the heare it strongly. For if thou iudgeth the marke and ende of God, to be righteous and good, and receaueste his counsaile in tyme, thou shalte be commended therein. So thy waye then into the cite to thy husbnde.

And she sayde vnto me: that wyl I not do: I wyl not go into the cite: but here wyl I dye. So I communed more with her, and sayde: do not so, but be comforted, & folowe me, for howe many salles hath shon? Be of good comforte because of the sorowe of Jerusalem. For thou seest that oure Sanctuarie is layed wast, oure aulere broken, oure temple destroyed, our playmyng of instrumentes and singyng layde downe the chancel: & vnyng put to silence, oure myght is vanyshe awaye, the lyghte of oure candel: syche is quenched, the Arke of the couenante is taken from vs, al oure holpe thynges are defyled, and the name that is called vnto oure vs, is dishonoured: oure chyldzen are put to shame our preastes are vnted: our Leuytes are caried awaye into captiuitie: our virgins are defiled, and oure wyues rauished: our ryghteous men spoyled: and oure chyldzen destroyed: our strong men are broughte in bondage, and oure strong wathys are become weak: and shon (which seale is the greatest of al) is loosed vp from her: whiche for she is deliuered into the handes of them that hate vs.

And therfore make of thy great heuynesse and put awaye the multitude of sorowes: that the myghte maye be merciful vnto the: & that the hys maye geue the rest from thy labour and traunple. And it happened, that when I was talkyng wyth her, her face dyd shyne and glister, so that I was afrayed of her and mused what it might be. And immediatly she cast out a great voyce, verie fearfull, so that the earth shoke at the noyse of the woman: and I looked, & beholde, the woman appered vnto me nomore: but there was a cite buylded, and a place was shewed from the grounde and foundacion.

Then was I afrayed, and cryed, with a loude voyce, and sayde: Where is the Angel? which came to me at the fyrst? For he hath led me to come in many consideracions & bygh thoughtes, & myne ende is turned into corrupcion: and my prayer to rebuke. And as I was speakyng

speaking these wordes, he came vnto me, and looked vpon me: and I sape as one that had bene deade, and myne vnderstandyng was altered, and he toke me by the ryght hande, and comforted me, and set me vpon my fete, and sayde vnto me: what ayleth the, and why is thine vnderstandyng veyed? and the vnderstandyng of thy herte? and wherfore arte thou soope? And I sayde: Because thou hast forsaken me, and I haue doone: accordyng vnto thy wordes, I went into the fride, and there haue I sene thynges that I am not able to expresse. he sayd vnto me: Stande vp, and be manlye, and I will geue the exhortacyon.

Then sayde I: speake vnto me my Lorde, forsake me not, lest I dye in wayne: for I haue sene that I knowe not, and heard that I do not knowe. O: Shall my vnderstandyng be dyscyned, and my mynde? But nowe I beseeche the that thou wylt shewe thy seruauit of this world. he answered me then, and sayd heare me, and I will enforme the, and tell the wherfore thou art asrayed, for the best hath opened many secret thynges vnto the.

he hath sene that thy wayes are eyght, and that thou takest sorowe contynualy for thy people: and makest great lamentacyon for syon: and therfore vnderstande the vilyon, which thou sawest a litle while ago after this maner. Thou sawest a woman mouynge, and thou hast comforted her: neuertheless nowe seest thou the likenesse of a woman nomore, but I thought test there was a cytye buylded: and lyke as she tolde the of the sal of her sonne: so this is a sounswere. The woman whome thou sawest is syon: and where as she tolde the, that she hath ben thy thynges vnfertull and barren, those are the thynges wherin there was no offering made in her.

But after thy thynges, Salomon builded her and offered, and then bare the barren a sonne. And where as she tolde the: that she noysshed hym woth laboure, that was the dwellynge of Ierusalem. But where as she tolde the sonne dyed when he came into her chambr, that is the sal of Ierusalem. And thou sawest her lykenesse howe she mourned for her sonne: what els happened vnto her, I haue shewed the. And nowe God seeth, that thou art sope in thy mynde, and suffrest fro thy heart for her, so hath he shewed the her clemente, and the sayntnesse of her beauty.

And therfore I had the remayn in the felde where no house is buylded. For I knewe that the best woulde shewe thes vnto the: therfore I commaunded the to goo into the felde, where no foundacion nor building is. For in the place where the best wyl shewe his cytye, there shal be no mans buyldyng. And therfore feare not, and let not thyne herte be asrayed, but goo thy waye in, and se the gloriouse saye buyldyng, and howe greate it is, and howe greate thou thinkest it, after the measure of thyne eyes, and then shalt thou heare as much as thyne eares may comprehend. For thou arte blessed above many other, and art called with the best as the ferue

But to morowe at nyght thou shalt remayne here: and so shall the best shewe the visyons of hygh thynges, which we wyl do vnto them that dwell vpon earth, in the last dayes. So I slept the same nyght, lyke as he commaunded me.

Ecce xi. Chapter.

In this chapter and in the two nexte chapters he sheweth of certain visyons, and of the interpretacyon thereof.

When sawe I a dreme: and beholde, I here came vp from the sea an Eggle, which had twelue wynges, and thre heades: And I sawe and beholde, he spredde his wynges ouer all the earthe, and all the windes of the ayre blew in them, so they were put together agayne.

And I beheld, and oute of his fethers there grew out other lyke contrarie fethers, & he desceended, the head in the myddest was greater then the other, yet rested it with the reyside.

Wherouer I sawe, that the Eggle flew with his wynges, and raygned vpon earthe, & ouer all them that dwelle vpon the earth. And I sawe that all thynges vnder heauen were subiecte vnto hym, and no man spake agaynst him no not one creature vpon earth. I sawe also the Eggle stode vp vpon his clawes, and gaue a sounde with his fethers, and a voyce saynge after this maner: watche not all together, slepe euery man in his owne place, and watche for a tyme, but let the heades be preserued at the last. neuertheless, I sawe, that the voyce went not oute of his heades, but from the myddest of his bodie. And I nombred his contrarie fethers, and beholde, there were eyght of them. And I looked, and beholde vpon the eyght syde there arose one fether: and raygned ouer all the earth. And it happened, that when it raygned, the end of it came, and the place ther of appered nomore. So the nexte folowynge stode vp, and raygned, and had a greate tyme: and it happened, when it raygned, the end of it came also lyke as the first, so that it appered nomore.

Then there came a voyce vnto it, and sayde heare thou that hast kept in the earth so longe this I saye vnto the: befor: thou begynnest to appere nomore. There shal none after the attayne vnto thy tyme. Then arose the third and raygned as the other afore, & appered nomore also. So went it with all the reyside one after another, so that euery one raygned, and then appered nomore. Then I looked, and beholde in proccesse of tyme the fethers that folowed were set vp vpon the eyght syde, that they myghte rule also: and some of them ruled, but within a while they appered nomore: for some of them were set vp, but ruled not. After this I looked and behold, the twelue fethers appered nomore and the two wynges, and there was no more vpon the Egles body, but two heades that rested and lyce fethers. Then saw I also that the fyre fethers were parted in two, and remained vnder the head, that was vpon the eyght syde: for the foure contynned in the place. So I looked, and beholde: they that were vnder the wynges, thought to set vp them selues, and to haue

Abbb the

The. iiii. booke.

the rule. The was there one set vp, but shortly it appered nomore, and the seconde was lone a-
waie then the thyrde. And I beheld, and loo, the
two thoughte also by theim selues to caryne, &
why they so thoughte, behold, they awaked one
of the heades that were at rest: namelpe, it that
was in the myddest, for that was the greater of
the two heades. And then I sawe, that the two
heades were fylled wth hym, & the heade was
turned with them, & were by hym, & byd eat vp
the two vnder wynges & woulde haue ragned

E But this heade put the hole earthe in feare
and bare rule in it, ouer all those that dwelte v-
pon earthe with muche labour, and he had the
gouernance of the world, ouer all the foules
that haue bene. After this I lohed, and beholde
the head & was in the myddest, sodaynly appe-
red nomore, lyke as the wynges, then came the
two heades, whiche ruled vpon earth, and ouer
those that dwelte therein. And I behelde, and lo
the heade vpon the ryghte syde deuoured & was
vpon the lefte syde. And I heard a voyce which
sayde vnto me: loke before the, and consyde &
thyng that thou seest. Then I sawe and behold
as it were a Lyon that roareth, rennyng hasty-
ly out of the wood, and he sent oute a mannes
voyce vnto the Begle, and saide: heare thou: I
wyl talke with the, & the byggest shall say vnto
the: Is it not thou that haste the victoie of
the foure beastes, whom I made to raign vpon
earth and in my world, & that the ende of their
tymes myght come thowme them?

D And the fourthe came, and ouer ranne al the
beastes that wer passe, and had power ouer the
world with great fearfulnesse, & ouer the hole
compass of the earthe with the moste wyched
laboure, and so longe tyme dwelte he vpon the
earthe with dyscreit, and the earthe haste thou
iudged not with trouth. For thou hast troubled
the meke: thou hast hurte & peacable and quyet:
thou haste loued spere, & destroyed the dwel-
lynges of theun that broughte forth the frute, and
hast caste downe the wallies of such as byd the
no harme. Therfore is thy wrongfull dealinge
and blasphemie come vp vnto the highest: & thy
wyche vnto the myghty. The byest also hath lo-
hed vpon the proude tymes, & beholde they are
ended and they: abominacions are fulfilled.
And therfore appere no more thou Begle, and
thy horrible wynges, & thy wicked fetters, & thy
vngreuous heades, & thy synful clawes, and all
thy vaine body, & the earth may be refreshed, &
come agayne to her selfe: when she is deliuered
from thy violence: & that she maye hope for the
iudgement and merce of hym that made her.

The. xii. Chapter.

AD it happened when the Lyon
spake these wordes vnto the Begle
I sawe, and beholde, the heade that
afoze had the vpper hande, appered
no more: neyther byd the foure wynges
appere any more, that came to hym and
were set vp to caryne: & the byng dome was
small and full of vyroure. And I sawe & beholde
they appered nomore, and the whole body of &

Begle was byent, and the earthe was in greates
feare. Then I awaked out of the trance of
my mynde, & from great feare, and sayde vnto
my spiryte: Loo, this hast thou gent me in that
thou searcest oute the wayes of the byest: loo,
yet am I wepy in my mynde, and verie weake
in my spiryte, and lytle strenght is there in me,
for the greates feare that I receyued this nyght.
Therfore now I wyl beseeche the byest that he
wyl comfort me vnto the ende: & I sayde Lord
Lorde, if I haue founde grace before thy syght
and if I am iustified wth the before many &
ther, & if my prayer be come vnto the face
of thy face, comfort me then, and shewe me thy seruante
the interpretation and plain differene of this
horrible syght, that thou mayst perfectly com-
fort my soule: for thou hast iudged me worthy
to shewe me the last of tymes.

And he sayde vnto me: this is the interpre-
tacion of this syght. The Begle whome thou
sauest come vnto the sea, is the byng dome
whiche was sene in the visyon of thy brother
Daniel, but it was not expounded vnto him: for
nowe I declare it vnto the. Beholde, the dayes
come, that there shall ryse vp a byng dome vpon
earth, and it shall be feared aboue all byng-
domes that were before it. In the same byng-
dom shall twelue bynges raigne one after ano-
ther. For the seconde shall begynne to caryne &
shall haue more tyme then the other twelue: &
this doo the twelue wynges signifye, whiche
thou sawest. As for the voyce & I spake, and that
thou sawest goo oute from the heades, but not
from the body: it betokeneth, that after & time
of the byng dome there shall aryse greates stry-
wynges, and it shall stande in parrill of falling.
Reuerchelesse, it shall not yet fall, but shall be set
into his begynnyng. And the ryght vnder wynges
whiche thou sawest hange vnto the wynges
of hym, betoken, & in hym there shall aryse eight
bynges, whose tyme shall be but smal, and their
yeres swyfte, and two of them shall perishe. But
when the myddest tyme cometh, there shall be
four kept in the tyme, when bys tyme begyn-
neth to come, & it maye be ended, but two shall
be kepte vnto the ende.

And where as thou sawest the heades re-
fryng: this is the interpretation. In bys laste
shall the byest rapt vnto the byng domes, & call
many agayne into them, and they shall haue the
dominyon of the earth, and of those & dwell ther
in, with much labour aboue all those that wer
before them. Therfore are they called & heades
of the Begle: for it is they that shall byng forth
his wychednesse agayne, and & shall persourme
and synne his laste. And where as thou sawest
that the great heade appered nomore, it sig-
nifyeth: that one of them shall dye vpon his bed
and yet with pain, for the two & remain shall be
slayne with the sword. For the sword of & one
shall deuoure the other, but at the laste, shall he
fall thowme the sword hym selfe.

And where as thou sawest two vnder wynges
vpon the heade that is they, whome the by-
est hath kepte vnto the ende: this is a small
byng dome,

kyngdome & full of trouble. The Lyon whome thou sawest rising vp, oute of the wood, and roaring and speaking vnto the Aegle, and rebukynge hym for his vnryghteousnesse, is the wynde whiche the hyghest hath kepte for them and for theyr wychednesse vnto þe ende he shall repproue them, & rent them asunder befoze them. For he shall set them lpyng befoze the iudgement, and shall rebuke them: for the respydue of my people shall be deliuer with trouble, these þe be persecuted ouer myne endes: and he shall make them ioyfull, vntill the comynge of the daye of iudgement: wherof I haue spoken vnto þe from the begynning. This is the dreame þe thou sawest: and this is interpretacion. Thou only hast bene mete to know the secret of the dyest.

D Therefore wyte all these thynges that thou hast sene in a booke, and hyde them, and teach them the wyse in the people, whose vertes thou knowest maye comprehend and kepe these secretes. But wayte thou here thy selfe yet seven dayes mo, that it maye be thewed the whatsoeuer it please the hyghest to declare vnto the: and wite that he went his waye.

And when all the people perceyued, that the seven dayes were past, & I not come again into the cytie, they gathered them al together, from the leest vnto the mooste, and came vnto me, and sayde: what haue we offended the? & what euell haue we done agaynste the, that thou forsakest vs, and syttest here in this place? For of all the people, thou only art leste vs, as a grape of the vyne, and as a candle in a darcke place, & as an haueyn & shippe preserved from þe tempest. Haue we not elles aduersyte pynough, but thou must forsake vs? Where is not better for vs: that we had bene brynte wyth dyon? For we are not better then they that dyed there: and they wepe with loud vopce. Then answered I them, and sayde: We of good comferte, O Israel, & be not heuy thou house of Jacob: for the hyghest hath not forgotten you in temptacion. As for me I haue not forsaken you, neyther am I departed from you: but am come into this place to praye, because of the myserte of Israel, that I myghte see the mercy for the lowe estate of your Sanctuary. And now go your waye home every man and after these dayes wyll I come vnto you. So the people went theyr waye into the cytie, lyke as I commaunded them: but I remayned styll in the felde seven dayes, as the Angel had me, and bydeat only of the flowers of the felde, and had my meate of the herbes in thoir daus.

The xliii. Chapter.

And it happened after the seven dayes that I dreamed a dreame by nyghte. And beholde, there arose a wynde from the sea, that it moued al the flouds th. rof. And I looked, and beholde, the man was stronge, and increased with the cloudes of drachyn: and when he turned his countynance to consyder, al the thynges trembled that were sene vnder hym: and when the vopce went out of his mouth, all they brynt & brarde hym lyke

as the earth when it feleth the fyre.

After these I sawe, and beholde, there was gathered together a myltitude of men oute of nombie, from the four wyndes of the heauen, to fyght agaynste the man that came out from the sea. And I loked and beholde, he graued himselfe a great mountayn, and stowe vp vpon it. But I wold haue sene þe border or place wherout the hyl was grauen, and I coulde not.

I sawe after these, that al they whiche came to fyght agaynst hym, were sore afrayed & yet they ourte fyght. Aenethelle, when he sawe the fearenesse & vpolence of þe people he neither lyfte vp his hande nor helde a swerde nor any weapon: but onely (as I sawe) he sente oute of his mouth as it had bene a blaste of fyre & oute of his lippes the wynde of the flame: & oute of his tong he caste out sparches & stormes: & they were all myte together: the blaste of fyre, the wynde of the flammes, & the great storme, and fell with a rushe vpon the people, whiche was prepared to fyght, & brynt them vpon every chone so that of the innumerable multitude there was nothing sene, but only duste and smoke. When I sawe this, I was afrayed.

Afterwarde sawe I the same manne come downe from the mountayn, and calling vnto hym another peaceable people, and there came muche people vnto hym: some were glad some were sorre, some of them were bound, so þe they were carped and brought forth.

Then was I syche thow w great feare, and I aaked, and sayde: thou hast shewed thy seruant all thy wonders, from the begynnyng and hast counted me worth, that thou myghtest receyue my prayer: the we me now yet the interpretacion of this dreame. For thus I consyder in my vnderstandynge: woe vnto them þe that be leste in those dayes, and much moze woe vnto them that are not leste behynde, for they that were not leste were in heynesse.

Nowe vnderstande I the thynges that are layde vp in the latter dayes whiche shall happen vnto them, and to those that are not leste behynde. Therefore are they come into greete paylles and many necessytes lyke as these dreames declare. Per is it easer, that he whiche suffereth hurte, come in these, then to passe a waye as a cloude oute of the woide, and nowe to see the thynges that shall happen in the laste.

Then answered he me, and sayde: The interpretacion of the fyght that I shewe the, and I wyll open to the, the thyng that thou hast requyred. For thou hast spoken of them that are leste behynde, & this is the interpretacion. He that taketh away the parrell in that tyme, hath kepte hym self. They that be fallen into harme are suche as haue workes and saye vnto the mooste myghte. Knowe this therefore, that they whiche be leste behynde, are moze blessed then they that be deade. This is the meanyng of the visyon. Where as thou sawest a man coming vp from the drepe of the see, the same is he whome God the hyghest hath kepte a great s. son: whiche by his owne selfe shall deliuer his creature

The. iiii. booke.

creature and he shall orde them that are left be-
hynde. And where as thou sawest, that out of
his mouth there came a blast of wynd, fyre and
flood: and howe that he lyft vp neyther sword
nor weapon, but that the rushing in of hym de-
stroyed the hole multitude, that came to fyght
against hym: it signifieth, that the dayes come
when God wyll deliuer them that are vpon earth
and in a traunce of mind shal be come vpon the
that dwel in the earth. And one shal undertake
to fyght agaynst another, one cytie agaynst an-
other, one place agaynst another, * and one peo-
ple agaynst another one realme agaynst another.
Whiche this cometh to passe, the which tokens coe
p I shewd before: & then shal my sonne be de-
clared, whome thou sawest clyme vp as a man.
And when all the people heare his voyce, euery
man shal in theyr owne launde leaue the battayl
that they haue one agaynst another, and an in-
numerable multitude shal be gathered together
as they that be willing to come, & to ouercome
hym by fyghtyng. But he shal stande vpon the
toppe of the mounte syon. Nevertheless, syon
shall come, and shal be shewed, being prepa-
red and buylded for all men like as thou sawest
the tpy grauen forth without any handes. But
my sonne shal rebuke the people, that are come
for theyr wyckednesse, with the tempeste: and
for theyr euell ymagynacions: and theyr pay-
nes wherwith they shal be punished, are lyke-
ned vnto the flame: and without any labour
shal be destroyed them, even by the lawe, which
is compared vnto the fyre.

And where as thou sawest, that he gather-
ed an other peacable people vnto hym: those
are the ten tribes which were carryed away pri-
soners out of theyr owne launde, * in the tyme of
Oleas the kyng, whom Salmanaasar the king
of Assyria toke prisoner, and carryed them ouer
the water, and so came they into another launde.

But they gaue them this counsaile, that
they shoulde leaue the multitude of the heathen
and to go forth into a farther countrey, where
theyr mannynde dwelt: that they myght there
keepe theyr statutes, whiche they neuer kepte in
theyr owne launde. And so they entred in at the
narrowe passages of the water of Euphrates, &

so God shewed tokens for them, * and held styll
the flood tyl they were passed ouer, for thow
the countrey, there was a great way: namely of
a yere, and a halfe iourney for the same regyon
is called Alareth. Then dwelt they there vntill
the latter tyme: & when they come forth agayn
the hyghest shal holde styll the springes of the
flood agayn, that they may go thow, ther-
fore sawest thou the multitude with peace. And
they that be left behynd of thy people, are those
that be founde within my boilder. Nowe when
he destroyeth the multitude that is gathered toge-
ther, he shal defende his people & remayne, and
then shal he shewe great wonders.

Then sayde I: O Lord, Lord, shewe me
this, wherfore haue I sene the man commynge
vp from the deape of the see? And he saide vnto
me: Lpke as thou canst neyther see out nor

knowe these thynges that are in the depe of the
sea, euen so mayest thou not see my sonne, or those
that be with hym, but in the tyme of the dape.
This is the interpretacion of a dreame whiche
thou sawest, therfore thou only arte lyghtened
for thou hast forsaken thyne owne lawe, & ap-
plied thy diligence vnto myne, and sought it.

* Ty lyke haue thou ordered in wyse dome, and
* haue called vnderstandyng thy mother, and
therfore haue I shewed the, the treasure of the
hyghest. After the dayes, I wyl shewe & more
and talke with & more at large: pre, deuyce and
wonderous thynges wyl I declare vnto the.

Then wente I forth vnto the felde, grynnyng
praise and thankes greatly vnto God, because
of this wonders whiche he byd in tyme, and be-
cause he gouerneth the same, and such as is in
tyme, and there I sat the dayes.

The. v. Chapter.

God appereth to Elias in the bush, & sheweth hym what he shal do



Vpon the thirde day I sat vnder
an Oke tree, then came there a
voyce vnto me out of the bush
and said: Elias Elias. And
I sayde: here am I Lord, and
I doo vp vpon my feete. Then

spake he vnto me: in the bush byd I appere vnto
Moses, and talked with hym when my peo-
ple serued in Egypt. And I sent hym, and led
my people out of Egypt, and brought hym vpon
the mount syon, wher I helde hym by me
a longe season, and tolde hym my wonderous
wozkes, and shewed hym the secretes of the ty-
mes and the end, and commaunded hym sayng
These woordes shalt thou declare, and not hyde
them: And nowe I saye vnto the, that thou lay
vp in thyne herte the dreames that thou hast sene,
and the interpretacions whiche I haue shewed
the, for thou shalt be receyuer of all, thou shalt
be turned, and remayne with my counsell, and
with such as be lyke the, vntill tyme be en-
ded. For the woilde hath loste his yowth, and
tymes begynne to waxe olde. For the tyme is
druyded into twelue partes, and ten partes of
it are gone already, and halfe of the tenth parte
yet remayneth there that whiche is after the halfe
of the tenth parte.

Therfore prepare and orde thy house, and
reforme thy people: comforte such of them as be
in trouble: and tell nowe of the destruccyon, let
go from the, most all thoughtes: cast a way
the burthens of man: put of the weake nature: lay
vp in some places the thoughtes that are most be-
uy vnto the, and haue the to flye from these ti-
mes: for such euell & wyckednesse as thou hast
sene nowe happen, shal they do muche worse.

* For the weaker & the woilde and the tyme is
the more shal synne and wyckednesse increase in
them that dwell vpon earth. For the truth is fled
farre a way & lyeing is hard at hande. For now
hasteth the daye to come, that thou hast sene.

Then answered I before the, and sayde:
Beholde Lord, I wyl goo as thou hast com-
maunded me, and reforme & people which are
present. But they that shal be bozne afterwarde,

who

who wyl exhozte or rebuke them? Thus the woꝛlde is set in darkenes: and they ſ dwel ther in are without lpyghte. for thy lawe is kyndled: becauſe no man knoweth the thynges that are done of the, or ſ ſhalbe done. Pl I haue founde grace before the, ſende the holy ghoſte into me and I ſhall wyte all that hath bene done in the woꝛlde ſyns the begynning whiche was wyten in thy lawe, ſ men maye ſynde ſ path, and ſ they which wyl lpyc in ſ latter daies, may lpyc

And he answered me ſaying: So thy wape gather the people together, and ſaie vnto them that they ſe the not ſo forty daies, but loke thou gather many bore trees, and take with ſ ſwarea, Dabſia, Selemia, Scanus, and Aſiel: theſe ſyre whiche are reby to wyte ſwiftly, ſ come herber, and I ſhal lpyght a candle of vnder ſtandynge in thyne hert, whiche ſhall not be put oute tyll the thynges be perſourmed whiche ſ ſhalt begyn to wyte. And then ſhalt ſ declare ſome thynges openly vnto the perfecte, ſ ſome thynges ſhalt thou ſeue ſecretly vnto ſ wyſe To moꝛow this houre ſhalt ſ begyn to wyte.

C Then wente I forth (as he commaunded me) and gathered all the people together ſ ſayd heare theſe woꝛdes. O Iſrael: Oure fathers at the begynnyng were ſtraungers in Egypt from whence they were delpyered, and receiued the lawe of lpye: whiche they he pre not, whiche ye alſo haue traſſeſſed after them. Euen was this lande, ſ the lande of ſpon part: demonge you by lot to poſſeſſe. But your fathers and ye your ſelues alſo haue done vnpyghteſſeſſe, and haue not kept the wayes whiche the hygh- eſt commaunded you. And ſo ſomuch as he is a righteous Iudge, he toke from you in tyme the thyng that he had geuen you. And nowe are ye here and your byethen emonge you. Therfore yf ſo be that ye wyl ſubdue your owne vnder- ſtandynge, and reſortme your herte ye ſhalbe kept alpye, and after death ſhall ye obtaine mer- cy. For after death ſhall the iudgement come, when we ſhal lpyc agayn: ſ then ſhall ſ names of the righteous be manifeſt, and the woꝛches of ſ vngodly ſhalbe declared. Let no man ther- fore come nowe vnto me, noꝛ aſke any queſtion of me theſe ſoꝛtye daies.

D So I toke the ſyre men (as he commaunded me) and we wente into the ſelde, and remayned there. The nexte daie a voyce called me ſaying Edoas: open thy mouth, and dꝛynke ſ I geue the. Then opened I my mouth, and beholde: he reached me a full cuppe whiche was full as it were with water, but the colour of it was lpye. And I toke it and dꝛanke. And when I had dꝛonke it, my hert had vnderſtandynge and wylcome grete in my bꝛest: ſo my ſpyte was kept in remembꝛaſſe, and my mouth was open- ed and ſure nomoze. The hygh- eſt gaue vnder- ſtandynge vnto ſe ſyre men, ſ they wyote the hye thynges of the nyghte, whiche they vnder- ſtoode not. But in ſ nyghte they byd eate bread as ſoꝛ me I ſpeake in the daie and helde not my tonge by nyghte. In ſoꝛtye daies, they wyote two hundred and ſoure bookes.

And it happened when the ſoꝛtye daies were fulfilled, ſ the hygh- eſt ſpake, ſaying: The fiſt that thou haſte wyten ſpake openly the woꝛd thy and vnwoꝛthy maye reade it. But kepe the lxx laſte, ſ thou mayeſt ſeue it oulye to ſuche as be wyſe emonge thy people. For in them is ſ ſpyng of vnderſtandynge the fountayn of wyl- dome ſ the ſtreame of knowlage. And I did ſo.

The xv. Chapter.

The pꝛophete ſaie that euery people ſhall haue a wyſe man to ſerue vnto them.

Behold, ſpeake thou in the eares of my people the woꝛdes of prophecie whiche I wyl put in thy mouth, ſay- eth the Loꝛde: and cauſe them to be wyten in a letter, ſoꝛ it is the truth. Feare not the ymaginacyons agaynſt the. Let not the vnſaythfulneſſe of them trouble the, ſ ſpake agaynſt the. For all the vnſaythfull ſhal dye in they: vnſaythfulneſſe. Behold, ſaith the Loꝛde I wyl bynge plagis vpon the woꝛlde, the ſweard, hunger, death, and deſtruction, ſoꝛ wychedneſſe hath the vpperhand in all ſ earth and they: ſamefull woꝛches are fulfilled.

Therfore ſayeth the Loꝛde: I wyl holde my tonge nomoze vnto they: wychedneſſe, whiche they do ſo vngodly: neyther wyl I ſuffre them in the bynges, that they deale withall ſo wy- hedly. Beholde, ſ the innocent blood of ſ iſ- teous complayn continually: ſ therfore, ſaith the Loꝛde I ſhal ſurely auenge: ſ receiue vnto me all the innocent blende from amonge them.

* Behold, my people is led as a ſtocke of ſhepe to be ſlayn. I wyl not ſuffre them now to dwel in Egypt but wyl bynge them ouer with a mighty hande ſ a ſtreched out arme, and ſmitte it with plagis as afore and wyl deſtrope all ſ lande of it. Egypt ſhall mourne and the founda- cyons of it ſhalbe ſmytten with the plague ſ pun- yſhmente that God ſhall bynge vpon it.

They that tyll the grounde ſhall mourne, ſoꝛ they: ſeedes ſhalbe deſtroped: the ſowes the bla- ſyng and haile, ſ an horrible ſtar. Woe woꝛth ſ woꝛlde and them ſ dwel therein, ſoꝛ ſ ſweard ſ they: deſtruction draweth nyꝛe, ſ one people ſhal ſtand vnto fygte agaynſt another ſ ſweardes in they: handes. For men ſhalbe vnſtedfaſte ſ ſome ſhall doo vyolence vnto other: they ſhall not regard they: lpyng and pyꝛneſſe, the wayes of they: doyngeſ and handlyngeſ in they: pow- er. I man ſhal deſpye to go in the cytie and ſhal not be able. For becauſe of they: pyꝛde ſ cyꝛies ſhalbe byoughte in ſcare, the hauſes ſhall waue ſ men ſhalbe aſtraide: I man ſhall haue no pytie vpon his neyghboure, but one ſhal pyꝛonke an other vnto battayle to ſpoyle they: goodes, be- cauſe of the hunger of byꝛade, and becauſe of the greates trouble.

Beholde, I gather and call together all the kynges of the earth, whiche are from the vꝛy- ſyng, from the ſouth, from the Eaſt, and Ly- banus to turne vnto them, and reſtoze the thyng- es ſ they haue geuen the. Like as they do pet this daie vnto my choſen, ſo wyl I do alſo, and re- recompence them in they: boſome. Thus ſaith the Loꝛd God: My pyꝛght hande ſhall not ſpare the

The. iiii. booke.

the synners, and my sword shall not cease out of them that shed innocent blood upon earth. The fier is gone out from his wrath, & hath consumed the foundations of the earth, & the sinners lyke the strawe that is kindled. Who worth the that synne, and kepe not my commandementes, sayth the Lord: I wyl not spare them. So your waye ye chyldren from violence, desyle not my Sanctuary: for the Lord knoweth all them & synne agaynst hym, and therefore delucreth be them vnto deathe and destruction: For nowe are the plagis come vpon the world, & ye shall remain in them. For God shall not deliuer you because ye haue synned agaynst hym.

E Beholde, an horrible visyon cometh from the East, where generacions of Dragons shall come out, & the people of Arabies with many charrettes, and the multitude of them shalbe as the wynde vpon the earth that all they which heare them ragynge in theyr wyth, maye feare and be afrayd and as the wilde bores out of the wodde, so shal they go oute, and with great power shal they come, and stande fyghtyng with them: and shall waste the poepon of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande, and not remembre their byrth, and shal turne about swarig together in a great power to persecute them. But these shalbe afrayed, & kepe seilence at theyr power, & walke, and one out of the lande of the Assyrians shal beleage the and consume one of them, & in their hoste shalbe feare and drede, & stryke amonge theyr kynges.

A Beholde, cloudes from the East, and from the North, vnto the South, and they are very horrible to loke vpon, full of wrath and fozme. They shal smite one vpon another: & they shal smyte at the great starr vpon earth and theyr starr, & the bloude shalbe from fweard vnto the helye: and the smoke of man vnto f Camelles lytter: And there shalbe greates fearfulness & trembling vpon earth, & theyr le the wrath, shal be afrayde, & a trembling shal come vpon the.

And then there shal come great raines from the South, & from the North, & parte from the Weste, & from the stormy wynde from the East and shal put them vpon again, & the cloud which be raised vpon in wrath, & the starr to consume toward the East and West wynde shalbe destroyed: and the great cloudes shalbe lyfte vp, and the myghtye cloudes full of wrath and the starr that they may make all the earth afraid and them f dwell therein, and they maye poure out ouer all places an horrible starr, fier and hyle, and dryng swarden, and many waters: that all felde maye be full, and all ryuers, and they shal breake downe f cyties & walles, mountaynes and hylls, all trees, wodde, & the grasse of the medowes, & all their frute. And they shal go stedfast vnto Babilon, & make her afraid: they shal come to her and beleage her: the starr and all wrath shal they poure out vpon her.

Euen shall the duste and smoke go vp vnto the Heuen and all they f be about her: shal be walle her: and they shal remain vnder her shal

do seruice vnto them that haue put her in feare. And thou Aspa, that comfortelle thy selfe also vpon the hope of Babilon, & arte a worshipper of her persone: Woe be vnto the f wretch, because thou hast made thy selfe like vnto her, & haste deckt thy daughters in whozdom, & they might triumphe please thy louers, which haue alwaye despyed to commit whozdom with the: thou hast folowed the abhominable cyrie in all her whozres and inuencions.

Therefore sayeth God: I wyl sende plagis vpon the, wedowhed, pouerte, hunger, warren and pestilence, to wast thy houses with destruction and death, & the gloze of thy power shalbe dreyed vp as a floure, when the heate ryseth that is sent ouer the: Thou shalt be lyche as a poore wyfe that is plagued & beaten of women: so that the myghtye & lower shal not be able to receyue the. Woe be I hate the sayth the Lord: yf thou haddest not alwaye slayne my chosen, exaltynge the stroke of thy handes, & sayde ouer theyr deach, when thou wast broken: set forth the bewtye of thy countenance.

The reward of thy whozdom shalbe recompensed the in thy bolome, therefore shalt thou receyue reward.

Lyke as thou hast done vnto my chosen, (sayth the Lord) euen so shall God do vnto the, & shal deliuer the into the plage. Thy chyldren shal dye of hunger, and thou shalt fall thorow the sword. Thy cyties shalbe broken downe: and all thyng shal perishe with the sword in the felde. They that be in the mountaynes shal dye of hunger, & eat theyr owne fleshe, & drinke theyr owne bloude for very hunger of bread & thurst of water. Thou unhappy shalt come thorow the see, and receyue plagis agayn.

In the passage they shal caste downe the slayne cyrie, and shal rote oute one parte of thy lande: and consume the poepon of thy gloze. They shal treade the downe lyke stuble, and they shalbe thy fyre, and shal consume the: thy cyties and thy lande, thy wodde and thy frutefull trees shal they burne with f fyre. Thy chyldren shal they carye awaye captiue, and loke what thou haste, they shal spoyle it, and marre the betwyte of thy face.

The. xvi. Chapter.

The Quene shall pynne.

Woe be vnto the Babylon & Asia, & woe be vnto the Egypt and Siria gyde your selues with clothes of sacke and heare, and mourne your chyldren, be soze, for your destruction is at hand. A sword is set vpon you, and who wyl turne it backe? A fyre is kindled amonge you, & who wyl quench it? Plages are sente vnto you, & what is he that wyl dryue the awaye? May any man dryue away an hongry Lyon in the woode? May any man quench f fyre in stuble when it hath begunne to burne? Maye one turne agayne the arrowe, f is shot of a stronge archer? The myghtye Lord sendeth the plagis, and what is he that wyl dryue them awaye? The fyre is kindled and gone forth in

hys wrath, and what is he that wyl quench it? he shall cast lyghtenynge: and who shall not feare? he shall thunder and who shall not be afrayed? The Lord shall threaten, and who shall not utterly be beaten to powder at his presence? The earth quaketh, and the foundacyon thereof the see aryleth wth wyth waves from the depe & the foudes of it are unquyet and the fishes ther of also befoze the Lord, and befoze the gloze of hys power. For stronge is hys ryghte hand & holdeth the bowe, hys arrowes that he shoteh are sharpe, and shall not mysse, when they begynne to be shot into the endes of the worlde.

B Beholde, the plagis are sente, and shall not turne agayne, til they come vpon earth. The fyr is kyndled and shall not be put out, tyl it consume the foundacyons of the earth. Lyke as an arrowe wythch is shot of a myghty archer, retureth not back ward: euen so the plagis that shall be sent vpon earth, shall not turne agayne. Who is me, who is me, who wyl deliuer me in those dayes? The begynnyng of sorowes and great mournynge: the begynnyng of death and great death, the begynnyng of warres, and the poweres shall stande in feare: the begynnyng of euils and they shall tremble every one. What shall I do in these thylges: when & plagis come? Behold hunger, and plage, trouble, & angurthe are sent as scourges for amendement. But for all these thylges they shall not turne from theyr wickednes, nor be alwaie mynde full of the scourges.

C Beholde, vntyl now shall be so good chepe vpon erth, that they shall thynke them selues to be in good case, & euen then shall myschefe grow vpon earth, warres, death, & greates dysquyetnes. For many of them that dwell vpon earth shall perysh of hunger, and the other that escape the hunger, shall the sword destruye, and the dead shall be cast out as dunge & there shall be no man to consoyte them. For the earth shall be waste, and the cyties shall be cast downe, there shall be no man left to tyll the earth and to sowe it. The trees shall geue frute, and who shall pluche them of and gather them? The grapes shall be rypp, and who shall treade them? For al places shall be desolate of men, so that one man shall be lyke to se another, or to heare hys voyce. For of one whole cytye there shall be ten left, and two in the felde: wythch shall hyde them selues in the thylke bushes, & in the clystres of stones, lyke as when there remayne the of foure olpyes vpon the olpye tre, or as when a vyneparde is gathered, there are leste some grapes of them that dylygently soughte the wyneparde.

D Euen so in those dayes there shall be the of four left for them that search theyr houses wth the sword. And the earth shall be left wast and the feldes thereof shall waxe olde, and her dayes that al her pathes shall growe ful of thornes: because noman shall traunple there the wyne. The daughters shall mourne, daupnge no byde gromes: the wemen shall make lamentacion, hauing no husbundes, the daughters shall mourne hauing no helpe of theyr bydgrome. In the warres shall they be destroyed, and theyr husbundes

shall peryshe of hunger. Ope seruantes of the Lord heare these thylges, and marke them. Beholde, the wyrd of the Lord, & because it: beholde the plagis draw nre, and are not slake in taryng. Lyke as a traunplyng womā which after the nyne moneth byngreth foze a sonne, when the pouer of byrth is come an hour two of the also the paynes come vpon her body, and when the chyld cometh to the byrth, they tary not the twynchyng of an eye. Euen so shall not the plagis be slake to come vpon erth, and the worlde shall mourne and sorowes shall come vpon it, on euery syde. O my people heare my wyrd: make you redy to the battell: and in all euil beuail as pylgrymes vpon erth. & he & sellet hys byrth as one that wyl leale.

Who so occupyeth marchaundrye: as he that wyntereth not, and he that buydeth: as he that shall not dwell therein, he that so weth, as one that shall not reape: he that twynketh the vyneyard as he that shall not gather the grapes, they that mary, as they that shall get no chyldren, & they that mary not: as the wyddowes: and therefore they that labour, labour in vayne. For strallgers shall reape theyr fruytes, and spoyle theyr goodes, ouerthowen theyr houses, take theyr chyldren captiue, for in captiuyte and hunger shall they get chyldren. And they & occupy their marchaundrye w robbery, how longe deche they theyr cities, their houses: theyr posselions, and persons: the more wyl I punysh them for theyr synnes: sayth the Lord. Lyke as an whoze enureth an honest woman, so shall ryghteousnes hate iniquyte, when she decheh her leife, & shall accuse her to her face: when he cometh that decheh, which shall make inquisition for al synne vpon earth. And therefore be ye not lyke therunto, nor to the wyches thereof: for or euer it be longe: iniquyte shall be taken a waye out of the earth, and ryghteousnes shall rapne amog you.

E Let not the synner say, that he hath not synned: for coles of fyre shall burne vpon hys head which sayth befoze the Lord God and hys gloze: I haue not synned. Beholde the Lord knoweth all the wyches of men, theyr ymagynaryons, theyr thoughtes, and theyr dectes. For he spake but the word: let the earth be made, & it was made, let the deaul be made and it was made. In hys wyrd were sterres made and he knoweth the number of the. He searcheth the grounde of the depe, and the treasures there of: he hath mesured the see, & what it containeth he hath put the see, in the myddell of the waters, and wth hys wyrd hath he hanged the erth vpon the waters. He spredeth out & heand like a vawter, vpon the waters hath he found it. In the desert and wyde wyldernes hath he made springes of water, and poles vpon the toppes of the mountaynes, that the foudes myght power downe from the stony rokes to water the earth. He made man, and put him here in the myddell of the bodye, and gaue him byrth, lyfe, and vnder standyng, yee, and the spere of the Almyghty God, whiche made all thylges, and hath created

1. cor. 10. 13

1. cor. 10. 13

1. cor. 10. 13

1. cor. 10. 13

The booke

ched the grounde of all the secretes of the earth.
 He had with you ymagynacions and inuen-
 tions, and to that ye thynke when ye synne and
 wolde hyde your selues. Therefore hath the Lord
 searched and sought out all your doctres, and
 he shall bewaite you all. And when your syn-
 nes are broughte forth, ye shall be ashamed be-
 fore men, and your owne synnes shall be your
 accusers in that daye. What wyl ye do (as how
 wyl ye hyde your synnes before God, and his
 Angelles) Behold, God him selfe is the iudge
 feare hym, leaue of from your synnes, and for-
 get your unrighteousnes, and medle no ma-
 re with them: so shall God leade you forth, and
 deliuer you from all trouble. For beholde, the
 brate of a great multitude is hyndled our you
 and they shall take awaye certayne of you, and
 from the yde with Idols, and they that consent
 vnto them, shall be had in dyspyson, lauged to
 scorn, and crosed vnder foote.

For vnto the places there shall be a place and
 in the nexte cytye a greate insurrection, vpon
 those that feare the Lord. They shall be lyke mad
 men, they shall spare none, they shall spoyle and
 wast such as feare the Lord, their goodes shall
 they take from them: and shut them out of their
 houses. The shall it be knowne who are my cho-
 sen, and they shall be tried as the gold in the fyre
 heate. O ye my beloued, sayth the Lord: beholde,
 the dayes of trouble are at hande, but I wyl de-
 liuer you from the same. Be not ye afrayed, dis-
 payre not, for God is your captayne.

Also so heareth my commandementes and
 preceptes (sayeth the Lord God) let not your
 synnes waye you downe, and let not your un-
 righteousness be left by. Also be vnto them that
 are laboured vnto they synnes, and tangled in
 theyr mychthines: lyke as a seide is hedged in
 with bushes, and the path therof covered with
 thornes, and that no man maye trauayle thow
 and so is he taken, and cast in the fyre and byent

¶ The ende of the fourth booke
 of Esayas.

The booke of Tobias.

¶ The first Chapter.

¶ Tobias beinge taken prisoner, fortyneth the labor
 of truth. The matter and chapter of Tobias, is the maner
 of hym in his youth, he taketh a wyfe, by whome
 he hath a sonne named Tobias. He is cured of his blind-
 nesse. He and his wyfe are taken to the land after the death of
 Sennacherib the kynge of Assyria.

Tobias was of the trybe and
 cytye of Asyrtah, which lyeth
 in the hye countreyes of Galile
 a boue Naalon, the waye to wa-
 arde the waye haung the citie
 of Asyrtah vpon the left syde.
 Though he was taken pris-
 oner in the dayes of Salmana-
 sar kynge of the Assyrians, neuertheles beinge
 in captiuite, he forsooke not the waye of trueth.
 In so much that whatsoeuer he myght get, he
 parted it dayly with his fellowe prisoners and

with them that were of his kynred. And though
 he were yonger then all the trybe of Asyrtah,
 yet he was not behaue hym selfe chydely in
 his doctres. And when all the other wente to
 the golden calves, which Jerobobam the kynge
 of Israel had made, he hym selfe alone fledd all
 theyr companies, and gat hym to Jerusalem vnto
 the temple of the Lord, and there wold he praye
 the Lord God of Israel, saythfully offering
 of all his fyre frutes and crybes, so that in the
 thyrde yere he mynistred all the crybes vnto
 strangers and conuerteres. These and such lyke
 thynges he did obediuntly accorde to the lawe
 of God, when he was yet but yonge.

But when he was a man, he toke out of his
 owne trybe a wyfe called Anna, and of her he be-
 gat a sonne, whome he called after his owne na-
 me, and taught him from his youth vp, to feare
 God, and to refrayne from all synne.

Nowe when he was with his wyfe, his sonne
 and with all his kynred was come into capti-
 uitye vnto the cytye of Ninus, what tyme as they
 al did eate of the meates of the heathen, he kept
 his soule, and was neuer defyled in theyr mea-
 ters. And forsomuch as he was mynistful of the
 Lord in all his doctres, God gaue hym fauoure
 in the syghte of Salmansar the kynge, which
 gaue hym power to go where he wolde, and so
 had he libertye to do whatsoeuer hym lyst.

So wente Tobias vnto all them that were
 in dyspyson, and comforted them, and gaue them
 wholsome exhortacions. And when he came to
 Ragas, a cytye of the Medes, haung ten ta-
 lentes of syluer of thynges wherewith the kynge
 had honoured him, some amonge a great com-
 pany of people of his kynred, one came which
 was of his owne trybe beinge in necessitye he
 gaue hym the sayde weyght of syluer vnder an
 hande to syngre.

After a longe season when Salmansar the
 kynge was deade, and Sennacherib his sonne
 reigned in his steade: which hated the chyldren
 of Israel, Tobias went dayly thowheoute all
 his kynred, and comforted them, and gaue hym
 gooden to carrye one of the, as much as he might
 be fed the hungry, clothed the naked, and bury-
 ed the deade and slayne and that diligently.

And when Sennacherib the kynge came a-
 gayne, he fledd out of Jewrye what tyme as God
 punished hym for his blasphemie and in his
 wyth slew many of the chyldren of Israel. To-
 bias buried their bodies. But when it was told
 the kynge, he commanded to slaye him, and toke
 awaye all his goodes. Neuertheles, Tobias
 was hymselfe and with his wyfe fledd hym
 was hymselfe naked, for there were many that loved
 him. But after xij. dayes the king was slayne
 of his owne sonnes. Then came Tobias agayne
 to his house, and all his goodes were restoyred
 to hym.

¶ The ii. Chapter.

¶ Tobias prayeth for his frendes as heer God to a ban-
 quet at last. He is reposed of his frendes. He seeth God mo-
 re then the hye. He is comforted by the prym, upon and
 fauourance of God. He is hymselfe made hym.

After

After those thynges vpon a solem-
ne day of the Lord, Tobias made
a good feaste in his house, and sayd
vnto his sonne: So thy waye and
bring hether some of our fyber, such
as feare God, that they maye make merry with
vs. And when he was gone, he came agayne, &
tolde his father, that one of his children of Israel
lay slayne vpon the strete. And immediatly he
leapte fro his table lefte the feast, came fastyng
to the dead corse, toke him and bare him preui-
ly into his house, & when the sunne was downe
he myghte safely burie hym. And when he had
hyd the corse, he did eate his meate with moun-
nyng & feare, remembryng the wordes, that the
Lorde sayde by the prophete Amos: pour thy
feastes shalbe turned to sorow and heynesse.

But when the sunne was downe, he went
his waye and buried hym. Then all his neygh-
bours rejoyced hym, sayyng: It is not longe
sence it was commaunded to slaye the: because
of this matter, & haste scarce escaped the daunger
of death, & burstest thou the deade agayne? Ne-
uerthelesse, Tobias fearyng God moare then
the kyng, tooke the bodies of the slayne, & hyd
them in his house, & buried them at myddnyght.

It happened vpon a daye, that he had vi-
sited the deade, & was weete, came home, & layde
hym downe by the wall and slepte. And whyle
he was a slepe, there fell downe vpon his eyes
warne dunge out of the swalows nest, so that
he was blinde. This temptaciō did God suffer
to happē vnto him, that they whiche came after
myghte haue an example of his patience lyke
as of holie Job. For in so much as he euer fea-
red God from his yowthe vp, and kept his com-
maundementes, he grudged not agaynst God,
that the plague of blindness chaunced vnto him,
but remained steadfast in the feare of God, and
thanked God all the dayes of his lyfe.

C For lyke as blessed Job was had in derisyon
of hynges, euen so was he laughed to scozne of
his elders and kynfolkes, whiche sayde: vnto
him: where is thy hope, for the which thou hast
done almes, & buried the deade? But Tobias
rebuken them, & spake: Waye not so, for we are
the children of holy men, and looke for the lyfe,
whiche God shall geue vnto them that neuer
turne theyr becke frome hym. Anna his wyfe
wente dailye to the weaynyng worke, and looke
what liuyng she could get with the labour of
her handes, she broughte it. And it happened
that she toke a hys and broughte it home.

D And when her husbāde heard it crye, he
sayd: looke that it be not stolē, for soze is agayne
to the owters: for it is not lawfull vs to eate
or to touche anye thyng of theste. Then was
his wyfe angrie and sayd: Howe is thy hope
become vayne openly, and thy almes dedes
are manifeste. With these and suche lyke wo-
des dyd she caste hym in the tēde.

The .iii. Chapter.

*The prayer of Tobias. Anna the daughter of Raguel
is slaundered of her fathers seruantes. The prayer and
sayyngs of Anna. And also the innocēcy and chasty-
ty of her. The prayer of Tobias and Anna his wyfe.*

Then Tobias toke it brutly, & with
teares: beganne to make his prayer
sayyng: O Lord, thou arte ryghte-
ous, & all thy iudgements are true
per, all thy wayes are mercy, faith-
fulnesse and iudgement. And now O Lord: be
mindful of me, and take no vengeance of my
synes, nether remember my misdeades, nether
the mysdeades of my elders. For we haue not
bene obediente vnto thy commaundementes,
therfore are we spoyled, brought into captiui-
ty, into death, into derision, & shame vnto al na-
cyons, amonge whome thou hast scattered vs.
And now O Lord, thy iudgements are great
for we haue not done accordyng to thy commaun-
dementes, nether haue walched innocently be-
foze the. And now O Lord, deale with me ac-
cordyng to thy wyl, and commaunde my sperte
to be receaved in peace, for moze expedient were
it for me to dye, then to lyue.

B At the same tyme it happened that Sara the
daughter of Raguel at Ragas a city of Me-
des was slaundered of one of her fathers band-
maydens: namelike, that she shulde haue had se-
uen husbādes, which as sone as they were gone
in vnto her, were slayne of the deuill called As-
modeus. Therfore, when she rejoyced the may-
den for her faulte, she answered her sayyng: God
let vs neuer se sone no daughter of the more
vpon ea: th, thou killer of thy husbādes. Wile
thou slay me also, as thou hast slaine seuen men?
At this voyce went Sara into an hye chamber
of her house, and thre dayes & thre nyghtes she
nether eate noz dranche, but continued in prayer
and besoughte God with teares that he wolde
deliuer her frome this rebuke.

C Upon the thre daye it chaunced, that when
she had made an ende of prayer, she prayed the
Lorde sayyng: Blessed be thy name, O God of
oure fathers, whiche when thou arte wroth: we
west mercy, & in tyme of trouble thou shouldest
the synners of them, & call vpon the. Vnto the O
Lord turne I my face, vnto the lifte I vp myne
eyes, I beseeche the O Lord, lose me oute of the
bondes of this rebuke, or elles take me vterlye
a waye from of the earth. Thou knowest Lord
that I neuer had desire vnto mā, & that I haue
hepte my soule cleane from all vncleynesse luste,
I haue not hepte companye with those & passe
their tyme in spoze, nether haue I made my selfe
partaker with them & walke in light behauiour
Neuerth: lesse an husbāde haue I consented to
take, nor for my pleasure, but in thy feare.

D Nowe peraduenture ether haue I bene vn-
worthy of them, or elles were they vnnete for
me, for thou happily hast kept me to another hus-
bāde. For why: thy counsell is not in power
of man. But whosoever loueth the and serneth
the aryghte, is sure of this, that yf his lyfe be
tempted and proued, it standeth in the tryng
and yf he endure in patience, he shall haue a re-
warde and be hyghly crowned: and yf he be in
trouble, than God (no doubte) shal deliuer him
and yf his lyfe be in chastenyng, than he shall
haue leane to come vnto thy mercy.

Ec For thou

The booke.

For thou hast no pleasure in our dampnation: & why? after a while thou makest the weeper sorer & slyl: after weeping & bewailing thou givest great ioye. Thy name O God of Israel be praised for ever. At the same tyme were both their prayers heard in the syght of the maiestie of the first God. And Raphael the holy Angel of the Lord was sent to helpe them both, whose prayers came at one tyme together before God.

The. iiii. Chapter.

¶ Tobias shewing to his sonne a goodly rehortacion and monition to his sonne.

When Tobias thought his prayer to be heard, & he might live, he called vnto him his sonne Tobias and sayd vnto hym: My sonne, heare the wordes of my mouth, & laye the in thine herte as a foundacyon. When God taketh away my soule, bury thou my bodye & holde thy mother in honour all the dayes of her lyfe. For I oughte to remember what and howe great paines she suffred for the in her wombe. And whil she hath also fulfilled the tyme of her life, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, and beware lest at any tyme I present vnto synne, & lest thou lett off the comandementes of the Lord our God. Geue almes of thy goodes, and turne neuer thy face from the poore: & so shall it come to passe that the face of the Lord shall not be turned away from the. Be mercifull after thy power. If I haue much, geue plentifully: if thou haue little, do thy diligence, gladly to geue of thy litle. For so gatherest thou thy selfe a good reward in the day of necessitye. For mercy deliuereth fro all synne & from death, & suffereth not the soule to come in darknes. A greates comforte is mercy before the hygh God, vnto all them that thereto.

My sonne, kepe the wel from all whoredome & (be thy wyfe) lest that no fauer be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde began all destruction. Whoso ever worketh anye thyng for the, immediatly geue hym his paye, & loke that thy byrd seruantes wages remaine not by the ouer nyghte. Looke that thou neuer do vnto another man, the thyng that thou wouldest not another man shoulde do vnto the. Eate thy bread with the honger and poore, and couer the naked with thy clothes. Set thy bread and wyne vpon the burpall of the ryghteous, & do not thou eate and drynke thereof with the synners. A sheuer counsell at the wyse.

Be alwaye thankefull vnto God, and beseeche hym that he wyll order thy wayes, & that what soeuer thou desyrest or takeste in hande, it maye remaine in him. I certifie the also my sonne, that (when thou wast yet but a babe) I deliuered ten talentes of silver vnto Sabelus, at Rages a cytie of the Medes, and hym hand wytyng haue I by me. And therfore seeke some means, howe thou mayest come by him, and receaue of hym the sayde wyryght of synce and geue hym his hande wytyng agayne.

My sonne, be not afrayde: true it is, we leade beare a poore lyfe: but greates good shall we haue, if we feare God, and departe from all synne: and so well.

The. v. Chapter.

¶ The substance of yonge Tobias to his father, whiche he sent into Rages. An Angell accompanyng with hym in his journey.

When answered Tobias his father and sayd: father: all that thou hast commaunded me, wyll I do as that wylygently. But howe I shall requyre this money I can not tell. Neither doth he knowe me, nor I hym. What coulde I geue him? And as for the waye therther I neuer knewe it. Then his father answered hym, & sayde: I haue his hande wytyng on me which when thou shewest hym, immediatly he shall paye the. But go thy waye now, & get the some saythfull man to go with the for an hyre, that thou mayest receaue the money, whyle I am yet lyuyng. Then went Tobias out, & vnder the steepe he founde a sayre yonge man standing, gyded by, and as it were one ready to take his journey. And he knew not that it was an Angell of God, but saluted hym and sayde: From whence arte thou, thou good yonge man. He answered: Of the chyldren of Israel.

And Tobias sayde vnto hym: knowest thou the waye I leade vnto the countre of the Medes? He answered I knowe it well, & all those stretes haue I gone oft tymes, and haue lodged with our brother Sabelus, & dwelleth in Rages a cytie of the Medes, which lieth vnder the mount Egbatanis. Tobias sayde vnto him: I pray the tary for me, tyl I haue told my father these thynges. Then went Tobias in and tolde his father all. At the whiche his father meruayled and prayde, that he wolde come in vnto hym.

Nowe when the Angell came in, he saluted hym, and sayd: Ioye be with the for ever moare. And olde Tobias sayde: what ioye can I haue that lyt here in darknesse, & se not the lyght of heauen? The yonge man sayd vnto hym: Be of good chere, God shall helpe the shortly. And Tobias sayde vnto hym: Canst thou bypunge my sonne to Sabelus, vnto the cytie of Rages in Medea? And when thou comest agayne, I shall paye the thy paye. And the Angell sayde vnto him: I shall leade thy sonne & bypunge him to the agayne. Then Tobias answered him: tell me, I pray the, of what house or of what tribbe art thou? The Angell Raphael sayd vnto him: A chiefe & after I hymned of an byrdlyng, or lehest I a gyde for thy sonne to go with hym? But I make not careful, I am Azarias the sone of great Hananias. And Tobias answered & arte come of a great kindred: but I pray the be not displeased, & I desyre to know thy hymned. The angel said vnto him: thy sone that I leade forth lately, & bypunge him hile to the agayne.

Then answered Tobias and sayd: wel go on your waye, and God be in your journey, & his Angel bear you company. So when they had prepared all thynges, & they wolde take with them in theyr journey: Tobias bad his father and his mother

his mother saith well, and they wente on theyr waye togethe. Nowe when they were gone, his mother beganne to wepe, and sayde: The fate of oure age hath thou taken awaye, & sente hym frome vs. Wolde God that mony had neuer ben, for the whiche thou haste sente hym awaye. If we had bene consente wyth our pouertye, this had bene great ryches vnto vs. I we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thynne eyes shall se him. For I truste, that the good Angel of God shall beare hym companye, and order wel all the thynges that he doth: so that he shall come to vs agayne with ioye. At these wordes his mother lette of from wepyng, and helde her tonge.

¶ The. vi. Chapter.

¶ Yong Tobias is deliuered from the fyth by the Angel, the Angel requyeth Tobias to take Anna to his wyfe.

T Tobias wente on his waye, & a dogge folowed hym, and the fyfte nyghte they abode by the water of Tygrys. Then wente he oure to walke bys feete, and beholde there came forth an horrible fyth to deuourc him. Of whom Tobias was afraide: and cryed with a lowde voyce, sayinge: Loide, he commeth vnto me. And the Angell sayde vnto hym: Take hym by the gyll, and drawe hym to the. And he byd so, and drew hym vpon the lande. And the fythe beganne to leape at his feete.

Then sayde the Angell vnto him: take oute the bowels of this fythe, & as for the herte, the gaul and the lyuer, kepe them by the. For these thynges are necessary & good for medicine. Tobias byd so, & rosted the fythe, & they toke hym with them in their iourney: & residue they salted, as much as was sufficient for them, tyl they came to Raguel a cytie of the Greeses. The Tobias asked the Angell, & sayde vnto him: I pray the brother Azaria tell me whereto are these thynges good of the fythe & thou haste bydden me kepe.

The Angell aunswere hym, and sayde: If thou layest a peece of the herte vpon the coales, & smoke therof bymeth awaye all maner of euill synetes, whether it be from man or from womā so that from thenceforth the same shall come no more vnto them. The gaul is good to annoint or to drye the eyes withall, where as there is any blemyshe in them, so that they shall be whole.

And Tobias sayde vnto hym, where wylt thou & we remaine? The Angell aunswere and sayde: Here is a nye kynsman of thynne, one Raguel by name, which hath a daughter called Sara, & hath nether sone nor daughter but her. All this good belongeth vnto the & thou must marrye her, & therfore desire her of her father, & he shall geue her the to wyfe. The aunswere Tobias as he sayd: As I vnderstand, he hath bene married vnto. vii. husbādes, & they al are dead: & I haue herd say the deuyl slew the. I am afraide therfore, lest such thynges happen vnto me also: whiche yf it came to passe (sayng I am the only sonne of my father & my mother) I wold byng them in their age with sorowes to their graues.

Then sayde the Angell Raguel vnto him: heare me & I wyl tell the what they be, of whiche the deuyl hath power. Namely, they that receaue marriage of such a fashyō. & they whiche God out fro them, & fro theyr bett & geue the selues to their owne lust, euen as it were an horse and mule, whiche haue no vnderstandyng: vpon such hath the deuyl power. But when thou takest her, & arte come into the chamber, withholde thy selfe from her the dayes, and geue thy diligence vnto nothyng but vnto prayer w her.

And in the fyfte nyghte, roste the lyuer of the fythe, & the deuyl shall be driven awaye. The seconde nyghte shalt thou be receaued into the company of the holy patryarches. The thyrde nyghte shalt thou optayne the blessing of God so that whole chyliden shall be borne of pon. After the thyrde nyghte take the mayden in the feare of God: and moze for the desire of chyliden, the for any fleschly luste: that in the seed of Abraham & mayest optayne the blessinge in chyliden.

¶ The. vii. Chapter.

¶ Yong Tobias and the Angel come to the house of Raguel, he requyeth Raguel's daughter to wyfe, and obtayneth her.

When went they into Raguel, whiche receiued them ioyfully. And whē Raguel tolked vnto Tobias he sayd vnto Anna his wyfe. How lyke is this yonge mā vnto my synners sone? And when he had spokē this he sayd whence be ye good byrthens? They sayde: Of the trybe of Nephtaly, oute of the captiuitie of Babilone. Then sayd Raguel vnto them: knowe ye my brother Tobias? They said: yee, we know him wel. And whē they had spoken much good of him, the Angell sayd vnto Raguel Tobias of whome thou askest is this yonge mans father.

Then Raguel bowed him selfe downe: and wepte, toke him aboute the necke, & kyssed him, & sayd: Gods blessing haue I my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe, & Sara his daughter wepte also. Now when they had tolked togethe, Raguel bad hyl a wether, & to make a feast: And when he prayed them to lye downe to sypner, Tobias sayd: I wyl nether eate nor drynke here this day except the first graunt me my petition, & promise me to geue me thy daughter Sara. When Raguel herde this, he was astonied: for he knewe, what had happened vnto the other. vii. men. & went in vnto her, & he began to feare, & it shulde chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, & gaue the yonge man no aunswere, the Angell sayde vnto hym: Feare not to geue hym thy daughter, for vnto this man I feareth God, belongeth thy daughter to wyfe, therfore might none other haue her.

Then sayde Raguel: I doubt not but God hath accepted my prayers and teares in this syngher, and I trust he caused you to come vnto me for the same intente, that thys daughter of myne, myghte be married in her owne kynred, accordyng to the lawe of Moyses.

And nowe doubt thou not, but I wyl geue her vnto the: So he tooke the righte hande of his daughter, & gaue her vnto the ryghte hande

The booke.

of Tobias, and sayde. The God of Abraham, the God of Isaac, and the God of Jacob, be wryth you, ioyne you together, and fulfill his blessing in you. And they toke a letter & made a writing of the mariage: And then made they merre, and praysed God.

And Raguel, called Anna his wyfe vnto him, and bad her prepare another chambze, and therer he brought Sara his daughter, and she wepte. Then sayd he vnto her: Be of good cheere my daughter, the Lorde of heauen geue thee lope, for the heauynesse that thou haste suffered.

The viii. Chapter.

The Angel syneth the deuyll. Tobias exhorteth his wyfe to praye: and they praye this daye before they lye together.

I Owe, after that they had supped, they broughte the yonge man into her. Then thoughte Tobias vpon the wordes of the Angel: & tooke out of his bagge, a peece of the leuer of the fishe, and layd it vpon the hote coles. So the Angel Raphael toke holde of the deuyll, & sente hym awaye, & bounde hym in the wyldernesse of the hyer Egypte. Then spake Tobias vnto the virgin, & sayd: Let vs make oure prayer vnto God to daye, to morowe, and euermorowe: for these thre nyghtes wyl we reconyle oure selues wryth God, and when the thyrde holpe nyghte is paste, we shal ioyne together in the dutye of mariage. For we are the chyldzen of holy men, and we may not come together, as the heathen, that knowe not God.

Then stode they vp bothe together, and besought God earnestly, that he wold preserue them. And Tobias sayde: O Lord God of our fathers, prayed be thou of heauen and earth of the see, welles and fountes, and of all thy creatures that be therein. Thou madest Adam of the mould of the earth, & gauest hym Eua for an helper. And now Lord thou knowest that it is not because of voluptuousnesse that I take this wyfe of myne to wyfe but onely for the loue of chyliden, in whome thy name be blessed for euer. And Sara sayd haue mercy vpon vs (O Lord) haue mercy vpon vs & let vs bothe come hole and sounde together to a good age.

And aboute the coche crowynge it happened, that Raguel called his seruantes, & they wente with him to make a graue. For he sayde it is chaunced now vnto him peradventure, as it dyd vnto the other seuen men, that went in vnto her. Now when they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her: sende one of thy maydens, to loke yf he be deade, that I maye burie hym afoze the lyghte daye: So he sente a mayden to se, which when she came into the chamber, founde them hole & sounde, slepyng together. And so she came agayne, and broughte good tidynges. Then Raguel and Anna his wyfe praysed the Lord, and sayde: Prayed be thou O Lord God of Israel for it is not happened vnto vs, as we thoughte. For thou haste dealt mercifully with vs, and putt awaye from vs the enemye that persecuted vs, & haste shewed mercy vnto ponde two be-

lourd. O Lord cause them to magnifye & more perfectlye, and offer the sacrifice of thy praise, and of their health: that all people maye knowe that thou onely arte God in all the earth.

And immediatlye, Raguel commaunded his seruantes to fil the graue & they had made wryth earth afoze it was lyghte, & bad his wyfe prepare a feaste, and to make ready all thynges that were necessarie for meate, to such as went by the waye. He caused two fat kyne also, and foure wethers to be slaine and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias to remayne with him two weekes. As for al the good & he had, he gaue Tobias the halfe of it, & made this writinge, that the halfe which remained, shoulde fall vnto Tobias after they death.

The ix. Chapter.

The Angel goeth to Sabelus at the house of Tobias, to paye his money, and receaue the letter.

Then Tobias called vnto hym the Angel whom he thoughte to haue bene a man, and sayde vnto hym: Brother Azarias, I praye the heren vnto my wordes: If I shoulde geue my selfe to be thy seruante, I shal not deserue thy prouidence. Auert the leste, I beseeche the & thou wylte take the beastes & the seruantes, & go vnto Sabelus in Rages the cytye of Medes, & deliuer hym his hande writinge, & receaue the money of hym, & praye hym to come to my mariage. For thou knowest thy selfe, & my father dothe nombe the dayes: & yf I tarye one daye to longe, he wyl be loze in his mynde. Nowe sayst thou how earnestlye Raguel hath requyred me, so that I can not saye hym nay.

Then toke Raphael foure of Raguels seruantes, and two camels, and wente vnto Rages the cytye of the Medes: & when he had founde Sabelus, he gaue him his hande writinge, and receaue all the money. He tolde hym also of Tobias the sonne of Tob, howe all thynges had happened, & caused hym to come wryth hym to the mariage. Nowe when he came into the house of Raguel, he founde Tobias sitting at the table: & he leaped vp, & they kissed one another: and Sabelus wepte, & praysed God, and sayde: the blessinge of the God of Israel, haue thou for: thou arte the sonne of a righte vertuous and iuste man, & of one that feareth the God, and geueth great almes. And blessing haue thy wyf and youre elders, that ye maye le your chyliden & youre chyliden chyliden, vnto the thyrde and fourth generacion, & youre seed be blessed of the God of Israel, whiche rapyneth wryld with oute ende. And when they all had sayde Amen: they wente to the feaste, but wryth the feare of the Lorde helde they the feaste of the mariage.

The x. Chapter.

Tobias and his wyfe are fitt for the carrying of theys sonne. Raguel taryeth agayne Tobias with his wyfe.

Owe whyle yonge Tobias made a long taryng by reason of his mariage his father was ful of care and heauynesse, and thought what shoulde be the cause, that my sonne taryeth so long? O why?

Why shulde he be kepte so long there? Par-
adventure Gabelus is dead, and no man will
geue him the mony. Thus beganne he to be ve-
ry sorrowful, he and Anna his wyfe with him,
and beganne to wepe bothe together, because
their sonne was not come againe vnto them at
the daye appointed. As for his mother, she we-
pte with dycomfortable teares and sayde: Who
is my sonne: Wh what ailed vs to sende the
a waye into a straunge countrey, thou lyght of
oure eyes, thou staffe of oure age, thou comfort
of oure lyfe, thou hope of oure generacyon: See-
inge all the thynges we haue are onely in the
we shulde not haue sente the a waye from vs.

Then Tobias comforted her, and sayde:
holde thy tounge, and be not discomfited, oure
sonne is hole and sounde: the man that we sente
hym wythall is sayefull ynoughe. Neuerthe-
lesse, he might in no wise be comforted but day
lye wente oute, loked aboute, and went aboute
all the stretes, whereby he thoughte he shulde
come againe: that if it were possible he might
se him commynge a farr of. But Raguel said
vnto his sonne in lawe: O tary heere, I shall
sende a messenger vnto thy father Tobias to
tell him that thou arte in good health. Tobias
said vnto him: I am sure, my father, a my mo-
ther counte euery day, a theyr hertes are sope.

So when Ragu prayed Tobias wyth
manye wordes, and wold in no wyse heare him
he deliuered Sara vnto him, a the halfe parte
of all his good, in seruantes, and hande may-
dens, in sheepe, in Camels, and in hyne, a much
mony, a so sente him a waye fro him with peace
and ioye, and sayde: The holpe Iungell of the
Lorde be with you in youre iourneye, a bypnye
you forth safe and sounde, that ye may finde al
thynges in good case wyth youre elders, a that
myne eyes maye se youre chyldren afoze I dye.
So the elders embraced thei daughter, kyssed
her, and let her go, exhortynge her to honoure
her father and mother in lawe, to loue her hus-
bade, to rule wel her household, to kepe her house
in good order, and to serue her selfe lawrielle.

¶ The xi. Chapter.

*¶ Yonge Tobias leuynge hys wyfe and household in the
imprisonment, cometh befor the Angel. The dreame of
his mother looking after her sonne. He is ioyfully receaued
of his father and mother. Sara cometh fower dayes after*

They were now goynge home
warde agayne, vppon the xi. daye,
they came to Charra, whiche lyeth
in the halfe waye towarde Ainiue.
And the Angel sayd: Brother To-
bias, thou knowest howe thou hast left thy fa-
ther: therfore if it please the, we to wyll go
befoze, a let the household wyth thy wyfe a the
cattell come loffte and faper after vs. And when
Tobias was contente they shulde go befoze,
Raphael sayde vnto him: Take of the gaulle of
the fyre wyth the, for it shal be necessarye. So
Tobias toke of a gaulle, a they wente their way
But Anna the mother of Tobias sat dailly by
the waye syde vpon the topp of an hyll, frome
whence she might se farrre about her. And while
she was waypynge there, for hys commynge,

she looked a farrre of and anone she perceaued her
sonne commynge, and ranne a told her husband
sayinge: Beholde thy sonne cometh. And Ra-
phael said vnto Tobias: A s foonne as thou com-
meste into the house, immediatelye wythppe the
Lorde thy God, and geue thanckes vnto him:
then go to thy father, and kisse him, and stricke
hys eyes ouer with the gail of the fyre, p thou
hast brought with y. For be sure, that his eyes
shall strepghte waye be opened, and thy father
shall se the lyght of heauen, and shal reioyce at
the syght of the. Then the dog y had bene with
them in thei iourney, ranne befoze, a came as a
messenger, and wagged his taile for gladnesse.

So the blynde father arose, and beganne to
runne and rombled with hys fete, and gaue a
seruaunte hys hande, ranne to mete hys sonne,
receaued hym, and kyssed hym, he and his wyfe
and they beganne to wepe for ioye.

Nowe when they had wythpyped a thanked
God, they sat downe. Then toke Tobias of a
fishes gal, a annointed his fathers eyes: a taried
halfe an houre, a then began the blemyshe to go
out of his eyes, like as it had bene y wyhte shyn
of an egge: which Tobias toke, and drew from
his eyes: and immediatelye he receaued his sight.

Then they prayled God, he and hys wyfe
and al they that knew him. And Tobias sayd:
O Lorde God of Israel, I geue the prayse and
thanckes, for y hast chastened me, and made me
hole. And loo nowe I do se my sonne Tobias.
A fter seven dayes came Sara his sonnes wife
also hole and sounde wyth all the household a
cattell, with Camels and muche monney of his
wyues, and with the monney that he had recea-
ued of Gabelus, a he tolde hys father a his mo-
ther all the benefytes, whych God had done for
hym, by the man that led him. Achoz also and
Rabath, Tobias sister sonnes came, and were
glad, and reioiced with hym, by reason of all the
good that God had shewed vnto hym. And so
for the space of seven dayes they made merue, a
and were ryghte ioyfull euerychone.

¶ The xii. Chapter.

*¶ Yonge Tobias cometh vnto his father the plesured
that the Angel had hym. He ariseth vnto the iungell halfe
the garden that he brought wyth hym.*

Then Tobias called hys sonne vnto
him and sayde: What may we geue
this holy man, that went with the?
Tobias answered hys father and
sayde: Rather, what rewarde shall
we geue him? O what thyng can deserue his
benefytes: he hath bene my guide, and brought
me safe agayne: he receaued the mony from Ga-
belus, he caused me to get my wife, he dyone the
euil spyte from her, he hath bene an occasyon
of gladnesse to her father, and mother: he deli-
uered me, that I was not deuoured of the fyre:
he hath made the to se the lyght of heauen, yea,
we al haue receaued great good of hym. Howe
shulde we wo:thely deserue these thynges vnto
hym? But I praye the my father, p thou wyll
desire him, p haplye he wyll vouchsafe, to take
wyth hym the halfe of al that we haue brought.

So the father and the sonne called hym,
Ecce us toke

The booke.

take him aspre, and beganne to pray hym, that he wolde be contente to take in good woorth the halfe parte of all that they had broughte.

B Then sayde he secretly vnto them. Praise ye the God of heauen, and geue thankes vnto him befoze all men lyuynge, for he hath shewed his mercede vnto vs. It is good to hyde the hynges secretes, but to shewe and praise the woiches of God, it is an honourable thing. Water is good with saltyng, and mercy is better then to haue by treasures of golde. For mercy deliuereth from death, cleneth spynne, and causeth to finde euerylastyng lyf. But they þat synne & vnrigh- troulesse, are the enemies of their owne soule.

Wherfoze I tell you the truthe, and wyll hyde nothyng from you. When thou praydest with teares, and burydest the dead, and ledest thy byrner, & hydest the dead in the house vpon the daye tyme, that thou myghtest burye the in the nyght: I offered thy prayer befoze the Lord. And because thou walke accepte and beloued of God, it was necessarye, that temptacyon shuld trye the. And nowe hath the Lord sente me to heale the & to deliuer Sara thy lones wyfe fro the euil spere. For I am Raphael an Angel, one of the seuen that stande befoze God.

When they hearde this, they were soze a- frayed, and trembled, and fel downe vpon their faces vnto the grounde. Then sayde the Angel Deace be with you, feare not. Wher as I haue lene with you, it is the wyl of God: geue praise vnto the Lord and thankes vnto hym.

*¶ St. Math. 23
Jhn. 7. 14*

¶ You thought that I byd * cate and dyspuche with you, but I wile meate that is inuysible, & dyspuche that cannot be seue of men. Nowe ther soze is the tyme that I muste turne agayne vnto him, that sente me: but be ye thankfull vnto God, and tell oure all his wonderous woiches.

And when he had spoken those woiches, he was taken a waye oute of thei syghte, so that they came him nomoore. Then fell they downe flat vpon their faces, by the space of thre houres, & praised God, when they arose vpon they tolde all hys wonderous woiches.

¶ The. xiii. Chapter.

¶ Tobias the eldier prayeth thankes vnto God.

Then olde Tobias opened his mouth and praised the Lord and sayde: Grate arte thou O lord for euermore, and thy kyngedome wolde wythout ende: for thou scourgest & healest, thou ledest vnto hel, and dyspynge out agayne: & there is none that maye scape thyne hande. O geue thankes vnto the Lord, ye chyldren of Israel, & praise him in the syghte of the heathen. For among the heathen whych know hym not hath he scattered you, to the intent þe shoulde shewe furthe hys mercurious woiches, and cause them for to know, that there is none other God Almyghty but he. Be that chaste- neth vs for oure mysdoes, & for his owne mer- cy take shall he lene vs.

B Consider then, howe he hath dealte wryth you, and praise hym with feare and dyede, and magnifye the euerylastyng kyng in your wo-

ches I wyll praise hym euen in the lande of my captiuitie, for he hath shewed his maiesty vnto a synfull people. Turne you therfoze O ye sinners, & do rightousnes befoze God, & be sure þe wyl shewe his mercy vpon you. As for me, and my soule, we wyl reioyce in God. O praise the Lord all ye hys chosen, holde the dayes of gladnesse, & be thankfull vnto hym, O Jeru- salem þe cytie of God, the Lord hath punyshed the for the woiches of thyne owne handes. O praise the Lord in thy good thynges, & geue thā- kes to the euerylastyng God, þe maye buyde vpon his tabernacle agayne in the, & he maye call agayne vnto the, al such as be in captiuitie, and þe thou mayest haue ioye for euermore. With a sayer lichte shall thou wyne, and al the endes of the world shall honour þe. The people shall come vnto the from farre, they shall bypunge gyffes, and woishyppe the Lord in the, and thy lande shall they haue for a sanctuarye, for they shall call vpon the great name in the.

Cursed shall they be that dyspyle the, and C all that blasfeme the, shall be condepned: but blessed shall they be that buyde the vpon. As for the thou shalt reioyce in thy chyldren, for they all shall be blessed, and gathered together vnto the Lord. Blessed are they al that loue the and that be glad of thy peace. Praise thou the Lord O my soule, for the Lord oure God hath deli- uered his cytie Jerusalem from al her troubles. I wyll counte my selfe happye, if my feid re- mayne to se the ciuynesse of Jerusalem. The gates of Jerusalem shall be buylded wryth Sa- phyre, & Somaugode, and all the compass of her walles wyth precious stones. Al her streets shall be paved w white marble ston. & in al the streets shall Ilclupa be songe. Praise be the Lord, whiche hath exalted her, & his kyngdome maye be vpon her for euermore. Amen. And so Tobias made an ende of his talkyng.

¶ The. xiiii. Chapter.

¶ Tobias prayeth the destruction of Antioch. & to shewe the returne to Antioch after the desolacyon of hys father & mothe.



¶ After þe Tobias had gotten his light agayne, he lyued. xlii. yeres, & sawe his chylders chyldren. Nowe when he was, C. x. ii. yere olde, he dyed: & was buried honourably in Antioch. For whē he was. lvi. yeres of age he lost the syghte of his eyes, & whē he was lx. yere olde, he gat his syghte agayne. The resydue of hys lyfe led he in ioye, and increased well in the feare of God, and departed in peace. But in the houre of his death he called vnto him his sonne Tobias, & vii. yonge wyngaldes hys sonnes chyldren, & sayde vnto them: The destruccyon of Antioch is at hande, for the woide of the Lord cannot faile: and oure byrth þe are scattered out of the land of Israel, shall come ether agayne. And þe hole lāde of it þe hath ben wast, shall be fil- led: & the house of God þe was byent in it, shall be buylded agayne: & all such as feare God, shall re- turne ether: & heathen also shall for sake their ydolles and come to Jerusalem, & dwel there, & all the kynges of the earth shall be glad of her, and woishyppe the Lord God of Israel.

And therfoze

C And therfore my chyldren, heare youre father: serue the Lorde in the truth, seke after his wyll, and do the thynges that please hym. Commaunde your chyldren, that they do right geue almes: be mynde of God, and euer to be thankefull vnto hym in truth, & with al they power: heare me now therfore my chyldren, and abyde not heare: but in what daye soeuer ye haue buried your mother besyd me, get you from hence. For I feare the wyckednesse of it shall bynne it to destruction and ende.

D After the death of hys mother, Tobias departed away from Ninus, with his wyfe and chyldren, & with his chylders chyldren, & came agayne to his father & mother in lawe, & found them hole & in good age, & toke the care of them. And he closed their eyes, & was beye vnto Ba gules goodnes, & sawe the fyfte generation, and hys chylders chyldren. And when he was. xxix. years of age, he dyed in the feare of the Lorde, & his kynfolkes buried hym. And all hys posterite continued in a good lyfe, & holy conuersacion so that they were loued & accepted both of God and man: and of all the people of the lande.

The ende of the booke . Tobias.
The booke . Iudyth.

The . xxiij . Chapter.

C The byrthing of Sargathani. The victory of Nabuchodonosor agaynst Arphaxat. The messenger of Nabuchodonosor to the king of Assyria.

A Rphaxat the kyng of the Medes subdured manye people vnto hys dominion, and buylded a noble stronge cyyte, whych he called Sargathani: The walles of it made he of fre stone, foure squared, seuen square bites hygh, and thyrty cubites bryde. He made towres there vpon an hundred and thyrty. But vpon the foure corners every wyche was twentye foote broad. He made the pyllars in the heigh, lyke as the towres. This kyng trusted in hys myghty hoost, and in his glayous charettes.

B So in the twelue year of his raygne, it happened that Nabuchodonosor the kyng of the Assyrians, whych raygned in the great cyyte of Ninus, fought agaynst Arphaxat, and ouercameth hym in the great felde called Bagau, besyde these twyttes & Egypt, and Iudas in the felde of the kyng of the Elphes.

C Then was the kyngedome of Nabuchodonosor exalted, and his bert was lyfte vp: and he sente vnto al them ydwellers in Celycia, in Damascus, in Libanus, & vnto the heathen that dwelt in Carmel & Cedar, & to such as dwelt in Galile in the great felde of Eshelion, to all them that dwelt in Samaria, and beyond the water of Iordane vnto Ierusalem and the hole lande of Iesse, vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kyng of the Assyrians sende messengers. But they all wold one consent wolde not agre vnto

him, and sent the messengers agayne emptye and put them a waye without honoure. Then Nabuchodonosor the kyng toke indignacyon at all those landes, and swore by hys throne, & by his kyngdome, that he wolde be auenged of all those countreys.

The . ii . Chapter.

C Holofernes to the king of Nabuchodonosor to shew all the myghte, the preparation and perfute of Holofernes.

In the thyrtyeth year of kyng Nabuchodonosor, vpon the twelue day of the fyfte moneth, it was draught in the court of Nabuchodonosor the kyng of the Assyrians, that he wold defende him selfe. So he called vnto him al the elders, al his captaynes, and men of warre and shewed them hys secreete counsaile, and tolde them that his purpose was, to bynne the hole earthe vnder his domynyon. Nowe when they were all contente with hys sayinge, Nabuchodonosor the kyng called Holofernes, the chefe capayne of hys warres, and sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the world, and specially agaynst those that haue dyspyed my commaundement. Thou shalt spare no realme, all stronge cyytes shalt thou bynne in subieccion vnto me.

Then Holofernes called toge ther all the capaynes, and rulers of all the power in Assyria, and mustred the souldiers vnto the hooste (lyke as the kyng commaunded hym) namely an hundred and twentye thousande fyghtynge men vpon foote, and twelve thousande archers vpon horsebacke. All hys ordynance sente he afore w an innumerable multitude of camels: so that the hooste was well prouyded for with oren, and small cartell, and that without number. He caused cojne to be prepared oute of all Syria for his hooste. Muche golde and syluer also toke he oute of the kynges house. So he tooke hys iourneye, he and all hys hooste with charettes, horsemen, & archers, of whome there were so many, that they covered the grounde of the lande, lyke the grethoppers.

And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whych lyen vpon the lefte syde of Celycia: & so he wente vp into all they castels, and wanne every stronge holde. As for the welthe cyyte of Melorhus, he brake it downe and spoiled all the chyldren of Charsis, and the Ismalynes, whych laye towarde the wyldernesse, and vpon the south syde of the lande of Chelon. He wente ouer Euphrates also, and came into Mesopotamia, and brake downe all the hyge cyytes that were there, from the broke of Hambyetl a ma come to the see: & he tooke the borders in frome Celycia, vnto the coastes of Japhet towarde the south: he caried awaye all the Wadyantes, and spoiled all they goodes, and whosoever wythstode hym he slewe them with the swerde.

After this he wet downe into the felde of Damascus in the tyme of haruest, and brake vp al the cojne and all the tress, and caused the bynes to

Cut all be cut

The booke.

be cut downe. And the feare of him fell vpon al them that dwelt vpon the earth.

The .iii. Chapter.

How the kinges became wroth agaynst holofernes. And how they came to the temple of babilon.

When the kinges and princes of al cyties and landes sent they Embassadors: nameley they of Syria, Mesopotamia, Siria, Babil: and Lybia, and Cecilia, which came to holofernes, and sayd: Let thy wrath cease toward vs. It is better for vs to serue the greatesinge Nabuchodonosor with our lyues, and to be subiecte vnto the, then that we shulde dye and be slayne: and receaue great hurte. All oure cyties and possessions al mountaynes and ryles, felde, great and small castell, shep goates houses, and camels, all oure goodes, and house-holdes, be in thy power, vnder thy subiectyō be it al together. We oure selues also, & oure chyldren wyl be thyne owne, come vnto vs a preceable ioye, and vse oure scrupce at thy pleasure.

Then came holofernes, downe from the mountaynes with hostemen, & greatesinge, and conquered all stronge defended cyties and all that dwelt in the lande and out of al cyties he tooke stronge men, and soche as were meete for the warre to helpe him. There came such a feare also vpon those countreys, that the indwellers of all the cyties, the princes and rulers, and the people together wente forth to meete him as he came, & receaued hym honourably with garlandes, & torches, & daunces, tabettes & pipes.

And the kinge, though they dyd this, yet myght they no swage his rigorous stomache: but he destroyed their cyties, and bewed downe their woodes. For Nabuchodonosor the kinge had commaunded hym that he shulde roote out all the goddes of the land: to the intente that he onely myght be callid and taken for the god of the nations: which holofernes with his power brought vnder him. So went he thowhe Siria, Babil, and thowhe all Appamia, and all Mesopotamia, and came to the Idumeans, in the lande of Sabaa, and Serptopolie, and soke they cyties and remayned there thre dayes wherein he caused all the hole multitude of his host to be gathered together.

The .iiii. Chapter.

How holofernes was wroth agaynst the Jewes. And how he sent to the kinges of Syria, and to the kinges of the mountaynes.

When the chyldren of Israel dwelt in Jewry heerd this, they were soze afrayde of hym. There came such a trembling also & feare vpon them that they loosed he shuld do vnto the cytie of Ierusalem, and the temple of the Lozde, as he had done to other cyties and their temples. So they sent into all Samaria round aboute vnto Iericho, toke in and occupied all the toppes of the mountaynes, and made faste the townes with walles, and prepared cozne, for them agaynst the battayle.

Eliachim also the piasse, wrote vnto all them that dwelt toward Eshelion (which lieth ouer agaynst the great felde by Dothan)

and vnto all those by whome men myght haue passage vnto them, that they shulde take in the wayes of the mountaynes, wherby there myght be anye waye and passage to Ierusalem, & that they shulde holde bylygent watche where anye strayer was betwixt the mountaynes. And the chyldren of Israel by an Eliachim the piasse of the Lozde had commaunded them. And al the people cryed earnestly, and humbled theyr soules with fastynges and prayeis, they and their wyues. The piasse put on berry clothes, and layde the yonge babes before the temple of the Lozde, and couered the altar of the Lozde with an berry cloth. And with one accord they cried vnto the Lozde God of Israel, that theyr chyldren shulde not be geuen into a praye, and theyr wyues into a spolie, that their cyties shulde not be layed waste, and that theyr Sanctuary shulde not be unhallowed, and so they to be ashamed and rebuke vnto the heathen.

Then Eliachim the piasse of the Lozde wente rounde aboute al Israel: and spake vnto the saying: Be ye sure, that the Lozde wyl heare your prayeis, & ye continue to faste in fastynges and prayeis in the sight of the Lozde. Remembre howe the seruante of the Lozde, wyche ouerthrew the Amelchires (that trusted in their myghte and power, in their hoste in their hyldes, in theyr chaerres & hostemen) not with weapons, but with prayeis. Euen so shall all the enemies of Israel be, & ye continue in this waye that ye haue begunne. So vpon this exhortacion, they fasted in prayer before the Lozde. In so much that they which offered burnt sacrifices vnto the Lozde, offered the offeringes vnto the Lozde, beyng araied in berry clothes, & had a shew vpon their beades. And they al besoughte God from theyr hole herte, & he wolde viset his people of Israel.

The .v. Chapter.

How holofernes was wroth agaynst the Jewes. And how he sent to the kinges of Syria, and to the kinges of the mountaynes.

Now came to holofernes the piasse of the warre of the Assyrians that the chyldren of Israel prepared them selues to make to be many, & howe they had stopyed to bylyge betwixt the mountaynes. Then of all wyche bynge wyth, and called all the bylyge possidors, and the captaynes of Ammon, and sayd vnto them: Tell me, what people is this, that heareth in the mountaynes? What is theyr power? What manner of hoste haue they? Who is theyr captayne? And why do they bylyge vs more then all those that dwell in the East? and come not forth to meete vs, that we maye receaue vs with peace? Then Achamen doctore of al the Ammonytes answered, with this: O piasse, please the to heare, I wyche, ascribed before concerning this people dwel in the mountaynes, and there shal no lye go out of my mouth.

This people is of the generation of Chal-dees, they dwell first in Mesopotamia, for they wolde

wolde not folow the goddes of theyr fathers þe were in the lande of the Chaldees, & so forsoke theyr the custome of theyr forefathers (whyche had many goddes) and worshipped one God, that made heauen & earth: whyche also commaunded them that they shulde goo from thence, and dwell at Haran. Now when there came a dereb into the hole lande, they went doun to Egypt and there they dwelte foure hundred yeres, in the whiche they multiplied greatly, that theyr hoste myghte not be nombred. And when the kyng of Egypt oppressed them, and subdued them in byppling of hye epties wth mahyng of clare and bypche, they cryed vnto God theyr Lozde, whyche punished þe hole lande of Egypt with dyuers plagues.

Nowe when the kyng of Egypt let them goo theyr waye, and the plage ceased, and then folowed after them, to take them and to bypng them agayne into his seruyce, while they were slpyng a waye, the God of heauen opened the see so that the waters floode faste vpon bothe sydes as a wall, and these wente thowoe the bottom of the see byp the bodde. In the whiche place when an innumerable people of þe Egyptians, folowed vpon them, they were so ouerwhelmed with the waters: that there remayned non one to tell them that came after, howe it happened. So when this people was passed thowoe the red see, they came into the wilderness of mount Synay, where neuer man myghte dwell afoze, and wher the sonne of man neuer rested. There were the bytter waters made swete for them, that they myghte drinke, and for the yeres had they meat from heuen. Wher soeuer they went (without bowe and arrow, without buckler or sword) their god fought for them, & caused the to haue the victorie. Yea, no man was hable to hurt this people, except it were, þe they departed vnfaithfully from the worshypping of þe Lozde their God. But as oft as they worshipped any other besyde theyr God, he gaue them ouer to be poyled, to be slayne, and to be put to confusion. Reuerthelesse, as ofte as they were sorpe for theyr departing from þe worshypp of their God, the same god of heauen gaue them power and strengthe to withstande theyr enemyes.

Moreover, they due the kyng of the Canaanites, Jebusites, Pherepites, Herpites, Eupites, and Amozites, & al the myghtie in Belshon and toke theyr landes and cyties in possession: and so longe as they lymed not in the syghte of theyr God, it went well wth them, for theyr God hateth vnryghteousnesse. For in tymes past when they went out of the waye whiche God had geuen them, that they shoulde walke in it, they were destroyed in dyuers battayles of many nacions, and many of them were carped awaye prysoners vnto a straunge countrye. But nowe lately they haue turned them selues agayne vnto the Lozde theyr God, & are come together again out of the countries where they were scattered abode: and thus haue they conquered these mountaynes, and dwell therein: and as for Jerusalem where þe Sanctuarie is, they

haue it agayne in possession.

And therfore my Lozde, make dysgent inquisition, if this people haue done wyckednes in the syght of theyr God, then let vs goo vngaynsse them, for doubtelesse theyr God shall deliuer them into thy handes, & subdue them vnto thy power. But if this people haue not displeased their God, we shall not be hable to withstande them, for theyr God shall defende them: and so shall we be a shame to all the world.

Now when Achioz had spokt out these wordes all the great men of holofernes were wroth and thought to slay hym, & said one to another: What is he this, that dare saye, þe chyldren of Israel are hable to withstande Nabuchodonosor the kyng, & his hoste: where as they are vncapabled people, without strengthe, or vnderstandyng of the feates of warre. That Achioz therfore maye know that he hath disceiued vs, we wyl go vnto the mountaynes: when þe myghty men of them are taken, he also shall be there with the sword, that all people maye know, þe Nabuchodonosor is the god of the earth, & that there is none other without hym.

¶ The vi Chapter.

¶ Achioz is compeled into the handes of the Jewes by Holofernes. He is tryed to a tree, but is saved by the Jewes. The prayer of the people. Achioz is comforted of the Jewes.



When they had leste of speaking, holofernes toke soze indignacion, & said vnto Achioz: For so much as þat prophesied vnto vs sayng: that the people of Israel shalbe defended of theyr God, I wyl we the þe there is no god but Nabuchodonosor. Yea, we wyl slay them all as one man, & also walte per the with them thowoe the sword of the Assirians, & all Israel shalbe destroyed wth the, and then þe walte seie, that Nabuchodonosor is the lozde of the whole earth. Then shall þe sword of my knyghte hode go thowoe thy sydes, and thou shalt fall dounne styte amonge the wounded of Israel, & shalt not come to thy selfe agayne but be vtterly destroyed with them. But if thou thyselfe thy prophesie to be true, whyd it þe then change thy colour why art thou a trappe? Thou shalt see that my wordes are not hable to be perfourmed. But that thou mayest knowe that þe walte seie these thynges with them, behold: from this houre forth wyl I sende the to ponder people, that when the punishment of my swerde (whiche they haue worthely deserued) falleth vpon the, thou mayest be punished with them.

So holofernes commaunded his seruantes to take Achioz, & carpe hym to Bethulsa, & to deliuer hym into the handes of the chyldren of Israel. Then holofernes seruantes toke hym and wente thowoe the playne feilde. But when they dyde we myght vnto the mountaynes, the syngers casters came out agaynsse them. Reuerthelesse, they gat them a way by the syde of the mountayne, and bounde Achioz hande and foot to a tree, and so left hym bounde with wy

¶ Cccv they

The booke.

thes, and turned agayne vnto the; Lozde.

Nowe when the chyldren of Israel wente downe from Bethulia, came vnto hym looked hym, broughte hym into Bethulia: sette hym in the mydd of the people, and asked hym what the matter was. that the Assyrians had leste hym bounde.

C Othias, the sonne of Micha: of the trybe of meon, and Charmin (whiche is also called Sothouel) were the principall rulers at the same tyme. Nowe when Achioz stode in the myddest of the wenaunters, & beset them all: he tolde them, what answer he gaue holofernes to & saying that he asked hym, and how holofernes people wolde haue slayne hym for so sayng: & how holofernes hym selfe was wrothe, & commaunded hym for the same cause to be deliuered vnto the Assyrians: that when he overcame the chyldren of Israel, he myght commaunde Achioz also to be put to deat he with dyuers tormentes, because he sayde the God of heauen is the; defender. And when Achioz had playne-ly tolde oute all these saynges, all the people fel downe vpon the; faces, praisynge the Lord and poured oute the; prayers together vnto the Lozde, with a generall complaint and wepyng, and sayde: O Lozde God of heauen and of earth, beholde the; pyde: and looke vpon oure lowynesse, & consyder howe it standeth wth thy saintes, & make it to be knowne, that & for sakest not thos, whiche holde them fast: by the and howe that thou byngest them lowe & presume of them selues, & make the; host in the; owne strength. So when the wepyng & pray-er of the people (whiche they had made the hole daye longe) was ended, they comforted Achioz sayng: The God of oure fathers, whose power and strengthe thou hast prayed, shall so rewarde the, that thou shalt rather see the; destruccyon. When the Lozde our God then shall geue his seruantes the; libertie: God be also with the amonge vs: so & if it please the, thou with all thyne, maist dwell with vs.

Nowe when Othias had ended the counsaile: he toke hym into his house, and made a grete supper, called the elders to it: & so they refreshed them selues after the fastynge. And afterwarde was all the people called together which make the; prayers all the night longe in & congrega-tyon, and besought the God of Israel for helpe

C The vii. Chapter.

¶ Bethulia is besyged of holofernes. The people requyre help of God. They of Bethulia would geue oute the cite for want of water. The prayer of the people with lamentacion.

In the next daye holofernes commaun-
ded his hoste to go vp agaynst Be-
thulia. There was an. C. and. xxi. &
fpyghtynge men on fote, and. xxi. &
horsemen, helyde the preparynge of them that
were donne: and came to them on euery syde
out of the countreyes & cyties whiche he had ca-
ken. All these prepared them selues vnto the
battayle agaynst the Assyrcies, and came on
the hyl side, vnto the top & looked ouer agaynst
Dothaim, from the place whiche is called Bel-

ma, vnto Chelmon & lyeth toward Chelion.

Nowe when the chyldren of Israel sawe so
grete a multitude of the Assyrians, they fell
downe flat vpon the ground, strowed ashen v-
pon the; heades, & prayed with one accord, &
the God of Israel woulde shewe his mercye v-
pon his people. And so they toke the; weapons
and sat betwene the mountaynes in the narrow
place, & kepte the waye, daye and nyghte. But
whyle holofernes was goynge about, he found
the water spynge, whiche from the South syde
was conueyed into the cytie by a condyte: the; com-
maunded he to bygger another waye, and to
cut the; condyte in sonder. There were welis
also not farre from & walles, whiche they used
secretly, moze for pleasure then for necessity.

C Then wente the Amorytes, and the Moa-
bytes vnto holofernes, and said: The chyldren
of Israel truste neither in speare nor arrowe, but
haue taken in, and kepte the mountaynes & hyl-
les. That thou mayst overcome them therfore,
withoute the stryking of any battaile, let men
to kepe the welles, & they shalwe no water oute
of them: so shalt thou destroye them withoute
swearde, or at the leste they shalbe so feble, that
they must be sayne to geue ouer the cytie, whiche
they thinke not habie to be wonne for so much
as it lyeth in the mountaynes. These wordes
pleased holofernes well and all his menne of
warre, and he sette an hundred that euery well
rounde aboute.

D And when the; watche had endured twen-
tye daies, the Cyterians and al & had water, say-
led them & dwelte in the cytie of Bethulia, so &
in the hole cytie they had not drynke ynoughe
for one day, for the people had water geuen the
dapipe in a measure. Then came the menne and
we men, yong perones, & chyldren all vnto O-
thias, and sayd all with one voyce: God be iudge
bet wyrt vs and the, for thou hast delt euill w-
vs: thou woldest not speake peccably wyth the
kyng of & Assyrians, therfore hathe the God solde
vs in their handes, & there is nomā to helpe vs
where as we are broughte downe beset the; eyes
in this, and great destruccyon. Therfore
gather nowe together all the people that be in
the cytie, & we maye all peise oure selues wyl-
lynglye vnto the people of holofernes, for bet-
ter it is that we be captiue and prayse & Lozde
with oure lyues, then to be slayne and perishe,
and to be laughed to scoyne & shamed of euery
man, when we se our wyues & chyldren dye be-
foze oure eyes. We take heauen and earth this
day to recorde: & the God of our fathers (whiche
punysyth vs accordynge to the deservynge of
oure synnes) and geue pon warnynge, that ye
geue vp the cytie nowe into the power of holo-
fernes hoste, that oure ende maye be wozte with
the swearde, whiche els shall endure longe, for
want of water and for the; str.

E When thei had spoken out these wordes, there
was a grete wepyng & howlyng in the whole
congregacion, and that of euery man: and they
cryed an whole houre longe vnto god with one
voyce, sayng: we haue sinned with our fathers
we

We haue done amysse, we haue deise wychedly. Thou arte gracious, haue mercye vpon vs: punyssh our vnyghteousnesse wth thyne owne scourge, and geue not those ouer þ knowlage þ vnto a people whiche know þ not, lest they say amonge the heathen: where is theyr God.

And when they were so werpe with thys cryyng and wepyng, that they helde theyr tonges. Othas stode vp with watry eyes, and saide: O take good hertes vnto you, (dere bryethen) and be of good chere, and let vs waite yet thes fyue dayes for mercye of the Lozde peraduenture he shall put away his indignacyon, and geue glo-ry vnto his name. But yf he helpe vs not wth thes fyue dayes are past, we shall doore as ye haue sayde.

The viij. Chapter.

¶ Of the vertuous woman Iudith whiche reppreth the avarice of the heathen because they tempted the Lozde. Also how she wonne the courage and breake the people, and sheweth her counsel against the enemyes of the Jewes.

AND it happened when these wordes came to the eares of Iudith a wydow, whiche was þ daughter of Merari, the sonne of Ioor, the sonne of Israhel, the sonne of Elay, the sonne of Jammor, the sonne of Jedon, þ sonne of Rayholm, the sonne of Achirob the sonne of Melchias, the sonne of Euan, þ sonne of Bathania, the sonne of Malachiel, þ sonne of Shimeon the sonne of Ruben. And her husband was called Manasses, whiche dyed in the dayes of the barly daruel. For whyle he was bindyng the Jewes together in the feld the beate came vpon his head, and he died at Bethulia, his cytie, and there was he buried besyde his fathers.

Nowe was Iudith his desolate wydowe thys yeres and fyve monethes. And in the hyer partes of her house, she made her selfe a pryue chambry, where she dwelt, being closed in with her maydens. She ware a smocke of heare and fasted all the dayes of her lyfe, excepte the Sabbothe, and newe moones: & the solempne dayes that the people of Israhel kepte. She was a very fayer and bewtyful person. Her husband also had left her greate ryches, a plenteous howsholde, great vnmoueable posselions and many catel. This Iudith was a woman of a very good repute with every one, for she feared the Lozde greatly, and there was no bodie þ spake an euill worde of her.

When this Iudith heard, howe Othas had promysed the people, that after the fyfte day he wold geue vp the cytie vnto the Assyrians, she sent for the elders Chambyr, and Charmy, and when they came to her, she saide, what thyng is this, wherein Othas hath consented, þ yf God helpe not wthin fyue dayes, he wyl geue ouer þ cytie to the Assyrians. What are ye þ ye tempt the Lozde. This deuyce prayneth no mercy of God, but prouoketh hym to wathe þ dyspleasure. Wyl ye let the mercye of the Lozde a tyme, and appointe hym a daye after your wyl.

¶ Heurthelesse, for so muche as the Lozde is pacyente, let vs rather repente, pouryng oute teares, and beseechyng hym of grace. For God

threateneth not as a man, neither wyl he be prouoked vnto wrath as the chyldren of men. And therfore let vs hartely sal downe before hym, & serue hym with a meke sperte, and w wepyng eyes saye vnto the Lozde þ he deale with vs according to his owne wyl and mercy: þ lyke as our herte is nowe vered, and brougt lowe row the pynde of them, it maye be so consofited thowhe his grace: in somuche as we folow not the synnes of our fathers, whiche forsoke theyr God, & worshipped other goddes: for the which synne they perished with the sword, were spoiled and brougt to shame, of all theyr enemyes. As for vs we knowe none other God but onely hym, for whose comferte let vs tary with me here. He shal requyre and make inquisition for our bloude, from the veracyons of our enemyes he shall bring downe all the heathen, that ryle vp agaynst vs, and put them to dishonour, and the Lozde our God.

Therfore dere bryethen, sepyng ye are the honourable and elders in the people of God, vnto whome all the people haue respecte, and vpon whome the lyfe of the people standeth, lyfte vp theyr hertes wth your exhortacyon that they maye call to remembraunce, howe our fathers also in tymes past were tempted, þ they myght be proued, yf they worshipped theyr God a tyme. They ought to remember, howe our father Abraham bringe tempted, and tryed thowhe many trybulacyons, was founde a louer: and frende of God. So was Isahar, so was Jacob, so was Moses, and all they þ pleased God being tryed thowhe many troubles, wer founde stedfast in saythe. Agayne, they that receyued not theyr temptacyons with the feare of God: but putte theim selues forth, with vnpercyency and murmyng agaynst the God, perished of the destroyer, and were slayne of serpentes. And therfore wuld not we vnder take to be auenged for the thyng þ is done vnto vs, but consyder: that all thes punysshmentes are farre lesse then oure synnes and misdeedes. Seleyng also that this correccyon cometh vnto vs, as to the seruantes of God, for amendeunte, and not for oure destruccyon.

Then sayde Othas, and the elders vnto Iudith: all that thou spakest, is true: and no man can repproue thy wordes. Pray þ for vs now therfore vnto God, for thou arte an holy woman, & fearest God. And Iudith sayde vnto them: Seynge: ye knowe þ my wordes are of God, then proue my counsel & deuise, yf it be of God: & be-leeue god þ he wil bring my counsel to good end.

Thus haue I deuyced: Ye shall stande thys nyght before the porte, and I wyl gooe forth wth Abiamy mayden. Praye ye therfore vnto God: that he wyl graciously remembre his people of Israhel wthin fyue dayes, as ye haue sayde. As for the thyng that I go in hande with all, aske ye no questyons of it: tyll I open it vnto you my selfe: do ye nothing els but pray vnto the Lozde your God for me. Then Othas, the pyner of the people of Iuda, saide vnto her: Goode thy waye in peace, the Lozde be with the: that

The booke.

that the maye be auenged of our enemyes. And so they wente from her agayne.

The ix. Chapter.

The prayer of Iudith for the victorye.



Owe when they were gone they waue, Iudith went into her closet: put on an deape smocke, strewed ashen vpon her head, fell downe before the Lozde, and cryed vnto him sayng: O Lozde God of my father: O Symeon whiche gauest hym a swerde for a defence agaynst the enemyes that vsed violence & wylfulnesse, and that rauished the vyrgyne and put her to byshonestye. Thou that gauest they: wnes into a pray, and they: daughters into captiuitie, and all they: pray for a spoyle vnto thy seruantes, whiche bare a zeile vnto y: helpe me wyddom. O Lozde my God I beleche the. For thou haste done all thynges from y: begynning and loke what thou haste taken in hand and deuyled, it came euer to passe. For all thy wayes are prepared, and thy iudgements are done in thy euerlastyng forknowlage. O loke now vpon the armyes of y: Assyrians lyke as it was thy pleasure somtyme to loke vpon the hoste of the Egyptians, when they bringe weaponed, persecuted thy seruantes, and put they: truste in they: charrettes, horsemen: and in the multitude of they: men of warre. But thou lokest vpon they: hoste, castyng a thycke darchenesse before them: and when they came into the depe, the waters ouerwhelmed them.

25 Euen so Lozde let it go with these, y: truste in the power & multitude of they: men of warre in they: charrets, arrows, and speares, & know not that y: only art our God, whiche destroyest warres from the begynning, & that thou arte y: Lozde. O lyfte vp thyne arme nowe, lyke as euer from the begynning, & in thy power byng they: power to naught: cause they: myghte to fall in thy wyath. They make they: hoste, that they wyl vnhalow and despyle thy Sanctuary and to waste the tabernacle of thy name, & to caste downe y: house of thyne auter, with they: swerd. Byng to passe. O Lozde y: the wyde of the enemye be cutte downe with bys owne swerd, that he maye be taken with the snares of his: yes in me, and y: thou mayst smyte hym with y: pypes of my lone. O geue me a stedfast mynde, that I may dispyse hym and his strength and y: I maye destroye hym.

This shall byng thy name an euerlastyng remembraunce, yf the hande of a woman ouerthrowe hym. For thy power. O Lozde standeth not in the power of men, neyther haste thou anye pleasure in the strengthe of horses. There was neuer proude persone that pleased y:, but in the prayer of the humble and meke, hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lozde of all creatures, heare me poore woman: callyng vpon the, and puttyng my truste in thy mercede. Remember thy conuynce. O Lozde: and mynster wordes in my mouth, & stablysh thy deuyce in my heart

that thy house maye contynue still in holynesse and that all the heathen may knowe that thou art God, and that there is none other but thou.

The x. Chapter.

Judith beareth her selfe to go in belyf. The storyng that the elders gaue Iudith, whiche was in lode to y: Iudith.



And when she had lefte of cryng vnto the Lozde, she rose vp from y: place where she had lye flat before the Lozde: and called her mayden, wente downe into her house, layde the deape cloth from her, put of the garments of her wyddowhede: washed her bodye, anointed her selfe with precyous thynges, of sweete sauour: brydled y: plaistered her deare: set an houe vpon her head, & put on suche apparell as belongeth vnto gladnesse, sylppers vpon her fete, armeletes: spanges: earpynges: syngerspynges, & decked her selfe with all her best arraye.

The Lozde gaue her also a special bewtye & fayrnesse: for all this deckyng of her selfe, was not done for any voluptuousnesse, & pleasure of the fleshe: but of a ryght discrecyon and vertue therfore byd the Lozde increaseth her bewtye: so that she was excellyng amiable, & well sauoured in all mens eyes. She gaue her mayde also a bottel of wyne, a pot with oyle: pottage, cake breade and cheere, & went her waye.

25 Nowe when she came to the poste of the citye, she founde Olyas, and the elders of the citye waypyng there. Whiche when they sawe her, they were astonied, & marvelled greatly at her bewtye. Neuerthelesse, they asked no quethyng on at her, but let her goo, sayng: The God of our fathers geue the bys grace, and wyth his power perfourme all y: deuyce of thy heart, that Ierusalem maye reioyce ouer the, and that thy name maye be in the nombze of the holy & ryghteous. And all they that wer there, layde with one voyce: so be it, so be it. Iudith made her prayer vnto the Lozde, and went out at y: poste she and her mayde.

And as she was goyng downe the mountayne, it happned that aboute the spyng of y: daye, the spyers of the Assyrians met wyth her, and toke her, sayng: whence comest thou? O whether goest thou? she answered: I am a daughter of y: hebrues, & am fled from them: for I know that they shalbe geuen vnto you to be spoiled: because they thoughte scozne to yelde them selues vnto you, that they myghte fynde mercede in youre spyghe. Therfore haue I deuyled by my selfe after this maner: I wyl go before the wyner Holofernes, & tell hym all theis secretes, and wyl weete him, howe he may come by them and wyne them, so that not one man of his hoste shall perpeyre.

And when these menne had heard her wordes, & conspyred her fayre face they were astonied (for they wondred at her excellent bewtye) & layde vnto her: Thou haste saured thy lyfe by syndyng ouer his deuyce, that thou woldest come downe to our Lozde: & bethou sure, that when thou comest vnto hym, he shall intreat the well, and thou shalt please hym at the better. So they

So they brought her into Holofernes pauply-
on, and tolde hym of her. Nowe when she came
in before hym, immediatly he was overcome:
and taken with her bewere. Then laide his ser-
uauntes: who wolde despyle the people of Je-
wes, that haue so fayre women. Shuld we not
by reason fyghte agaynst thein for thes? So
when Iudith sawe Holofernes, speyng in a ca-
nappe, that was wrought of purple lyke: gold
smaragde, & peryous stones, she looked faste
vpon hym and fell downe vpon the earth. And
Holofernes seruauntes toke her vp agayne at
theyr Lozdes commaundment.

The. xi. Chapter.

*Holofernes requyreth of Iudith the cause of her coming: which
groweth hym a iustitie answer.*

Ihen sayde Holofernes vnto her: Be-
cause of good chere, and feare not in thyne
perce, for I neuer hurte man & wolde
serue Nabuchodonosor the kynge.

As for thy people, yf they had not despyled me
I shulde not haue yftee vp my speare agaynst
them. But tell me now, what is the cause that
thou art departed from them, and wherfor: art
thou come vnto vs.

And Iudith sayde vnto hym: Syr, vnder-
stande the wordes of thy handmayden, for yf
thou wilt do after the wordes of thy handmay-
den, the Lozde shall bryng thy matter to a pro-
sperous effect. As truly as Nabuchodonosor a
lozde of the lande lyueth, & as truly as hys po-
wer lyueth, which is in the to & punishment of
all men that go wyonge, all men shall not only
be subdued vnto hym thow the, but all & bea-
stes of the felde. For all the people spake of thy
pudent actiuitie, and it hath euer bene repo-
red, howe thou only arte good and myghtye in
all his kyngdome, and thy dyscrecion is comen
ded in all landes.

The thyng is manifest also, that Achro-
spake, and it is wel knowe, what thou commaun-
dest to do vnto hym. For this is playne and of
a suertie, that our God is so warth with vs, by
the reason of our synnes, that he hath thewed
by hys Prophetes vnto the people, howe & for
they synnes he wylly deliuer them ouer vnto &
enemye. And for so muche as the chyldren of Is-
raell, knowe that they haue so displeased theyr
God, they are sore afrayed of the.

They suffre great hunger also, & for want
of water, they are deade now in a maner. Woze
ouer, they are apointed to slape all theyr catell
that they maye dyspyle the bloude of them, and
are purposed to spend all the holy ornaments
of theyr God (which he hath forbydden them to
touch) for coyne, wyne, and oyle. Seyng nowe
that they do these thynges, it is a playne case, &
they must nedes be destroyed. Whiche when I
thy handmayden perceyued, I fled from them
and the Lozde hath sent me vnto the, to shewe
the these thynges. For I thy handmayden woz
shipped God euen now here besyde the, and thy
handmayden shall go forth, and I wylly make
my prayer vnto God, & he shal tell me when he
wylly reward them theyr synne: then shall I co-

me and shewe the and bryng & thow to the mid-
dest of Ierusalem, so that thou shalt haue all &
people of Israel, as the shepe withoute a shep-
herd: there shal not so much as one dogge bache
agaynst the, for these thynges are thewed me,
by & prouidence of God: & for so much as God is
displeased w the, he hath set me to tel the & same

These wordes pleased Holofernes and all
his seruauntes, which merueled at & wysdom:
of her, & sayde one to another: there is not suche
a woman vpon earth, in bewtye & discrecion of
wordes. And Holofernes sayde vnto her: God
hath done well, that he hath sent the hither be-
foze thy people that thou mayst geue them into
our handes. And for so much as thy praynysle is
good, yf God persourme it vnto me, he shall be
my God also, and & shal be excellent and great
in the court of Nabuchodonosor, & thy name
shalbe spoken of in all the lande.

The. xii. Chapter.

*Holofernes commaundeth that Iudith be well intertained, & he
gawth licence to go out in the night season to praye, & openeth
to her. As also in iust vnto her, so make her to come into Holofernes
to a banquet, and she cometh. Holofernes to asurmen.*

Ihen commaunded he her to go in where
hys treasure laye, and charged that
she shoulde haue her dwellinge there,
and appoynted what shulde be geuen
her from his table. Iudith answered hym and
sayde: As for the meate that thou hast commaun-
ded to geue me, I maye not eate of it, as nowe
(lest I displease my God) but wylly eate of such
as I haue brought with me. Then laide Holo-
fernes vnto her: Yf these thynges that thou hast
brought with the sayle, what shal we do vnto
the? And Iudith sayde: As truly as thou lyuest
my Lozde thy handmayden shal not spende all
this, tyl God haue brought to passe in my hand
the thynges that I haue deuyled.

So his seruauntes brought her into the tent
where as he had appoynted. And as she was go-
yng in, she despyed that she myght haue leaue to
go forth by nyght, and befoze dape to her prayer
and to make intercessyon vnto & Lozde. Then
commaunded Holofernes hys chamberlaynes
that she shulde go out and in at her pleasure, to
praye vnto God thow the dayes.

And so in the night season she went forth in-
to the valley of Bethulia, & washed her selfe in
the well water. Then went she vp & besoughte
the Lozde God of Israel: That he wolde pros-
pere her waye, for the deliuerance of hys peo-
ple. And so she went in, & remained cleane in her
tente, tyl she toke her meate in the euening.

Upon the fourth dape it happened, that Ho-
lofernes made a supper vnto hys seruauntes, &
sayde vnto Clagao hys chamberlayne: So thy
wap, and counsell this be byuelle, that she may
be wyllyng to consente to kepe company w me.
For it were asham vnto all & Assyrians that
a woman shulde so laughe a man to scorn that
he were come from hym vnnedled withal.

Then went Clagao vnto Iudith, and sayde:
Let not the good daughter be afrapde, to come
into my Lozde, & she maye be honoured befoze
hym

The booke.

hym that she mape eat and drynke wyne, and be merre with hym. Unto whome Judith answered: Who am I, that I shoulde save my Lord naye: what so ever is good before his eyes, I shall do it: and looke what is his pleasure, that shall I thinke well done, as long as I live.

So she stode up, and drete her selfe with her apparell, and went in: and stode before hym. And holofernes herre was whole moued, so þe bent in the desyre toward her. And holofernes sayde vnto her: drynke now and lye downe and be merre, for thou haste founde sauoure before me. Then sayde Judith: My Lord, I wyl drynke for my mynde is merre to daye, then euer it was in all my lyfe. And she toke, and dydeate and dranke before hym, the thynges that her mayden had prepared for her. And holofernes was merre with her, and dranke moze wine, the euer he dyd afoze in all his lyfe.

The xiii. Chapter.

Holofernes slepyng for very dronkennes, and Judith cutteth off his heade: and partly therewith to her owne people of babilon she is receiued with ioye. They geue thanks vnto God for their deliuerance. Judith speaketh vnto Achybor: whiche maye map-lyd at her feate done vnto holofernes.

When it was late in the nyghte, his seruantes made hast eury man to his lodgyng. And Agao shutte the chambze doores, and wente dys wyne. So was Judith alone in the chamber. As for holofernes he laye vpon the bed al dronken, and of very dronkennes fell a slepe.

Then commanded Judith her mayden to stande wythoute before the doze, and to wayte. And Judith stode before the bed, makinge her prayer with teares, & moued her lippes secretly, and sayde: Strengthen me, O Lord God of Israel, and haue a respecte vnto the wozhes of my handes in this ouer, that thou mayest let vp the cytie of Ierusalem, lyke as þu haste promysed. O graunte that by þy I may perfourme the thyng, whiche I haue deuysed thowow the belefe, that I haue in the.

And when she had spoken thus, she went to the bedstede, and lowed the sword that hangd vpon it, and drew it out. Then toke she holde of the heary lockes of his heade, and sayd strengthen me, O Lord God in this houre and with that she gaue hym two strokes vpon the necke, and smote off his heade. Then toke she the canapp away, and rolled the deade body asyde. Immedyately she got her foze, and deliuered the heade of holofernes vnto her mayden, & bad her put it in her wallet.

And so these two wente forthe together after theyr custome, as though they wolde praye and so passed by the holte, and came thowow the valley vnto the porte of the cytie. And Judith cryed a lare vnto the watchmen vpon the walles: Open the gates, saide she, for God is with vs, whiche hath shewed his power vpon Israel. And when they hearde her voyce, they called the elders of the cytie together. And they came all to mete her: lyde and grete, yonge and olde for they thought not that she shoulde haue come

so sone. So they lyghted candels, & gathered about her eury chone: but she went vp into an hye place & caused sepence to be proclaimed.

When eury manne nowe belde bys tonge, Judith sayde: O people the Lord our God for he hath not dyspyssed, nor forsaken them, that put theyr truste in hym, and in me his handmaiden he hath perfozmed his mercy, which he promised vnto þe house of Israel: per, in my hād this same nyght hath he slaine penyemy of his people.

And with that she toke forth the heade of holofernes out of the wallet, & shewed it them sayng: Beholde the heade of holofernes the captain of þe Assirians, & this is the canapp, where in he laye in his dronkenesse: where the Lord our God hath slaine hym by þe hand of a woman.

But as truly as the Lord lyueth, his Angel hath kepte me goyng thether, remayninge there, and commingether againe from thence. And the Lord hath not suffered me his handmaiden to be despyled, but withoute any fylthynges of synne hath he broughte me agayne vnto you: and that with grete byrtowse, so that I am escaped, and deliuered. O geue thanks vnto hym eury chone, for he is gracious and dys mercy endureth for euer.

So they praised the Lord all together, and gaue thanks vnto hym. And to her they sayde The Lord hath blessed the in his power, for thowow þe hath brought our enemies to naught. And O las the chiefe ruler of þe people of Israel sayde vnto her: Blessed art thou of the Lord þe dyspse God, aboue all women vpon earth.

Blessed be the Lord, the maker of heauen and earth, whiche hath gypped the a ryghte to wounde and smyte of the heade of the captayns of our enemies. For this day he hath made thy name so honourable, that thy people shal neuer come oute of the mouth of men, whiche shall alwaye remembre the power of the Lord: sayng thou haste not spared thyne owne selfe, but put the in leoparde: consyderyng the angurth and trouble of thy people, and so haste helpe theyr fall before God our Lord. And all the people sayde: Amen, Amen.

Achybor also was called, and he came. Then saide Judith vnto hym: The God of Israel vnto whome thou gauest wytnesse, that he wolde be aduenged of his enemyes, euen he hath thus nyghte thowow my hande: smytten of the heade of all the vnsaythfull. And that thou mayest se that it is so, beholde: this is the heade of holofernes, whiche in his presumptuous pryde: dyspyssed the God of the people of Israel, & threatened the with destruction, sayng: when the people of Israel is taken, I shall cause the also to be styete with the sword. When Achybor sawe holofernes heade, he fell downe vpon his face to the grounde, for very angurth & feare so that he souned withall.

But after þe was come againe to hym selfe he fell downe before her: and prayed her, sayng: Blessed arte þu of thy God, in al the tabernacles of Jacob: for al the people þe heare of thy name, shal praise þe god of Israel because of the

The

The xlii. Chapter.

The conspoyse of Judith. And how byng an heathen man turneth to God. The Assyrians are escaped of the Jews.

Judith saide unto all the people: heere, heere, heere. And shee by the waye of the walles, & when the sunne was set, shee take euery man his weapon, & fall out violently: not as though he wolde go besyde them, but to runne vpon them with violence. When the souldiers in the tentes saw this, they that of necessity be compelled to fflye backward, & to rase vp the captaynes to the battayle. So when the captaynes come into Holofernes paillison, & fynde the deade bodye waspyed in the bloude, fearfullnesse shall fall vpon them, & when ye perceyue that they fflye, folow them without all care, for God shall deliuer them vnto you to be destroyed.

Then Achior seeing the power of God, whiche he had shewed vnto the people of Israel, fell of from his heathenish belief, and put his trust in God, and let hym self be circumcised: and so was he nombred amonge the people of Israel he and all his posterite vnto this daye.

Now allone as it was daye, they styct vp Holofernes head vpon the walles, & euery man toke his weapon, and so they went out with an horrible crye. When the spies saw this, they came vnto Holofernes tent. And they were within the tent, came before his chambrye, & made a greates rushing to wake hym vp, because they thought with noise to haue raised him. For there durst not one of the Assyrians knocke, go in, or open.

But when the captaynes and spyces: and all the chiefe in the hyng of the Assyrians hoste came together, they sayd vnto the chambrelaynes: Go your way in, and wake hym vp for the myse are crepte out of the holes, and dare pproche vnto the battayle.

Then went Agao into his chambrye, & rode before the bed, & clapped with his handes, for he thought he had be slepyng with Judith.

But when he had berkened perfectlye with his eares, and coulde perceyue no sterynge, he wente nyggher to the bedde, and lyfte it vp: and then sawe he the deade bodye of Holofernes lying there without a head, weltered in his bloud vpon the earth. Then cryed he with loude voyce and with wepyng rent his clothes, and went in to Judiths tent, and founde her not: And so he leper oute vnto the people & sayde: one woman of the Jewes, hath brought all Nabuchodonosors people vnto thame. For loo, Holofernes lyeth vpon the grounde and hath no heade.

When the chiefe of the Assyrians hoste heard that, they rent the clothes, and there fel an intolerable feare and tremblyng vpon them so that they myndes were soze afraid. And there was an exceeding great crye in the hole hoste.

The rv. Chapter.

The flight of the Assyrians. The pursuit of Israel after the Jewes had with theyr the spoiles of the Assyrians. Judith in prayer to Joachym and of the people.

Now when all the hoste heard that Holofernes was beheaded, they mynde a council fel from hym, and such a feare came

vpon them that they undertoke to defende them selues by flyng away: one spake not to another but hanged downe theyr heades, lest al behynd them: and made haste to escape from the hebrues: for they heard, that they were hastnyng to come after with theyr weapons, and so they fled by the wayes of the feldes, & chozowal the fote pathes of the dales. And when the chyldren of Israel saw that they fled, they folowed vpon them, & went downe with trumpets blowyng, and making a great crye after them. As for the Assyrians, they had no order: and kept not them selues together, but fled theyr way. Neuertheless the chyldren of Israel fell vpon them with one company and order, & discomfited as many as they myght get. And Asias sent messengers vnto all the cyties & countreys of Israel.

So all the regions and euery cytie sent out theyr best men after the in barnes, & smote the with the sword, tyll they came to the vtmoste parte of the borders. And the other that were in Bethulia came into the tentes of the Assirians and toke all, & they which fled had litle behynd them, and so they found great good. And they came agayne to Bethulia from the battayle, toke with them suche thynges as had bene theyr: there was no nombre of the cattell, and of the costlye Jewels, so that from the lowest vnto the hygheste, they were all made ryche of the spoiles of them. And Joachym the hygh priest at Jerusalem, came to Bethulia with all the elders that they myght be Judeth.

Now when they came out vnto them, they beganne all to prasse her with one voyce, sayng: Thou worthy of the cytie of Jerusalem, & ioye of Israel, & honoure of our people, & haste done many, & thy heart is comforted, because thou hast loued cleynnesse & chastyete, & haste knownen no man but thine owne husband: therefore hath the hand of the Lord comforted the: & blessed shalt thou be for ever. And all people saide so be it, so be it.

In the xviij. dayes coulde the people of Israel scarce gather vnto the spoiles of the Assyrians. But all that belonged vnto Holofernes, & had ben his, specially whether it were of golde, of silver, pyncious stones, clothyng, and all ornaments they gaue it vnto Judith. And all the people reioysed, both women, maydens, & yong people: with pypes and harpes.

The xvi. Chapter.

The songs of Judith for the victorye. After the victorye obtained: the people cometh to Jerusalem: to worship and praise God.

When songe Judith the songe vnto the Lord: Begynne vnto the Lord vpon the tabrettes, synge vnto the Lord vpon the cymbales. O synge vnto hym a newe songe of thanksgyng, be ioyfull: and call vpon his name.

It is the Lord that destroyeth warres: euen the Lord is his name. Whiche hath ptyched his tentes in the myddeste of his people, that he myght deliuer vs from the hande of all our enemyes. Asur came out of the mountaynes of the north in the myltitudo of his strenght. His people

The booke.

ple stopped the water brokes, and they boxed covered y^e wallen. he purposed to haue dyent vp my lande, & slay my yonge men wth the sword.

B he wold haue caried away my chyldren & byrgens into captiuitie, but the Almyghtye Lorde bynded hym, and deliuered hym into y^e handes of a woman, which brought hym to charyson. For they myghte was not destroyed of the yonge men. It was not the sonnes of Tytan slue hym, neyther haue the great Spawntes set them selues agaynst hym: but Iudith the daughter of Merary wth her saye betwix bath discouered hym, & brought hym to naught. For she layde away her wydowes garment: and put on the parel of gladnesse to y^e reioysing of the chyldren of Israel. She annoynted her face, & bounde vp her heare in an houre to begyle hym. Her sylppers rauyned his eyes, her bewtye captiuatyd hym mynde, wth the swerde smote she of hym necke. The Pererians were astonysed at her stedfastnes, & the Medes at her boldnes. Then howled the armyes of the Assyrians, when my symple appered, dnye of charyson. The sonnes of y^e daughters haue pearled them thow & slayn them as fugitiue chyldren: they perished in the battayle, for the verie feare of the Lorde my God. Let vs syng a song of thankesgiving vnto y^e Lord, a new songe of praisse w^{ch} we syng vnto our God: Lorde Lorde, thou art a great God, myghtie in power, whome no man maye ouercome. All thy creatures shalbe ferue the: for thou spakest but the word, & they were made: thou sentest thy sperte, & they were created, and no man can withstand thy voyce. The mountaynes shal moue from the foundacyons wth the waters, the sony rockes shal melt befoze the lyke wate. But they that feare the shalbe great wth the in all thynges. Woe vnto the people, y^e ryle vp agaynst my generacyon, for the Almyghtye Lorde wyll aduenge hym selfe of them, and in the day of Iudgment wyll he vyset them. For he shal geue fyre and wormes into they^e fleshe, that they may burne and fele it for evermore.

D After this it happened, that after the victory, all the people came to Jerusalem, to geue praisse and thankes vnto the Lorde. And when they were purifyed, they offered all they^e burnt sacrifices, & they^e promysed offerynges. And Iudith offered all holofernes weapons, and all the Jewels that the people had geuen her, and y^e canopy that she toke from hym bed, and hanged them vp vnto y^e Lord. The people was ioyfull as the vse is: & this ioye by reason of the victory, w^{ch} Iudith endured thre monethes.

So after these dayes, every man went home agayne, and Iudith was in great reputacyon at Bethulia, & ryghte honourably taken in all the lande of Israel. Vnto her vertue also was chastyte ioynd, so that after her husbände Hannas, she neuer knewe man all y^e dayes of her lyfe. Vpon y^e solempne dayes she went out wth greute wozypppe. She dwelt in her husbandes house an hundred and fyue yeres, and left her handmayden fre, and dyed: and was

buried besyde her husbände in Bethulia. And all the people mourned for her. vii. dayes. So long as she lyed, there was none that troubled Israel, and many yeres also after her death.

The daye wherein this victory was gotten, was solempne holden: and rekened of the Jewes in the nombze of the holpe dayes, and it is yet greatly holden of y^e Jewes euer sence vnto this daye.

The ende of the booke of Iudith.

The rest of the Chap:

ters of the booke of Esther whiche are neither founde in the hebrue, nor in the Chaldee.

The .x. Chapter, after the Latyn.

(The dream of Mordechus.)



Mordechus the sonne of Jair, the sonne of Semei, the sonne of Cisei of the tribe of Ben Jamin, a Jew whiche had his dwelling in the cite of Susa, a man of great reputacyon and excellent among all them that were in the kynges court. (Reuerchelelle, he was one of the pyloners, whome Nabuchodonosor the kyng of Babylon had caried awaye from Jerusalem vnto Babylon wth Iechonias the kyng of Iuda.) In the second yere of the reigne of great Artaxerxes in the fyfthe daie of the moneth Nisan, had this Mordechus such a dreame: he thoughte he heard a greete tempest bozryble thonderclappes, earthquakes, & great vpyoure in the lande, and that he sawe .ii. great dragons reby to fyght one agaynst another.

They crye was great. At y^e which roaryng and crye all y^e beathen were vp to fight agaynst the ryghteous people. And the same daye was full of darkenesse, and very vnclerefull of trouble and angurthe, yea: a great fearfulness was there in all the land. The ryghteous were amazed, for they feared the plage and euil that was deuyed ouer them, and were at a point w^{ch} them selues to dye. So they cryed vnto God: & while they were cryng: the lytle well grewe into a great ryuer: and into many waters. And w^{ch} that it was daye and the sonne rose vp agayne. And the lo wyly were exalted, and deuoured the glayous and proude.

Nowe when Mordechus had sene this dreame, he awoke, and mused stedfastly in hym berre, what God wolde do, and so he desyred to knowe all the matter, and his mynde was there vpon, vntill the nyght.

The .xii. Chapter.

(Mordechus vnto the kynges court agaynst the lawe and in the case of Haman.)



The same tyme dwelte Mordechus wth Bagatba and Tares, in the kynges court, the kynges chamberlaynes and porters of the palace. But when he hearde they^e denier, and had diligently conspyed they^e ymaginacyon

graciously, he perceaued that they wēt about to lay
their cruel handes vpon the kyng Artaxerxes: &
so he certified the kyng thereof. Then caused the
kyng to examen the, & grided wth toymes. And
whe they had graunted it, they wer put to death.
This thing caused to be put in Chronicles for
an euillastynge rememb^rance. & Warbocheus
wrote vpon the same matter. So the kyng commaun-
ded the Warbocheus shulde remaine in court, &
for this faithfulness of his, he gaue him a rewarte.
But Aman & some of Amadab the Agagite
which was holden in great honour & reputaciō
in the kynges court vnder toke to hurt Warboche-
us & his people because of his chamberlaines &
were put to death. **The xiii. Chapter.**

*The copye of the letters of Artaxerxes against the
Jewes. The prayer of Warbocheus.*

A great kyng Artaxerxes whych ragn-
eth from India vnto Ethiopia, ouer an
C. & xxiij. landes, sendeth his frendly sa-
lutation vnto al the princes & debites of count-
reys which be subiect vnto his dominio. Altho I
was made lord ouer many people, & had subdu-
ed the whole earth vnto my dominio, my mynde
was not wth cruelty & wrong to exalte my selfe
by reason of my power: but purposed wth equi-
tall way & gentleness, to gouerne those that be vn-
der my iurisdiction, & whole to set the in a pecea-
ble lōfe, & thereby to byng my hignome vnto tra-
quillite, & men might safely go & reioyce on eu-
ery syde, & to reuew peace agayne, which al men
desire. Nowe when I asked my counsellors howe
these thinges myght be brought to a good ende
there was one by vs, excellent in wylde whole
good wyl, truth and faithfulness hathe oft bene
the wēd & p^roued (which was also the principal
& nexte to the kyng) Aman by name: which cer-
tified vs howe that in all landes there was scate-
red abroade a rebellious folke, that made statu-
tes & lawes against all other people: & haue al-
waie dysp^rysed & disobeyed commaundemen-
tes of kynges: & how that for this cause it were
not to be suffered that suche rule shulde conty-
nue by you and not to be put downe.

Ceinge nowe we perceauē the same, & this
people alone at contrary vnto euery mā, vsing
straunge & other maner of lawes, & withstand
our statutes & doynges, & go about to stablysh
theiweid matters, & our kyngdome shulde neuer
come to good estate & steadfastnesse: Therefore
haue we commaunded, & all they that are appoin-
ted in wyspyng & wēd vnto you by Aman,
(whiche is ordeyned & set ouer all our landes) &
the most principall next vnto the kyng, & in ma-
ner as a father, shall wth their wyues & chyldren
be destroyed & rooted oute wth the swerde of
theyr enemies & aduersaries, and there shalbe
no mercy shewed, and no man spared. And this
shalbe done the xiiij. daie of the moneth called
Adar of this yere, that they whiche of olde (&
nowe also) haue euer bene rebellious maye in
one daie wth vpolence be thynne downe into
the hell, to chintente that after this maner our
empry maye haue peace and tranquillite.

But Warbocheus thoughte vpon all the
woyces and noble actes of the Lord, and made

his prayer vnto him, saynge: O Lord, Lord,
thou valeaunte and Almyghty kyng (for all
thynges are in thy power) & if thou wylt helpe
& deliuer Israel, there is no man that can with-
stande or let the: for thou hast made heauē and
earth, & what wonderous thynges so euer is vnder
the heauen: thou arte Lord of all thynges;
& there is no man that can resiste thy maiestie
(O Lord.) Thou knowest al thinges, thou wot-
test Lord that it was never of malice, nor pre-
sumpeon, nor for anye desyre of glorie, that I
wolde not bowe downe my selfe, nor wold I
pouder proude presumpuous Aman (for I wold
haue bene contente, and that wth good wyl if
it myghte haue done Israel anye good, to haue
hys euen hys foote steppes) but that I dyd it,
because I wolde not let the honour of aman in
the steede of the glorie of God: & because I wolde
showe none but only the my Lord, And thus
haue I done in no pryde nor presumpeon.

And therefore O Lord thou God and kyng
haue mercy vpon thy people, for they ymagyn
howe they maye byng vs to naught: yea, they
mynde & desyre is to destroye, & to ouerthrowe
thy people, & hath ben euer thyne enheritaunce
of olde. O by thyse not the porcion, whych thou
hast deliuered & broughte oute of Egypte for
thyne owne selfe. Heare my prayer, & be mercy-
full vnto thy people whom thou hast chosen for
an heritage vnto thy selfe. Turne our complainte
& sorowe into ioye, that we maye lyue, O Lord,
and prayse thy name. O Lord, suffer not the
mouthes of them that praise the to be destroyed.

Al the people of Israel in lyke maner, cryed
as earnestlye as they coulde vnto the Lord: for
they death & destructione stode before their eyes.

The xiiii. Chapter.

The prayer of Esther for the deliuerance of her people.

Quene Esther also being in the battayle of
death, resorted vnto the Lord, laide a way
her glorious apparel, & put on garments
of serued for soryng & mourninge. In the
of precious ointment, she scattered akes & dong
vpon her head: & as for her bodye, she hūbled it wth
fasting, & brought it very low. Al the places wher
she was wont to haue ioye afore, those filled she
wth the dreere & the plures of her selfe. She prayed
also vnto the Lord God of Israel wth these wordes
O my Lord, I only art our kyng, helpe me besee-
che late womā, whych haue no helper but I, for my
misery & destructione is hard at my hand. From my
youth vpon I haue hard out of the hyned of my fa-
ther, & thou tokest Israel fōd among al people (&
so haue our fathers of their foyelders) that they
shuld be thy perpetual enheritaunce & loke what
thou dydest promple the, & hast made it good vnto
the. Nowe Lord, we haue sined before the, therefore
hast thou geuen vs into the handes of our enemyes
because we worshipped their gods. Lord, I art
righteous. neuertheles, it satisfied them not, &
we are in bytter & heuy captiuite and oppressed
among them, but thou hast layde thy handes vpon
the handes of their gods: so they begyn to take a-
way the thyng & thou wth thy mouth hast ordeined
& appoynted, to destroye thyne enheritaunce, to

Ddd **Q**uē and

The booke.

Out and stop the mouthes of them þat praiſe þe, to quench the gloſſe & worſhippe of thy houle, & thyne alter, & to open the mouthes of þe hearbe, that they maye praiſe the power and vertue of the gods, & to magnify the ſchily king ſozerayn

C O Lord geue not thy ſepter vnto them þe nothing, leſt they laugh vs to ſcoorne in our miſſe and ſat: but turne they deuile vpon them ſelues, & puniſhe hym, þat hath begonne the ſame ouer vs, & ſet him to an example. Thinke vpon vs O Lord, & ſhew thy ſelfe vnto vs in þe time of our deſtreſſe, & of our trouble. Strengthen me O thou hyng of gods, þe Lord of al power, geue me an eloquent & pleaſant ſpeech in my mouth befoze þe Lion Turne his heere in the hate of our enemies, to deſtroy him, & al ſuch as coſent vnto him. But deliuer vs wthine hand, & helpe me thy handmaide, which haue no deſſer nor helper but onely the Lord, þe knoweſt al thinges, þe woteſt þe I loue not the gloſſe and worſhip of the vneighteous, and þe I hate and abhorre the bed of the vncyrcumciſed, and of all heathen.

D Thou knoweſt my neceſſite, þe I hate the token of prebeminence & worſhip which I beare vpon my head, what time as I muſt ſhewe my ſelfe þe ſene, and þe I abhorre it as an vncleane clothe, and þe I were it not when I am quyet & alone by my ſelfe. Thou knoweſt alſo, þe I thy handmaiden haue not eaten at Amans table, & that I haue had no pleaſure nor delect in þe kinges ſeaſte, þe I haue not droncke the wine of the bypnyche offerynges, & that I thy handmaiden haue no loze ſence the day that I was brought herther, vntil this daye, but onely in the Lord. O thou God of Abiaha, O thou myghty God aboute all, he are the voyce of them, þe haue none other hope, and helper vs out of the bande of the wycked, and helper me oute of my feare.

C The. xv. Chapter.

C The copye of the letters of Archaſtes, whereby he ſheweth theſe which he ſpelle ſente forth.

A Rchochus alſo bad Elſther goo in vnto the hyng, & praiſe for her people, and for her countrye. Archemer ſayd he the dayes of thy loue ſeaſte, how thou woteſt noz ſhed vnto my hande: For I man which is nexte vnto the hyng, hath geuen ſentence of deathe agaynſt vs. Call thou therfoze vpon the Lord, & I praiſe for vs vnto the hyng, & deliuer vs from deathe. And vpon the thirde daye it happened, þe Elſther layde aſwaye the mournynge garments, & put on her glorious apparel, & decke her ſelfe goodly (after þe had called vpon God, which is the beholder & ſauour of al thinges) ſo her two handmaidens wth her: vpon the one ſhe leane her ſelfe, as one þe was ſeder: þe other folowed her, & bare þe traine of her veſture. The wine of her bewtye made her face roſol coured. The ſymilitude of her face was chearfull & amiable, but her herte was ſozowfull for grente feare. ſhe wente in thozow al the doores, & ſtoode befoze the hyng. The hyng ſat vpon the throne of hyſ hyngdom, & was clothed in his goodlye arape, al of gold, & ſet wth precious ſtones, & he was very terrible

he lyfte vp his face, that ſhone in the cleareneſſe, and looked grymlye vpon her. Then fell the Quene downe, was pale and ſapnt and leane her ſelf vpon the brad of the map, þe went wth her

Acuretheles, God turned the hynges mynde that he was gentyle, that he leaped oute of his ſeaſte for feare, and gat her in hyſ armes, and helde her vpon tyll ſhe came to her ſelfe agayne. he gaue her louinge wordes alſo, and ſayd vnto her. Elſther, what is þe matter? I am thy brother, be of good cheare, thou ſhalt not dye: for our commaundement toucheth the comons & not the. Come nye. And wth þe helde vpon his golden rode, & layd it vpon her necke, and embraſed her frendelye, and ſayde ſalwe wth me. Then ſayd ſhe: I ſawe the (O Lord) as an Angell of God, & my herte was troubled, for feare of thy maieſte and cleareneſſe. For excellent & wonderfull arte thou (O Lord) and thy face is full of ampte. But as ſhe was thus ſpeaking vnto him, ſhe fell downe agayne for ſapntneſſe for the which cauſe the hyng was afrayd, and al his ſeruautes comforted her.

C The. xvi. Chapter.

C The copye of the letters of Archaſtes, whereby he ſheweth theſe which he ſpelle ſente forth.



he greate king Artaxerxes, which I raygneth from India vnto Ethio- pia, ouer an hundred & ſeuene & twente landes, ſendeth vnto the bypnyces and rulers of the ſame landes, ſuch as loue hym, his frendly ſalutation. Ther be manye that for the ſondrye ſpyndeſſes & benefytes which are dyuerſly done vnto them for theyr worſhippe be ever the more proude & hye minded, and undertake not onely to hurte theyr ſubiettes (for plentiful benefytes maye they not ſuffer, & begyn to ymagine ſome thing agaynſt thoſe that do them good, and take not onely all vntouchfulneſſe aſwaye from men) but in pryde and preſumpcyon (as they that be vntouchful and vntouchful for the good deades) they go about to eſcape the iudgement of God, that ſeyth all thynges, whiche iudgemente hateth and puniſhethe all wycheſneſſe. It happeneth ofte alſo that they wyche be ſet in office by the hyer power, and vnto whom the byſynneſſe and cauſes of the ſubiettes are committed to be handled, wage proude, and deſpyle them ſelues wth the adyng of innocent bloude, whiche bynges them to inſolentable hurte. Alſo they alſo wth falſe and deceptfull wordes and wth lyinge tales, diſcreue and betray the innocent goodneſſe of bypnyces.

Nowe it is proſytable & good, that we take hede, make ſearcht herafter, & conſider, not only what hath happened vnto vs of old: but þe ſpam full, & horrible, & noiſome thynges, that the debittes haue now taken in hand befoze our eyes, and therby to beware in tyme to come, that we maye make the hyngdom quyet and peaceable for all men: and þe we mighte ſometime bawe it to a change: and as for the thyng that nowe is preſent befoze our eyes, to wythſtande it, & to put it downe after the moſt frendly maner

that

What tyme nowe as Xman, the sonne of Amadathu the Macedonian (a stranger bere lye of the Percians bloude, and farre from our goodnesse) was come in among vs as an alcant and had oportunitye the frendshyppe that we be are towards all the people, so that he was called oure father, and had in hye the honoure of nerye man, as the nerre and principal vnto the kynge, he could not forbeare him selfe from his pyde, hath vnderaken, not onely to robbe vs of the kyngdome, but of oure lyfe.

With manysolde dyscace also hath he dyspyed to destroye Mardocheus our helper and preseruer, which hath done vs good in all thynges: and innocent Esther the lye partaker of oure kyngdome, with all her people. For his mynde was (when he had taken them oute of pwayne, and robbed vs of them) by thys meane to translate the kyngdome of the Percians vnto them of Macedonia, but we fynde that the Jewes (whiche were accused of the wyched, & they myghte be destroyed) are no euell doers, but vseresonable and ryghte lawes, and ythey be the chyldren of the mooste hygh lyving God by whome the kyngdome of ys and our pprogenitures haue bene well ordyed heretofore. Wherefore, as for the letters and commaundementes that were put forth by Xman the sonne of Amadathu, ye shall do wel, yf ye holde them of none effecte: for he that let them vp and inuented the, dangered at Sulus before the poyte, with all his kynned: and God, (whiche hath all thynges in his power) hath rewarded hys after his deservynge.

And vpon this ye shall publyshe and let vp the coppe of this letter in al places, that the Jewes maye frelye and wythoute byndsaunce hold them selues after their owne statutes, and that they maye be helped, and p vpon the thie & twentye dayes of the twelue moneth Adar, they maye be aduenged of them, whiche in the tyme of theyr anguyshe and trouble, wolde haue oppressed them. For the God that gouerneth all thynges, hath turned to ioye the daye, wherein the chosen people shulde haue perished.

Moreover, amonge the hye solempne dayes that ye shal haue, ye shall holde thys also with all gladnesse, that now & in tyme to come, this daye maye be a remembraunce to good, for all such as loue the prosperitie of the Percians: but a remembraunce of destruction to those that be scheyuous vnto vs.

All cleyes and landes that do not this, shal bozryblye peryshe and be destroyed with the swerde and fyre, and shall not onelye be nomozed inhabited of me, but be abhorred also of the wyld beasts and foules.

The ende of the reast of
the booke of Esther.

The booke of wysdome

The fyrste Chapter.

¶ Doute the oughte to feare and requyre after God, and
wys he that fynde hym. And the holy ghost. We ought
to lye froun calyng and murmuringe. &c.



Set your affection vpon righte outnesse, ye that be Judges of the earth. Haue a good opinion of the Lord, & like hym in the synglenesse of hert. For he wyl be found of them that tempte him not, and appereth vnto such as put theyr trust in him. As for forward thoughtes, they separat fro God: but vertue (if it be allowed) reformeth the vntoysle. And why? wysdome shall not enter into a forward soule, nor dwell in the bodye that is subdued vnto synne. For the holy Ghost abhorreth fayed nourtour, and wythdroweth hym selfe from the thoughtes that are withoute vnderstandynge, & where wychednesse hath the upperhande, he flyeth from thence, for the sperte of wysdome is lowpynge, gentle & gracious, & wyl haue no pleasure in him that speaketh euell with his lippes. For God is a wytnes of hys raynes, a true searcher out of his hert, & an hearer of his tong. For the sperte of the Lord fylleth the round compassse of the world: and the same ppholdereth al thynges, hath knowlege also of the voyce.

Wherefore, he that speaketh vnryghteous thynges can not be hyd: neither maye he escape the iudgement of reprove. And why? inquisicio shalbe made for the thoughtes of the vngodly, and the reprove of hys wordes shall come vnto God, so that this wychednesse shalbe punished. For the eare of gelousye heareth all thynges, & the nose of the grudgynges shall not be hyd. Wherefore beware of murmuringe, whiche is nothyng worth: and refrayne your tounge from slander. For there is no wayche so darcke and secrete, that it shal go for noughe, & the mouth that speaketh lyes, slayeth the soule.

Like not your owne deatch in the erreour of your lyfe: destroye not your selues that owe the wayches of your owne handes. For God hath not made deatch, neyther hath he pleasure in the destruction of the lyving. For he created all thynges, & they myghte haue theyr beinge: yea, all people of the earth hath he made that they shulde haue healeth, & there shulde be no destruction in them, and that the kyngdome of hell shulde not be vpon earth: for righte outnesse is enclaffynge & immoztall, but vnryghteousnesse byngeth deatch. Nevertheless, the vngodlye call her vnto them bothe wyth wayches and wayches: and woble they thynke to haue a frende of her they come to naughte: for the vngodlye that are confederate wyth her and take her parte, are wayche of deatch.

The ii. Chapter.

¶ Dd ii The ymagy

The booke.

*¶ The ymaginacions and desires of the ungodly, and
they commyng agayn to the fygthfull.*

A the vngodlye talke and yma-
gyn thus amonger them selues (but
not ryght :) The tyme of oure lyfe
is but thoste & tedious: and when a
man is once gone, he hath nomore
ioye nor pleasure, neither knowe we any man þ
turneth agayne from death: for we are bozne of
nought, & we shalbe detrafter as though we had
neuer bene. For oure breath is a smoke in oure
nostris, & the woordes as a sparke to moue oure
bert. In for oure body, it shalbe very alyen þ are
quenched, & oure soule shal vanyshe as the soft
ayze. Our life shal passe away as the trace of a
cloude & come to naught as the mist þ is diuen
away with the beames of the Sunne, and put
downe with the beate thereof. Our name also
shalbe forgotten by litle and litle, and no man
shall haue oure woordes in remembrance.

For oure tyme is a very shadowe þ passeth
away: & after oure ende there is no returnyng,
for it is fast sealed: so þ no man cometh agayne.
Come on therfore, let vs enioye the pleasures
that there are, and let vs sone vse the creature
lyke as in youth. Let vs fylle oure selues with
good wyne and oynement, & let there be no floure
of the tyme go by vs. Let vs crowne our selues
with roses as they be wethered. Let there be
no saye meadowe, but oure luste go thowoe it.
Let euery one of you be partaker of oure volup-
tuousnesse. Let vs leue some token of our plea-
sure in euery place, for þ is oure porcion, ris get
we nothyng. Let vs oppresse the poore ryghte-
ous, let vs no spare the wyddow nor olde man
let vs not regarde the brades þ are gray for age.
Let þ lawe of vnyghteousnesse be our aucto-
rite, for the thyng þ is feble is nothyng woorth.
Therfore let vs defraude the ryghteous: and
why þe is not for oure profit: yea, he is cleane
contrary to oure doynges. He checheth vs for
offendynge agaynste the lawe, and slaundereth
vs as transgressours of all wretowen. He ma-
cheth þys booke to haue the knowlege of God:
yea he calleth him selfe gods sonne. He is the be-
waper of our thoughtes: It greueth vs also to
looke vpon hym, for þys lyfe is not lyke other
mens, þys wayes are of another fashion. He cou-
teyth vs but vayne persons, he wythdraweth
hym selfe from oure wayes as from fylthynges
he commendeth greatlye the latter ende of the
wylt, & maketh þys booke that God is his father.
Let vs se then if þys woordes be true, let vs pro-
ue what ende he shal haue. For yf he be the true
sonne of God, he wyll receaue him: and deliuer
hym from the bandes of þys enemyes. Let vs
examine him with dyspytefull rebuke and for-
menyng, that we maye knowe þys dysguytis
and proue his patience. Let vs condemne him
with moost shamefull death: for lyke as he hath
spoken, so shall he be rewarded.

Suche thynges do the vngodlye ymagyne
and goo astraye, for theys owne wychednesse
hath blynded them. Is for þys wychednes of God
they vnderstande them not: they neyther hooue

for the reward of ryghteousnesse, nor regarde þ
woypp that holy soules shal haue. For God
created man to be vnderstoyed: yea, after the
ymage of þys owne lyphensse made he hym. • Gen. iiii
Heerthelesse, thowoe enemy of the deuel, came
death into the world: and they that holde of his
lyde do as he doth.

¶ The. iiii. Chapter.

*¶ The commendacion and assurance of the ryghteous.
The rewards of the fygthfull.*

A the soules of the ryghteous
are in the hande of God, and the
payne of death shal not touche
them. In the fygthte of the vn-
wylle they appeared to dye, and
they ende is taken for very de-
struction. The waye of the righ-
teous is iudged to be vtter destruction, but they
are in rest. And though they suffer payne be-
foze men, yet is their hooue ful of immortalite.
They are punyshed but in fewe thynges, neuer-
thelesse, in maner thynges shal they be well
rewarded. For God proueth them, and findeth
them mete for him selfe: yea, as the golde in the
fornace, doth he trye them: and recreaeth them
as a buentoller, and when the tyme com-
meth, they shalbe lohed vpon.

The ryghteous shal wyne as the sparkes
that runne thowoe the red dunde. They shal
iudge the nacjons, and haue domynion ouer
the people, and they: Lord shal raygne for euer.
They that put theys truste in hym, shal vnder-
stande the truth, and suche as be saythfull, wyl
agre vnto hym in loue: for his chosen shal haue
gyftes and peace. But the vngodlye shalbe pun-
nyshed accordyng to theys ymaginacions, for
they haue dyspyed þ ryghteous: & forsaik þ lord.

Wholo dyspytefull wyse dome and hartow
be is vnhappye: and as for the hooue of suche, it
is but vayne: they labour vnfaytfull, and
they woordes vnfaytfull. They wyues are
vndyscrete, and they chylidren mooste vngod-
lye. They creature is cursed. Blessed is rather
the barren and vndespyled, which hath not kno-
we the synfull bed: she shal haue fruyte in the
rewarde of the holy soules. And blessed is the
gelded, whiche with his bandes hath wryght
no vnyghteousnesse, nor ymagyned wyched
thynges agaynste God. For vnto hym shal be
geuen the specyal gyfte of sayth, and the mooste
acceptaible porcion in the temple of God. For
gloryous is the fruyte of good labour, and the
roote of wyse dome shal neuer fade away.

As for the chylidren of aduouters, they shal
come to an ende, & the seed of an vnyghteous
bedde shalbe rooted out. And though they lyue
longe, yet shal they be nothyng regarded, and
they last age shalbe without honoure. Yf they
dye hastily, they haue no hope, neyther shal they
be spoken to in the daye of knowlege. For por-
sible is the death and ende of the vnyghteous.

¶ The. v. Chapter.

*¶ Of the dyspytefull ymagynacion of the fygthfull, and of theys
faytes, and the truth of the ryghteous, and of the comen-
dacion of the vnyghteous.*

Howe

Qhowe saye is a chaste generacion with vertuer. The memoriall thereof is immortall, for it is knowe with God & with men. When it is present, men take example therat, and yf it go away yet they desyre it. It is alway crowned and holden in honour, and towarde the reward of the vnderlyed batayle. But the multitude of vngodly children is vnpasseable: & the thynges that are planted in whoredome shall haue no hope to see, nor laye any fast foundacyon. Though they be grene in & branches for a time, yet they shall be shaken in the wynde: for they stand not fast, & the howe of vndermynde of the wynde they shall be rooted out. For & vnpurfect branches shall be broke: they frute shall be vnpasseable & slower to care, more for nothing. And why? al the chyldren are borne of & wicked, must beare recorde of & wychednesse agaynst they fathers & mothers when they be alked. But though & righteous be ouertaken with death, yet they shall be in rest.

Age an is honourable thyng: neuertheles it standeth not onely in the length of time, nor in the multitude of yeares: but a mans wysdome is the graine deare, and an vnderlyed lyfe is the olde age. He pleased God, and was beloued of him: so that where as he lyued among synners, he translated him. * Pea, suddenly was he taken away, to the intent that wychednesse shoulde not alter his vnderstandyng and that hypocrisie shoulde not begyle his soule. For the crafty bewitchyng of lyen make good thynges darke, the vnderstandynge also and wychednesse of vnlustreous desire, turne asid the vnderstandyng of the symple. Though he was sone dead, yet fulfilled he muche tyme. For his soule pleased God: therfore basted he to take him a way from among the wyched. This the people se, and vnderstande it not: they lay not vpon luche thynges in theyr hertes: howe that the louyng fauoure and merce of God is vpon his saynctes, and that he hath respecte vnto his chosen.

Thus the ryghteous that is deade, condemneth the vngodly wyche as lyfynge: and the youth that is sone broughte to an ende, the long lyfe of the vngodly. For they se the ende of the wyse, but they vnderstande not what God hath deuysed for him, and wherfore the Lorde hath taken hym away. And why? they se hym and despyse hym, therfore shall God also laugh them to scoone: so that they them selues shall dye hereafter (but wythoute honour) pea, in shame amonge the deade for euermore. For wythoute anyr voyce shall he burste those that be putte vp, and remoue them from the foundacyons, so that they shall be layde waste vnto the dryghthe. They shall mourne, and their memoriall shall perishe. So they beynge afrayde, shall remember they synnes: and theyr owne wychednesse shall bewaie them.

¶ The v. Chapter.

¶ The constancie of the righteous before they perishe. The hope of the vngodly is vndermynde and waye. The blisshousse of the saynctes and godlye.

When shall & ryghteous stand in great straddles agaynst such as haue dealt extremly with them, and taken away theyr laboures. When they se it, they shall be vexed with horrible feare, and shall wondre at the hastynesse of the sodayne healeth: growyng for very destresse of mynde, and shall laye within them selues, haupynge inwarde sozow, & mournyng for very anguysh of mynde. These are they, whom we sometime had in dyscise, & rested vpon. We foolis thought their life very madnes: & their ende to be without honour. But lo, howe they are costed among the chyldren of God, & theyr voyce is among & saynctes. Therfore we haue erred fro the way of trouth, & light of righte ouerlye hath not shined vnto vs, & & of vnderstandyng rose not vpon vs. We haue wepyed oure selues in the waye of wychednesse and destruction. Ceduous wayes haue we gone: but as for the waye of the Lorde we haue not knowe it.

What good hath oure pydd done vnto vs? **¶** What profyte hath the pompe of rycheles broughte vs? Al those thynges are passed away lyke a shadowe, & as a messenger runnyng before: as a shippe that passeth ouer the wanes of the water, whiche when it is gone by, the trace thereof cannot be founde, neither the path of it in the floudes. **¶** As a byrde that flyeth thowowe in the ayre, & no man can se any token where he is flowne, but onely heare the noyse of her wynges, beatyng the lyght wynde, passyng the ayre thowowe the vehemency of her goyng, and flyeth on shakyn her wiges, where as after ward no token of her waye can be founde. **¶** Like as when an arrowe is shot at a marke it parteth the ayer, whiche immediatly cometh together againe, so & a man can not knowe where it went thowowe. Euen so nowe in like maner as soone as we were borne, beganne immediatly to hie to oure ende, and haue shewed no token of vertue, but are consumed in our owne wychednesse.

Whyche wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a dype chystle floure (or dust) that is blowne awaye with the wynde: lyke a chyne some that is scattered abroade with the stozme, lyke as the smooke whiche is disperfed here and there with the wynde, and as the remembraunce of a straunger, that carpeyth for a daye, and then departeth. But the ryghteous shall lyue for euermore: theyr reward also is with the Lorde: and theyr remembraunce with the hygheste. Therfore shall they receaue a glorious kyngedome, and a bewtyfull crowne of the Lordes hande: for with his ryghte hande shall he couer them: and with his owne holpe arme, shall he defende them. His gelousye also shall take awaye the harnesse, and he shall weapon the creatur to be aduenged of the enemyes. He shall put on ryghteousnesse for a brest plate and take sure Judgements in steade of an helmete. The inmyghthe shylde of equitye shall he take, his cruell wyche shall be warpen for a speare, and the whole compasse of the world.

¶ The vi. Chapter.

The booke.

shall fight with him against the unwise.
D Then shall the thunder boltes go out of the
 lyghtynge, and come out of the ragyne botte
 of cloudes to the place appoynted: out of the
 harde sonny indignacion, there shall fall chynne
 hailes, & the water of fether shall be wyth agaynst
 them, and the floudes shall runne rougher toge-
 ther. Pea, a mighty wind shall stand up against
 them, and a storme shall scatter them abroade.
 Thus f vnrightheous dealing of the shal bring
 all the land to a wyldernesse, and wretchednesse
 shall ouerthowe the dwellynge of f myghtye

The vi. Chapter.

*The callinge of Hynges. Wyse and Iudges to be
 also appoynted to f myghtye.*

Wysdom is better then strength, and
 a man of vnderstandynge is moze
 worthy then one f is stronge. Heere
 therfore (O ye hynges) and vnder-
 stande: O leaue ye that be Iudges
 of the endes of the earth. Geue eare ye that rule
 the multitudes, and deyle in much people. For
 f power is geue you of the Loide, & the strength
 from the hygher: whych shall trye your woz-
 des, and searche oute your ymagynacyon:
 howe that ye beyng officers of his kyngdome
 haue not executed true Iudgements, haue not
 kepte the lawe of ryghteousnesse, nor walked
 after the wyll of God. Horriblye, & that ryghte
 sone shal be appare vnto you: for an hard iud-
 gement shal they haue that beare rule. Here-
 ce is graunted vnto the symple, but they that
 be in auctorite shalbe soe punysshed. For God
 which is Loide ouer all, shall except no mans
 person, neyther shall he stande in awe of anye
 mans greatnesse. For he hath made the small
 and greace, and carth for all a lyke. But the
 myghtye shall haue the sozer punysshement.

Unto you therfore (O ye hynges) do I speake
 that ye maye leaue wysdome, & not go amysse.
 For they that kepe hys ryghteousnesse, shalbe
 righteouslye iudged, and they that are learned
 in ryghteous thynges, shall fynde to make an-
 swere. Wherfore, let your lust vpon my woz-
 des, and loue them, so shall ye come by nourtoure

Wysdome is a noble thyng and neuer
 fadeth awaye: yea, she is calyfe lene of them
C lone her, & fonde of luche as she her, she pre-
 senteth them f desyre her, & she maye first them
 her selfe vnto them. Whoso a waketh vnto her
 by tymes, shall haue no greace to aple, for he
 shall fynde her sytting readye at his doores. To
 thynke vpon her, is perfecte vnderstandynge,
 and who so waketh for her, shalbe safe: and
 that sone. For she goeth about, sekynge such as
 are mete for her, she wryth her selfe cherfully vnto
 them in theyr goynge, & meteth them wyth
 all diligence. For she wythpawd desyre of refoz-
 macyon in her begynnyng: to care for nourtoure
 is loue, & loue is the hepyng of her lawes. Now
 the hepyng of f law is perfect, & an vncozrupt
 l: & an vncozrupt l: maketh a man familer
 to God. And so f desyre of wysdome leadech to

D the kyngdome eternall. If your desyre be
 then in copall sentes and septen (O ye hynges)

of the people) let your luste vpon wysdome,
 that ye maye ragyne for euermore. O loue the
 lyghte of wysdome, all ye that be rulers of the
 people. As for wysdome, what she is, and howe
 she came by, I wyll tell you: and wyll not hyde
 the mysteries of God from you: but I wyll seeke
 her oute from the begynnyng of the natiuite
 and byng the knowlege of her into lichte, and
 wyll not kepe backe the truthe: Neither wyll
 I haue to do with consumynge enuye, for suche
 a man shall not be partaker of wysdome. But
 the multitude of the wylde, is the welfare of the
 wozde, and a wylde kyng is the vpholdynge of
 the people. O receaue nourtoure then thowowe
 my wozdes, and it shall do you good.

The vii. Chapter.

Wysdom ought to be possessed aboue all thynges.

I myselfe am also a mostall m, like
 as all other, & am come of f earthye
 generacyon of hym that was first
 made, & in my mothers wombe was
 fashioned to be fleshe: In the tyme
 of ten monethes was I broughte together in
 bloude thowowe the seed of man, and the com-
 modious appetite of slepe. When I was borne
 I crauchd like anye an other men, and fel vpon
 the carth (which is my nature) cryng and we-
 ping at the first as al other do. I was wrapped
 in swadlyng clothes, & broughte up to greace
 res. For there is no kyng f had any other begyn-
 nyng of birth. Al men then haue one entraunce
 vnto lyfe, and one goynge oute in lyke maner.

Wherfore I desired, & vnderstandynge was
 geuen me: I called and the spyrte of wysdome
 came vnto me. I set more by her then by kyng-
 domes & royall seates, and counted ryche-
 nesse in comparason of her. As for prepyous
 stone, I compared it not vnto her: for all golde
 is but grauell vnto her, & syluer shalbe counted
 but clay before her sight. I loued her aboue wel-
 fare & bewtye, and purposed to take her for my
 lighr, for her lighr can not be quenchd. Al good
 thynges come to me with her, and innumerable
 ryche-nesse thowowe her handes. I was glad in the
 all, for this wysdome wente before me, and I
 knew not f she is the mother of al good thynges.
 Now as I myselfe learned vnlesynlye, so do
 I make other men partakers of her, & hyde her
 ryche-nesse from no man: for she is an infinite trea-
 sure vnto men, which whoso vse, become parta-
 kers of the loue & frendshyppe of God, and are
 accepted vnto him for the gyftes of wysdome.

God hath graunted me to talke wysclpe, &
 conueniently to handle the thynges f he hath
 graciouslye lente me. For it is he, f leadech vnto
 wysdome, & teacheth to vse wysdome aright.
 In hys hande are bothe we and oure wozdes:
 yea, al our wysdome, our vnderstandynge & know-
 lege of all oure wozdes. For he hath geuen me
 the true seynce of these thynges, so f I knowe,
 howe the wozde was made, and the powers of
 the elementes: the begynnyng, endynge, and
 myddeste of the tymes: howe the tymes alter,
 howe one goeth after another, and howe they
 are fulfilled, & course of the yere: the ordinaun-
 ces of the

ces of the starres: the nature and kyndes of bea-
 stes: the furpousnesse of beastes: the power of þ
 wyndes: þ ymaginations of men: þ diuersities
 of yong plantes: the vertues of rootes, and all
 suche thynges as are secrete and not lohed for,
 haue I learned: For þ woiche master of al thin-
 ges hath taught me wysdome. In her is þ spet
 of vnderstandyng whiche is onyfe, manyfolde,
 one onely, subtyll, curteous, discrete, quicke,
 vnderfyled, playne, swete, louyng that is good,
 sharpe, whiche forþybbeth not to do well, gen-
 tile, kinde, redfast, sure, fte, haunyng al vertues
 cypumspete in all thynges: receauyng all spi-
 rytes of vnderstandyng, beyng cleane and
 sharpe. For wysdome is nymler then all nyml-
 ble thynges: she goeth thowme and attayneth
 to all thynges, because of her cleannesse. For she
 is the byrth of the power of God, and a pure cle-
 ane cypellunge of the cleanness of Almyghty
 God. Therfore can no vnderfyled thyng come
 vnto her: for she is þ bygyhtenesse of the euert-
 llyng lyghte, þ vnderfyled myrroure of the ma-
 iesty of God and the ymage of his goodnesse.
 And for so muche as she is one, she maye do all
 thynges, þ beyng it selfe her selfe, she renueth
 all: þ amonge þ people conuertyth her selfe into
 the holye soules. She maketh Gods frendes þ
 prophetes: for God loueth no man, but hym in
 whome wysdome dwelleth. For she is moare
 deuysful then the sunne, þ geueth moze lyghte
 then the starres, and the daye is not to be com-
 pared vnto her: for vnto the daye cometh nyght.
 But wychednesse cannot ouercome wysdome:
 and folyschynesse maye not be with her.

C The viii. Chapter.

¶ The effectes of wysdome.

Wysdome teacheth frome one ende
 to another myghtely, and louyng-
 ly doth she orde al thynges. I ha-
 ueloued her, and laboured for her,
 euen from my yowth vp: I dyd my
 diligence to marrye my selfe wyth her, such loue
 had I vnto her betwix. Who so hath the com-
 panye of God, commendeth her nobyltye: yea,
 the Lozde of all thynges hym selfe loueth her.
 For she is the scolemasteresse of the nouetoure of
 God, and the choler oute of his woordes. If a
 man wolde desyre rychesse in this lyfe, what is
 richer then wisdom, that woicherth al thynges?
 Thou wylte saye: vnderstandyng woicherth.
 What is it amonge al thynges, that woicherth
 moare then wysdome? If a man loue vertue
 þ righteounnesse, let him labour for wysdome,
 for she hath greate vertues. And why? she tea-
 cheth sobernesse and yndence, righteounnesse
 and strenght, whiche are suche thynges as men
 can haue nothyng moze profitable in their lyfe.
 If a man desyre muche knowlege, he can tell
 the thynges that are past, and dyscerne thyng-
 es for to come: he knoweth the subtyles of
 woordes, and can expounde darke sentences.
 He can tell of tokyng, þ wonderous thynges
 or euer they come to passe, and the endes of all
 tyme: þ ages. So I purposed after this maner

I wyl take her vnto my compaigne, þ comune
 louyngely wyth her: no doubte, she shal geue me
 good counsaile, þ speake comfortabily vnto me
 in my carefulesse þ greife. For her sake shal I
 be well þ honestly taken amonge the commens
 þ lordes of þ counsaile. Though I be yong, yet
 shal I haue sharpe vnderstandyng, so þ I shal
 be meruelous in the syghte of great men, þ the
 faces of prynces shal wonder at me, whē I holde
 my tounge, they shal abyde my leysure: when I
 speake, they shal loke vnto me, þ if I talke much
 they shal lape theyr handes vnto theyr mouth.

Moreover, by the meanes of her I shal
 obtayne immortalyte, and leaue behynd me an
 euertlastyng memorie all amonge the that come
 after me. I shal set the people in orde, and the
 nacions shal be subdued vnto me. Woiche ty-
 tauntes shal be asrayd when they do but heare
 of me, amonge the multitude I shal be counted
 good, and myghty in battayle. When I come
 home, I shal fynde rest wyth her: for her com-
 panye hath no bitternesse, and her felowshyppe
 hath no troyousnesse, but myghte and ioye.

Nowe when I considered these thynges by
 my selfe, and pondered them in my herte, howe þ
 to be ioynd vnto wysdome is immortalyte,
 and greate pleasure to haue her frendshyppe,
 howe þ in the woordes of her handes are infini-
 tie richesse: howe that, whoso keperth company
 wyth her shal be wys, and that he whiche tal-
 keth wyth her, shal come to honour: I went a-
 bout seking, to gather her vnto me: For I was
 alad of acipe wyte, þ had a good vnderstandyng.
 But when I grewe to moze vnderstandyng,
 I came to an vnderfyled bodye. Seuerthelesse,
 when I perceaued þ I coude not kepe my selfe
 chaste, except God gaue it me, (and that was a
 pointe of wysdome also, to knowe whole gyfte
 it was) I steyppd vnto þ Lozde: þ besought hym
 þ with my whole herte I said after this maner.

C The ix. Chapter.

¶ A prayer of Salomon to obtayne wysdome.

God of my fathers, þ Lozde of mer-
 cyes (thou that hast made all thyng-
 es wyth thy woide, and ordeyned
 man thow thy wysdome: that he
 shulde haue dominion ouer the crea-
 ture which thou hast made: þ he shulde orde the
 world accordyng to equyte þ righteounnesse, þ
 execute iudgemente with a true herte) geue me
 wysdome, whiche is euer about thy seate, and
 put me not oute from amonge thy chyldren: for
 I thy seruante and sonne of thy handmayden
 am a feble person, of a shorte tyme, and to yong
 to the vnderstandyng of iudgemente and the
 lawes. And though a man be neuer so perfecte
 amonge þ chyldren of men, yet if thy wysdome be
 not with him, he shal be nothyng regarded. But
 thou hast chosen me to be a kynge vnto thy peo-
 ple, þ the iudge of thy sonnes and daughters.

Thou hast commaunded me to buyld a tem-
 ple vpon thy holy mount, þ an alter in the cytie
 wherein thou dwellest: a feche of thy holpe
 tabernacle whiche thou hast prepared te om the
 begynnyng, and thy wysdome with the, whiche
 knoweth

The booke.

Knoweth thy works which also was with the
when thou madest the world, and knewest what
was acceptable in thy sight, and right in thy
commandmentes. O sende her oute of the ho-
ly heauens, and from the throne of thy maiestie
that she maye be with me, & labour with me: for
I maye know what is acceptable in thy sight
for she knoweth and vnderstandeth all thynges:
and she shall leade me soberly in mye workes, &
preserue me in her power. So shall my workes
bee acceptable, & then shall I gouerne the peo-
ple righteously, & be worthy to sit in my fa-
thers seat. For what man is he that maye knowe
the counsaile of God? Or who can thynke
what the wyll of God is? For the thoughtes of
mortal men are mesurable, & our foresytes are
but vncertaine. And why? a mortall & corrup-
tible bodye is heuyn vnto the soule, & the earth-
ly mansion kepeth downe that vnderstanding
that musteth vpon many thynges. Clergye hard-
lye canne we decerne the thynges that are vpon
earth, & great labour haue we, or we can fynde
the thynges whiche are before oure eyes: who
wyll then seke oute the grounde of the thynges
that are done in heauen? O Lord who can haue
knowledge of thy vnderstandynge & meanynge
except thou geue him wisdom, & sende thy ho-
ly ghost from aboue that the wapes of them
whiche are vpon earth, maye be reformed: that
men maye learne the thynges that are pleasaunte
vnto the, and be preserued thowoe wysdome.

The .i. Chapter.

The benefites of the righteous cometh thowoe wysdome.

Wysdome preserued the firste man,
whome God made a father of the
world, when he was created alone
broughte hym oute of vnsauynge
toke him oute of the mould of the
earth, & gaue hym power to rule all thynges.
When the vnyghteous wente awaye in vns-
waryng from the wysdome, the vnyghteous per-
ished thowoe the wythe of murther. Agayne,
when the water destroyed the whole world,
wysdome preserued the righteous thowoe a
poore tree, where of he was gouernour her selfe
Mozour, wher wickednesse had gotten the v-
perhande so that the nacions were pulsed by with
pyre the kynne the righteous, preserued hym
saule: he vnto God, and layde vpon sure mercye
of vnsauynge. He preserued the righteous,
when he fled from the vngodlye that perished
what tyme as the fyre fel downe vpon the fyue
cyties: Lyke as yet this daye the vnsauynge
waste, and smokynge lande geueth testymonie
of the vnyghteous: per, the vnyghteous and vni-
meyle frutes that growe vpon the trees.

And for a token of a remembrance of the
vnsauynge soule, there standeth a pillar of salte
for all such as regarded not wysdome gat not
oulye this hurte, that they knewe not the thynges
whiche were good, but also lest they beynde
them vnto men, a memoial of the vnyghteous
foolye: so that in the thynges wherin they synned, they
coude not be vnyghteous. But as for such as take heede
vnto wysdome, she shall deliuer them fro sorow

* When the righteous fled because of vns-
waryng, wysdome led hym the righte-
wape, shewed hym the kyngdome of God, gaue
hym knowledge of holpe thynges made hym ry-
che in his labours, & brought to passe the thynges
that he wente aboute. In discauntynge of
suche as defrauded hym, she stood by hym and
made hym ryche. She saued hym from the ene-
myes, & defended hym from the deceauers. She
made hym stronge in battayle, & gaue hym the
victorye, that he myght knowe howe that wis-
dome is stronger then all thynges. * When the
righteous was sold, she forsoke hym not, but
deliuered hym from synners. She wente downe
with hym into the dongeon, & saued hym not
in the bandes. * yll she had broughte hym the
scepter of the realme, and powre agaynst those
that oppossed him. As for them that had accu-
sed hym, she declared the to be lyars, & broughte
hym to perpetuall wysdome.

* She deliuered the righteous people and
saules lede, from the nacions that oppossed them
she entred into the soule of the seruant of God
& rode by hym in wonders & tokens agaynst
horrible hynges. She gaue the righteous the
warde of their labours, & led them forth a me-
uelous way: on the day tyme she was a shadow
vnto them, & a light of starres in the nyght sea-
son. * She broughte the thowoe the red see, & ca-
ried them thowoe the greate water. She drow-
ned they enemyes in the see, & broughte them out
of the depe. So the righteous toke the spoiles of
vngodly, & prayled the holy name. O Lord
& magnified the victorious hand whiche acco-
rded. * For wysdome openeth the mouth of the dom-
me, maketh the tonges of babes to speake.

The .ii. Chapter.

The myracle done for Israel. The benefites of the
righte. The greate power and mercye of God.

She ordeined they workes in the ban-
des of the holy prophete: so that
they went thowoe the wyldernes
that was not inhabited, & pyched
they tentes in the waste deserte.

They stode agaynst they enemyes, and were
aduenched of they aduerlaries. * When they
were this pyche, they called vpon the, & water was
geuen them oute of the moost pyroche, & they
thirste was quenched oute of the bearde stone.
For by the thynges were thowoe they enemyes
were punished, were the children of Israel hel-
ped in they nede, so thei comforte. For vnto
enemies thou gaueste mans bloude in steade of
pyunge water. And where as they hadde scar-
nesse in the rebuke, when the children were slaine,
thou gaueste vnto thine owne a plenteous wa-
ter vnto the: declarynge by the thynges that
was at the tyme howe thou woldest byng thine
owne vnto honoure, & slaye they aduerlaries.

* For when they were tryed and nourtured
with fatherlye mercye, they knowledged howe
the vngodlye were iudged & punished thowoe
the wyrd of God. These hast thou reposed as a
father, & proued them: but vnto the other thou
hast bene a vnyghteous hynges, layde harde to
they change, & condemned the. Althether they
were absent

were absente of plesente, they punyshement was alyke. For they grete was double: name-ly, mourning, & the remembraunce of thynges past. But when they perceyved that they punyshementes dyd them good, they thoughte vpon the Lozde, & wondered at the ende. For at last they helde much of hym, of whome in þout casting they thoughte scorne, as of an abiect. Nevert helesse, the righteous dyd not so when they were thursty: but even lyke as the thoughtes of the folye were, so was also they wyckednes.

¶ Where as certayne men now (thozow er-
rour) dyd woithypp dome serpentes & vaine beas-
tes thou sendest a myltitude of dome beastes
vpon them for a vengeance, that they myght
knowe, that loke wherewithal a mansyneth
by the same also shal be punished. For vnto
thy Almighty hande, that made the woilde
of naught, it was not vnpossible, to sende among
them an hape of beastes, of wood yong, of cru-
ell beastes of a straunge kynde, suche as are vn-
knownen, of spoute fyre, of castre out a smokynge
bryeth, of thore horrible sparkes out of their eyes
which myght not only destroye them with bur-
stynge, but also to kyl them with theyr horrible
spght. Pea, without these beastes myghte they
haue bene slaine with one wynde, beyng perle-
cuted of theyr owne woikens, & scattered abrode
thozow the bryeth of thy power.

¶ Nevert helesse thou haste ordred all thynges
in measure, nombze & weyght. For thou haste
euer had great strenght & myghte, & who may
withstand the power of thyne arme? And why
lyke as the smal thyng that the balauce wey-
eth, so is the woilde before the: pea, as a droppe
of the morning dewe, that falleth downe vpon
the earth. Thou haste mercy vpon all, for thou
hast power of all thynges: & makest the as
though thou sawest not the synnes of men, be-
cause they shulde amende. For thou louest all þ
thynges that are, and hatest none of them whi-
ch thou hast made: neither dydest thou ordeyne
to make any thyng of euell wyll. Howe myghte a-
nye thyng endure yf it were not thy wyll? Dy-
dowe coulde anye thyng be perserued, excepte
it were called of the? But thou sparest all, for
all are thyne (O Lozde) thou louer of soules.

¶ The xii. Chapter.

*¶ The mercye of God toward synners, the meeknes of God as
unrepentable. God synners synners to repent us.*

¶ Lozde, howe gracious & swete
is thy spytte in all thynges? Forsoke chastenest þ them mea-
surably that go wrong, & war-
nest them concerning þ thynges
wherin they offende: thou spea-
kest vnto them (O Lozde) & exhortest them to
leue their wickednesse, & to put theyr trust in þ
As for those olde inhabytters of the holy land
thou myghtest not awaye with them, for they
committred abominable woikens agaynst the,
as wyckednesse, forcery, & Idolatry. they slew
theyr owne chyldren wythout mercy: they dyd
eate vp mens howels, and deuoured the blood:
pea, because of suche abominacions, misdele-

uers, & offringes, thou slewest the fathers of the
desolate soules by the handes of oure fathers: þ
the lande whiche thou louest about all other,
myghte be a dwelling for the chyldren of God.

Nevert helesse, thou sparedest them also (as
men) and sendest the forerunners of thine hoste
euen honestes to destroye them out by lytle &
lytle. For that thou wast vnable to subdue the
vngodly vnto þ righteous in battayl: with
cruell beastes, of wyth one rough woide to de-
stroye them together: But thy minde was to
dwyne them out by lytle & lytle, geuyng them
tyme & place to amende: knowynge well, that it
was an vngodly nacyon, & wycked of na-
ture, & þ their thought myght neuer be altered.
For it was a cursed seide from the begynning &
feared no man. Yet haste þ pardoned theyr syn-
nes. For who wyl saye vnto the: why haste þ
done that? Or who wyl stande against thy iud-
gement? Or who wyl come before thy face an
aduenger of vngodly men? Or who wyl
blame the, yf the people peryshe, whome þ hast
made: For there is none other God but thou? þ
carest for all thynges: þ thou maist declare how
that thy iudgement is not vngodly. Ther bare
neither lyng, nor tyme in thy syght requyre
acomptes of them whom þ hast destroyd.

For so muche then as thou arte righteous
thy selfe, thou ordrest all thynges righteouslye
& and punyshest euen hym that hateth not de-
uyl to be punished, & takest hym for a straunger
and an alcaunt in the lande of thy power. For
thy power is the begynnyng of righteousnesse
and because thou art Lozde of all thynges, euer
foze arte thou gracious vnto all.

When menne thynke the not to be of a full
strength thou declarest thy power: and boldly
deliuerest thou them ouer, that knowe the not.
But thou Lozde of power iudgeth quietly, and
ordrest vs with great woithypp, for thou maist
do as thou wylte.

By suche woikens now haste thou taughte
thy people, that a man also shoulde be iuste and
louyng: and haste made thy chyldren to be of a
good hope: for euen when thou iudgeth, thou ge-
uest rowme to amende from synnes.

For in somuche as thou hast punyshed, and
with suche diligence deliuered the enemyes of
thy seruantes, whiche were woithy to dye,
(where thozow thou gauest them tyme & place
of amendement þ they myght turne from theyr
wyckednes) with how great diligence then pu-
nydest thou thyne owne chyldren vnto whose
fathers thou haste swozne and made couenaun-
tes of good promises? Do where as thou doest
but chasten vs, thou punydest our enemyes by
urle waies, to the intent that when we punish-
we shuld remembre thy goodnes: & wde we our
selues as punished to put our trust in thy mercy.

¶ Therefore, where as men haue synned pguo-
rantly and vngodlyly þ hast punished the
foze, euen thozow the same thynges that they
woithypped. For they went astray very long
in the waye of erreure, and helde the beastes:
(whiche euen their enemyes dyspyssed) for goddes
wythout lyng

The booke.

luyng as children of no understanding. Ther-
foze hast thou sent a scoynfull punishment e-
mong the chyldren of ygnorance. As for such
as wold not be reformed by those scoynes and
rebukes, they felte the woorthy punishment of
God. For the thynges that they suffered they
bare them unpaciently, being not contented in
them but unwilling. And when they perished
by þe same thynges þey toke for goddes, they
knowledged then, þe there was, but one true god
whome also they wolde not knowe: therfoze
came the ende of theyr dampnation vpon them.

The xiii Chapter.

All thynges be made, excepte the knowledge of God, Tholozes
and Tholozes are made.

Roma. 1.



Vyne are all men, whiche haue
not knowledge of God: as we
they that out of the good thyng-
es whiche are sene, knewe not
hym, that of hym selfe is euery-
thing. Neether toke they somuch
regarde of the woikes that are
made, as to know, who was the crafterman of
them, but some toke the fyre, some the wynd of
ayre, some the course of the starres, some þe wa-
ter, some toke Sunne and Mone, or the lightes
of heauen whiche rule the earth, for god. But
though they had suche pleasure in their bewtie
that they thoughte them to haue bene goddes:
yet shulde they haue knowen, how muche more
faynre he is that made them.

For þe maker of bewty hath ordeined al these
thynges. Of þe theyr maruayled at the power &
woikes of them, they shuld haue perceiued there-
by, þe which made these thynges, is mightier
then they. For by þe greatnesse and bewtye of þe
creature, þe maker thereof may plainly be know-
en. For withstanding they are the lesse to be
blamed, that seke God, & wolde fynde hym and
yet myse. And why for so muche as they gooe
aboute in his woikes and seke after them, it is
a token, that they regarde and holde muche of
his woikes that are sene, howbeit they are not
wholy to be excused. For if theyr understand-
ing & knowledge be so great: þe they can deserue
the woide & the creatures, why do they not ra-
ther fynde oute the Lorde thereof?

Ex. xiii. 2.
Jeremi. 2. 2.

But vnhappy are they, and among the dead
is theyr hope, that cal them gods which are but
the woikes of mens handes, golde, syluer, and
the thyng that is founde out by connyng, the
similitude of beastes, or any wayne stone that
hath bene made by the hande of olde. * O as
when a carpenter cutteth downe a tree out of þe
woode, and pareth of the bark of it connyngly,
and so with the one parte maketh a vessel to be
used, and dyrecteth meate with the resydue. As
for the other parte þe is left, whiche is profita-
ble for nothing (for it is a crooked pece of wood
and full of knobbes) he carueth it diligently
thowme his vanite, and according to þe know-
lage of his connyng, he geueth it some propor-
tion, fastyoneth it after þe similitude of a man, or
maketh it like some beaste, maketh it ouer with
red, and paynteth it, and loke what foule spottes
is in it he casteth some colour vpon it.

Then maketh he a conueniente tabernacle
for it, setteth it in a wall, & maketh it faste with
pyon: prouidynge for it, lest it happe to fall: for
it is well knowen, þe it can not helpe it selfe. And
why? it is but an ymage, & must of necessity be
deleied. Then gooeth he & offereth of his goodes
vnto it, for his chyldren, and for his wyfe: he se-
keth helpe at it, he asketh counsel at it: he is not
ashamed to speake vnto it, & hath no soule: for
health, he maketh his petycon vnto hym that
is sicke: for lyfe, he prayeth vnto hym þe is dead
he calleth vpon hym for helpe þe is not hable to
helpe hym selfe: & to sende hym a good iourney
he prayeth hym that maye not goo. And in al
the thynges that he taketh in hand (whether it
be to obtayn any thyng or to woike) he prayeth
vnto hym, that can do no maner of good.

The xiiii Chapter.

The heretacyon and abhominacyon of ymagis. It cometh of
thou, and of hym that maketh them. The curstnes that cometh of
tholozes.



Ayne, another man purposing
to sayle, and begynnyng to take
his iourney thowme the ragynge
le, calleth for helpe vnto a stocke
that is farre weaker then the tre
that beareth hym. For as for it,
courtousnes of money hath founde it oute, and
the crafterman made it with his connyng.

But thy prouidence, O father gouerneth
all thynges from the begynnyng: * For thou
hast made a waye in the see, and a sure path in
the myddest of the waues: declarynge thereby
that thou hast power to helpe in al thynges, yea
though a man went to the see withoute shippe.
Neuerthelesse, that the woikes of thy wysdome
shulde not be wayne, * þe hast caused an Arke to
be made: and therfoze do men comit their liues
to a smale pece of woode, passynge ouer the see
in a shippe, and are saued.

* For in the olde tyme also when the proude
gynautes perished, he (in whome the hope was
left to encrease the woide) went into the shippe
whiche was gouerned thowme thy hande, and
so left seide behynde hym vnto the woide.

For happye is the tre where thowme ryghte-
ousnes cometh: but curst is the ydoll that is
made with handes, yea both if þe be that made
it. he because he made it: & it because it was cal-
led God, where as it is but a fraile thyng. * For
þe vngodly & hym vngodlynes are both lyke ab-
hominable vnto God. Cursed so þe washe and he þe
made it also, shal be punished together. Ther-
foze shall there a plage come vpon the ydollen
of the heathen: for out of the creatures of God
they are become abhominacyon, a temptacyon
vnto the soules of men, and a snare for þe fete of
the vniuersite. And why? þe schynge out of ydolls is
the begynnyng of whoredome, and the byn-
nyng up of them in the destruction of lyfe. For
they were not from the begynnyng, neether shal
they contynue for ever. The welthy ydelnes of
men hath found them out vpon earth, therfoze
shal they come shortly to an ende. When a fa-
ther mourned for his sonne þe was taken a waie
from hym, he made him an ymage (in al þe hast)
of his

of his deade sonne: and so beganne to worship hym as a god, whiche was but a deade maune, and ordeyned his seruantes to offer vnto hym. Thus by pices of tyme & thowse an vnglacious custome, this error was kept as a lawe and tyrannies compelled men by violence to honoure ymages. As for those that were so farre of that men myght not worship them presently, they picture was brought from farre (lyke the ymage of a kynge, whome they wolde honoure) to the intent that wyth grete diligence they might worship hym which was farre of, as though he had bene presente.

Againe the synnguler cunning ofecraftesman gaue the ymaginante also a grete occasyon to worshippe ymages. For the woikman wyllyng to do hym a pleasure & set hym a woik, laboured with all his conyng to make the ymage of the best fashyon. And (so thowse the bewte of the woik) the comen people was deceyved, in so much & they toke hym now for a god, whiche a litle afoze was but honoured as a man. And this was & error of many lye, wher men (ether for to serue they owne affectyon, or to do some pleasure vnto the kynge) ascribbed vnto stones & stockes the name of God, whiche oughe to be geuen vnto no man.

Whereouer, thys was not ynough for them & they erred in the knowlage of God: but where as they liued in grete warres of ymaginace, those many and great plages called they peace. For ether they lye they owne children, & offered them, or yd sacrifice in the nyght season opels held vncreasonable watches: so that they kept neither lye nor mariage cleane: but ether one lye another to death maliciously, or elles greued his neyghboure with aduourtye. And thus were all thynges myxt together, bloud, manslaughter, thefte, dissimulation, corrupcion, vnfaithfulness, sedycion, perjury, disquyering of good men, vnechanchfulness, defyling of soules, chaungyng of byrth, vnstedfastnesse of mariage, misorder of aduourtye and vncleanness. And wher the honoueryng of abhominable ymages is the cause, & begynnynge and ende of all euill. For they that worshippe ydols: ether they demad when they be mercy, or ptophecie lye: or lye vngodlye, or elles lye dyce to swears them selues: For in so much as their truste is in the ydols (which haue nether soule nor vnderstandyng) though they swere falslye yet they thynke it shall not hurte them.

Therefore cometh a grete plage vnto them and & woithelp, for they haue an euell opinon of God, geuyng hede vnto ydols swearynge vnjustlye to deceyue, and despisyng ryghteousnesse. For they swearynge is no vertue, but a plage of them that synne, and goeth euil wyth the offence of the vngodlye.

¶ The. xv. Chapter.

¶ The wordes of the synnguler, warning the men of God for they graue sike they haue not pokes.

Bet thou (Oure God) arte swete longe sufferyng, and true, & in mercy ordeyned thou all thynges. Though we synne, yet

are we thyne, for we knowe thy strength. Yet we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfecte ryghteousnes. Pea, to knowe thy ryghteousnes and power is the rote of immortalyte. As for the thyng that men haue founde oute thowse their euill science it hath not deceyved vs: as the pryncyng of the pycture (an vnproffitable labour) and carued ymage, whiche coloures, whose synge entyleth the ignorant: so & he honoured & loured & picture of a deade ymage & hath no soule.

Reuerthelesse, they that loue synge euil thyn ges, are woithie of the death: they that trust in them, they & make them, they & loue them, and they & honoure them. The potter also taketh & tempereth softe earth, labourerth it, and geueth it the fashyng of a vessel, wharsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for scrupce, and some contrary. But where, to euery vessel serueth, & knoweth the potter hym selfe. So with his wayne labour he maketh a god of the same claye: thys dothe euil be, whiche a lytle afoze was made of earth hym selfe, and within a lytle whyle after (when he dyeth) turneth to the earth again.

Notwithstandyng, he careth not the moze because he shall labour, nor because hys lye is waste: but stryue to excell goldsmithes, the syluer smithes and cooper smithes: and taketh it for an honoure to make vaine thynges. For hys herte is adys, his hope is but vayne earth, and his lye is moze vyle then claye, for so much as he knoweth not hys owne maketh, & gaue hym hys soule to woik, and bryeth in hym & bryeth of lye. They count our lye but a pastyme, and our conuersacion to be but a market, and that men shoulde euil be gettyng: and that by euell meanes. A owe he that of earth maketh traile vesselles and ymages, knoweth hym selfe to ofsende aboue all other.

All the enemyes of & people, and that holde them in subiection, are vntoyle, vnhappye, and excedyng proude vnto they owne soules: for they iudge all the ydols of the heathen to be goddes, which nether haue eye synge to se, nor noses to smell, nor eares to heare, nor synge: or handes for to grope: & as for they se, they are to flowe to gooe. For man made them, and he & hath but a borrowed spere, fashyoned them. But no man can make a God lyke vnto hym: for seying he is but mortall hym selfe, it is but mortall & he maketh with vnrightheous handes he hym selfe is better then they whome he worshippe, for he lyued though he was mortall so dyd neuer they. Pea, they worshipped beastes also, whiche are mozte myserable: for compare thynges, that cannot fele vnto them, and they are woize then those.

Yet is there not one of these beastes, that wyth hys synge can beholde any good thyng, neyther haue they geuen prayse nor thankes vnto God.

¶ The. xvi. Chapter.

¶ The punishment of ydolaters, and the benefyte haue to the synnguler.

For

The booke.

In these and suche other thynges haue they suffered worst punishmente and thow the multitude of beastes are they coted out. In steade of which punishments thou hast graunted vnto thyne owne people and geuen them they desire that they longed for a newe and straunge tast, & preparing them quailles to be they meat: to the intent that by the thynges which were shewed and sent vnto them they that were so grevously omdrate, myght be withdrawen even from the desire that was necessary. But these within thowt tyme were brought vnto pouerte, and tasted a newe meat. For it was requysite that without excuse they shoulde come vpon those which used to rampe, and to shewe only vnto the other, howe they enemies were destroyed.

Sum. 23.

Sum. 23.

For when the cruell woodnesse of the beastes came vpon them, they perished thow the thynges of cruell serpentes. And withstanding they warde endured not perpetually, but they were put in feare for a litle season, & they might be reformed, hauinge a token of saluacion, to remembre the commaundement of thy law. For he converted, was not dealed by the thing he sawe, but by the, & saupoure of all. So in this thou the worst thine enemies, that it is, which deliuerest from al euil. As for them, when they were bittten with grethoperys and ayes, they dyed, for they were worthy to perysh by such: But neyther the teeth of dragons nor of venemous wormes ouercame thy chyldren, for thy mercy was euer by them, and helped them.

Exod. 13.

Therefore were they punished to remember thy wordes, but hastely were they healed again lest they shoulde fall into so depe forgetfulness, & they myght not vse thy helpe. It was nether herbe nor plaster prestoyed them to helpe, but thy worde (O Lorde) which healeth all thynges. It is thou (O Lorde) & haue power of lyfe and death: & thou ledest vnto deathes doore, & byngest vp agayne. But man thow we wekednes slayth his owne soule & when his sperte goeth for, it turneth not agayne, neyther may he call agayne the soule that is taken awaye. It is not possible to escape thy hande. For the vngodly that wolde not knowe the, were punished by the strength of thyne arme: to straunge waters, dayles and raynes were they persecuted, and thow to lyse were they consumed. For it was a wondrous thyng & lyse myghte doo moze then water which quenched all thynges but the word is the aduenger of & righteous. Some tyme was the spere so same, & the beastes which were sent to punish the vngodly, dynt not: and & because they shoulde se and knowe, & they wer persecuted to the punishment of God.

Deut. 32. 1. 2. 3.

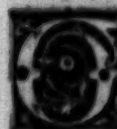
And sometyme bynte the lyse in the water on euery lyde, that it myght destroy the vngodly nation of the earthe. Agayne thou hast fed thyne owne people with Angels food, and sent them byade redy from heauen (withoute they labour) byng very picaunte & a good

of taste. And to shew thy riches & sweetnesse vnto thy chyldren, thou gauest every one they desire. For euery man might take what liked him best. But the snow and ple abode & bypolnce of the lyse and melted not: & they myght knowe, & the lyse burning in the dayle & raine, destroyed the frute of the enemies, the lyse also forgat his strength again: that & ryghereous myght be noryshed. For the creature & serueth the, whicher after the maker) is feare in punishing the vngodly, but it is easie & gentyle to do good, vnto such as put they trust in the.

Therefore byd all thynges after at the same tyme, & wer all obedient vnto thy grace, which is the nurse of all thynges, according to the desire of them & had neede thereof: & thy chyldren (O Lorde) whome thou louest, might knowe, & that it is not the nature and the growinge of frutes that sedeth men, but & it is thy worde, whicher pascueth them that put they trust in the. For loke what myghte not be destroyed to the lyse, as soone as it was warmed with a lytle. Summe beame, it melted: & all men myghte knowe & thankes ought to be geuen vnto & before the Summe rise, & that & oughtest to be woynipped before & day lping. For the hope of the vngodly shall melle awaye as the wynter ple and peryshe as water & is not necessary.

The xvii. Chapter.

The iudgements of God vpon the Egyptians.



Reate are & thy iudgements (O Lorde) & thy counsels can not be expressed therfore men do erre, & wyll not be reformed to thy wysdome.

For when & vngodly thoughte to haue thy holy people in subiection, they wer bounde with the bandes of darkness, & longe nighte, but vnder the rose, thinking to escape the euellastynge wysdome. And while they thoughte to be byd in the darkenes of they lynnes, they were scattered abode in the very midst of the darke couering of forgetfulness, put to horrible feare and wonderous vered: for the corner where they mighte not kepe them fro feare (because the sounde came downe and vered them) pre, many terrible and straunge visyons made them afrayed.

No power of the lyse myghte geue them lyghte, neyther myght the clere flammes of the starres lyghten & horrible myght. For there appeared vnto them a sodayne lyse, very dydefull. At the which (when they sawe nothyng) they were so afrayed, & they thoughte & theyng which they sawe, to be the moze fearefull. As for the sojerry and enchaunement & they vled it came to derisyon, & the proude wisdom was brought to shame. For they that promysed to byue awaye the fearefulness and byde from & weathe soules were speche for feare thein selues, and & with scozne. And though none of the wonders feared them, yet were they afrayed at the beastes which came vpon them, and at the bylling of the serpentes. In so muche that they trembling they sowned, and saide they sawe not the aye, whicher no manne yet maye escape.

Exod. 10. 1. 2. 3.

E For it is an heuy thyng, when a mans owne conscience beareth recozde of his wychednes & condemneth hym. And why? A vered & wondred conscience, taketh enee cruell thynges in hande. * Fearfulnes is nothing els, but a declaring that a man seeketh helpe and defence, to an swere for hym selfe. And loke howe much lesse the hope is within, the more is the vncertaintye of the matter, for þe which he is punished. But they that came in the myghte nyght, slept the slepe that fell vpon them from vnder and from aboue: sometyme were they afraide thezowe þe feare of the wonders, & sometyme they were so weake that they sowned dail: for an hasty and sodain fearfulnesse came vpon them.

D Afterwarde, yf anye of them had fallen, he was kepte and shutte in payson, but wpythout chaynes. But yf any dwelte in a vylage, yf he had ben an hearde of his bandeman, he suffered intollerable necessitye: for they were all bounde with one chapne of darkenesse.

Whether it were a blasfym wind, or a swete songe of the byrdes amonge the thyche bjaunches of the trees, or the vehemency of hasty runnyng water, or great noyse of þe fallyng doume of stones, or the playnyng & runnyng of beastes: whom they sawe not, or þe myghte noyse of roaryng beastes, or the sound þe aunswere again in the hye mountaynes: it made them lowne for verpfeare. For al the earth shined wclere light and no man was bynded in his labour. Only vpon them there fell an heuye nyght, an ymage of darkenesse þe was to come vpon them. Prea, they wer vnto them selues the moste denic and horryble darkenesse.

¶ The xviii. Chapter.

¶ The fyre lyght that the Iherusalem had in Egypt. The persecucion of the Iherusalem. The Lorde moote all the spere heuene of Egypt. The fyre of the people in the wyldernes. Aunswere that the people of the Iherusalem had to the Iherusalem.

N Euerthelesse, thy sayntes had a very great lyght: & the enemies heard they voice but they sawe not the fyre of them. And because they suffered not the same thynges they magnified þe: and they þe were vered afoze (because they were not hurte now) thanked the, and besought the. **D** God þe there myght be a difference. * Therfoze had they a burning pyles of fyre to leade them in the vnknoen waye, & thou gauest them the summe for a fre gyfte without any hurte. Reason it was þe they shoulde wante lyght, and be put in the pyson of darkenesse, whiche kepte thy chyldren in captiuyte, by whome the vncorrupt lyghte of the lawe of the woide was for to be geuen. * When they thought to slawe the babes of the pygherous (one beynge layde out, and perserued to be leader vnto the other.) * þe broughte the whole multitude of the chyldren and destroyed the in the myghte water. Of that nyghte were oure fathers certified afoze, that they knowyng vnto what othes they had geuen credence, myghte be of good chere. Thus thy people receyued the helpe of the righ-

teous, but the vngodly wer destroyed. For lyke as thou hast hurt our enemies, so hast þe promoted vs whom thou callest afoze. For the righteous chyldren of the good men offered secretly and obeyed the law of righteousness vnto vnite that the iuste shoulde receyue good and euell in like maner, syngyng praises vnto þe father of al men. Agayn, there was heard an vncouenient voice of þe enemies, & a ppytous crye for the chyldren that were bewayled. The master and the seruaunt wer punished in like maner. For they altogether had innumerable þe died one death.

* Neether were the lyttinge sufficiente to burpe the dead, for in the twynchyng of an eye the noblest nacyon of them was destroyed. As ofte as God helpe them afoze, yet wolde it not make them beleue: but in the destruction of the fyre bozne they knowlaged, that it was the people of God. For whyle all thynges wer syl and when the nyghte was in the myddest of her course, thy almyghte woide (Lorde) leape doume from heauen oute of thy roiall throne, as a rough man of warre, in the myddest of the lande that was destroyed: the sharpe swerde performed they: strayer commandement standyng and fyllyng all thynges with death: yea it stode vpon the earth and reached vnto the heauen. Then the sygher of the euell dreames vered them sodenly, and fearfulnesse came vpon them vnto warre. Then laie there one here, another there, halfe dead, halfe quicke, & thewed the cause of his death. For the wysons þe vered them thewed them these thynges afoze: for they were not ignozant, wherfoze they perished.

Then tempracyon of death touched the pygherous also, and amonge the multitude in the wyldernes there was insurreccion, but thy wrathendured not longe. For þe blamelesman went in all the haste, and tooke the battayle vpon hym, brought for the the weapon of his mystryacyon: euen prayer and the censoures of reconfilyng: set hym selfe agaynst the wrath, & so broughte the myserye to an ende: declaringe thereby that he was thy seruaunt. For he ouer came not the multitude wyth bodelye power, nor with weapons of myghte: but w the woide he subdued hym þe vered hym, puttyng them in remembraunce of þe othe & couenaunt made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the myddes, pacified the wrath, and parted the waye vnto the liuyng. * And why in his longe garment was all the betwy, & in þe soure rowes of the stones was the gloze of the fathers geauen, and thy maiesty was witten in fcoure of his head. Vnto these the destroyer gaue place and was afraid of them: for it was only a tempracyon wyth the of wrath.

¶ The xix. Chapter.

¶ The death of the Egyptians, and the grete hope of the Iherusalem. The moote that was geuen at the desyre of the people. The elements were not onpe to the wyll of God, but al to the wyll of man.

A For the vngodlye, the wrath came vnto them wpythout mercy vnto the ende for

The booke.

For he knew before what shoulde happen vnto them how that when they had consented to let them go, and had sente out to praye create dylygence: they wold repent and folow vpon them. *Exa. xlii. 2.* For when they were yet mourning and making lament upon by the graues of the deade, they deuyled another folow benesse: so that they persecuted them in theyr dysynge, whome they had caste oute afoze wth prayer. Whiche necessity also brought them vnto this ende, for they had cleane forgotten & chynge that happened vnto them afoze. But the chynge that was wantynge of theyr punishment, was requyte so to be fulfilled vpon them with tormentes, that the people myght haue a marvelous passage thowoe, and & chynge myght fynde a strange deathe.

Then was every creature fashioned agayn of newe, accordyng to the wyll of theyr maker, obeying the commandementes that the chylde myght be kepte without hurt. For the cloude ouer shadowed theyr tentes, and the drye earth appered, where afoze was water: so that in the red see, there was a way without impediment and the great depe became a grene felde: where thowoe all the people wente that were defended with the hande saynge the wonderous and marvelous workes.

For as the doxes so were they fed, and leaped like lambs, praisynge the. O Lozde which haddest deliuered them: And why: they were yet mynde full of the chynge that happened while they dwelte in the lande: howe & ground brought forth theyr in the lande of catel: and how the ryuer scalded with the multitude of frogges in the deade offshores.

Exa. xlii. 2.
Exa. xlii. 2.

But at the laste they sawe a newe creature of bydes, what time as they were: decreued

wth luste, and desyred delicate meates.

For when they were speakinge of theyr appetite, the quaples came vnto them from the see, and punishmentes came vpon the synners not without the tokens whyche came to passe afoze by the behemence of the streames, for they suffered wothely accordyng to theyr wickednes, they delt so abhominably and churly helpe wth strangers. Some receyued no unknowne gestes, some brought the strangers into bondage & did them good. Beside all these chynge there were some, & not onely receyued no strangers wth theyr wylls, but persecuted those also, and byd them muche euell, that receyued them gladly. Therefore were they punished wth byndenesse, like as they that were couered wth sodayne darkness at the doxes of the synners, so & every one soughte the entrance of his doxe.

Thus the elementes turned into them selves, like as when one tune is chaunged vpon an instrumente of musyke and yett all the residue heere theyr melodye, whiche maye easily be perceyued, by the syght of the chynge that are come to passe.

The drye lande was turned into a waterye and the chynge that afoze swamme in the water, wente nowe vpon drye grounde. The fyre had power in water (contrary vnto his owne vertue) and the water forgot his owne kynde to quench. Again, the flames of uop some beastes burte not the flesh of them that went wth them, neyther melted theyr the yfe, whiche elles melted lightly. In all chynge haste thou prouedest the people. O Lozde and brought them to honour: & haste not despised them but alway and in all places hast & stande by them.

The ende of the booke of wil dome.

The booke of Iesus, the sonne of Sirach / which

is called in Latin Ecclesiasticus.

The prologue of Iesus the sonne of Sirach vnto his booke.

Many and grete men haue declared wysdome vnto vs oute of the lawe, oute of the prophetes, and oute of other that folowed them. In the which chynge I Irael oughte to be commended by the reason of doctryne and wysdome: Therefore, they that haue it: and reade it, shoulde not onelye them selues be wylle there thowoe, but serue other also wth teachyng and wytyng.

After that my graundefather Iesus had geuen dylygent labour to reade the lawe, the prophetes, and other bookes that were lesse vs of our fathers, & had well excerpced hym selfe therein: he purposed also to wyte some chynge of wysdome and good maners, to the intent that they whiche were wyllyng to learne & to be wylle myght haue the moze vnderstandyng, and be the moze apte to leade a good conuersacyon. Therefore, I exhorte you to receyue it louyngly, to reade it wth diligence, & to take it in good wozth though our wordes be not so eloquent as the famous orators. For the chynge & is wytten in & hebrewe tynge, soundeth not so well when it is translated into another spech. Not only this booke of myne, but also & the lawe, the prophetes, & other bookes soude far othervyse, then they do, when they are spoken in theyr owne language. Nowe in & xxxviii. yere when I came into Egypte in & time of Ptolomey Euergetes: & continued there al my life, I gat liberte to reade & wyte many good thinges. Therefore I thought it good & necessary, to bestow my diligence & trauaile to intreyse this booke. And consyderyng that I had tyme, I laboured and vnto my beste to perforce this booke, & to byng it vnto lyght: & the strangers also which are disposed to learne, myghte apply them selues vnto good maners and lyue accordyng to the lawe of the Lozde.

Ecclesi.

of Iesus the sonne of Sirach. Ecol. xxxij.

Ecclesiasticus.

The xijth chapter.

Wysdome proceedeth and cometh of God. A people of the state of God. Righteousness is a bag to come by wysdome.

Al wysdome cometh of God the Lorde, and hath bene euer with hym, & is before all tyme. *Who hath nombred the sande of the see, the droppes of rain, and the dayes of tyme? Who hath measured the depth of benen, the breadth of the earthe, and the depeneth of the sea? Who hath sought out the grounde of Soddes wysdome which hath bene afore all thynges? Wysdome hath bene before all thynges, and the vnderstandynge of prudence from euery thyng. (Soddes woide in the begynne is the wel of wysdome, and the euerylastynge commaundementes are the entraunce of her.)*

Unto whom hath the roote of wysdome bene declared? *Who hath knowen her wyse? Unto whome hath the doctryne of wysdome bene discovered and shewed? and who hath vnderstande the manyfolde entraunce of her?*

There is one: euen the hygheste the maker of all thynges, the Almyghyte, the kyng of power, of whom men oughte to stande greatly in awe, whiche syteth vpon his throne beyng a God of dominyon: he hath created her thow the holy ghoost: he hath sene her, nombred her, and measured her, he hath powred her out vpon all his wyse, and vpon all fleste, accordyng to his gyfte: he geueth her rychely vnto them y lone hym. The feare of the Lorde is wysdome and tryumphe, gladnesse and a ioyfull crowne: The feare of the Lorde maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Whoso feareth the Lorde, it shall go well with hym at the laste, that in the day of his death he shal be blessed.

The loue of God is honourable wysdome looke vnto whom it appeareth, they loue it for they se what wonderous thynges it doth. *The feare of the Lorde is the begynnyng of wysdome, and was made with the saythefull in the mothers wombe: it shall go with y chosen women, and shal be knowen of the ryghteous and saythefull. The feare of the Lorde is the ryghte Soddes seruyce, that preseruet and susteyneth the hert, & geueth mirth and gladnesse. Whoso feareth the Lorde shal be happy, & when he hath neede of comfort, he shal be blessed. To feare god is wysdom y maketh eche, & byngeth all good with her. She filleth the whole house with her gyften, and the garners with her treasure. The feare of the Lorde is the crowne of wysdome, and geueth plenteous peace and helth. He hath sene her & nombred her: (both these are the gyftes of God) knowlage, and vnderstandynge of wysdome hath bene poured out as rayne, and theim that helde her faste, hath he broughte vnto honoure.*

The feare of the Lorde is the roote of wys-

dome, and her braches are longe lyfe. In the treasures of wysdome is vnderstandynge and deuocyon of knowlage, but wysdome is abhored of synners. The feare of the Lorde dyspurteth oute synne, for he is without feare can not be made ryghteous, & his wyfull boidenes is hym owne destruccyon. A pacient man wyll suffer vnto the tyme, & then shal he haue the rewarde of ioye. A good vnderstandynge wyll hyde bys wordes for a tyme, & manye mens lippes shal speake of his wysdome. In the treasures of wysdome is the declaracyon of doctryne, but synner abhoreth the word of God. *Wysdome, yf thou desyre wysdome, kepe the commaundementes, & God shal geue her vnto the: for the feare of the Lorde is wisdom & nuntour, he hath pleasure in sayth & louyng mekenesse, & he shal fyl the treasures therof. Be not obstinate and vnfaythfull to the feare of the Lorde, & come not vnto hym with a double hert. Be not an yppocryte in the syght of menne, & take good hede what thou speakest. Marke well these thynges, lest thou happen to fall & byngne thy soule to dishonour, & so God discover thy secretes, & cast the doune in the myddel of the congregacyon: because thou dost not receyue the feare of God, & because thy herte is full of faynednes and disceyte.*

The ii. Chapter.

He exhorteth the seruantes of God to ryghteousnesse, low, vnderstandynge, and patientie, & exhorteth hym that feareth God, to breue, to hope, and to loue, because God neyther confoundeth nor forsaketh them that truste in hym. A curse vpon the scelle, feare, and vnpatient of her.

Man sonne, yf thou wilt come into the seruyce of God, stande fast in ryghteousnesse and feare, and arme thy soule to temptacyon: sette thyne hert & be pacient, bowe downe thine eare, receiue the wordes of vnderstandynge, and bypynke not awaie, when thou art entised. Holde the fast vpon God ioyne thy selfe vnto hym, & suffre that thy lyfe may encrease at last. What soeuer happeneth vnto the, receyue it: suffer in heynesse, & be pacient in thy trouble. *For lyke as golde & syluer are tryed in the fyre, euen so are acceptable men in the fornaice of aduersite. Beleeue in God and he shal helpe the: order thy waye aright, & put thy truste in hym. Holde faste his feare and graue therein. O ye feare the Lorde take sure holde of his mercy: shrinke not away from him that ye fall not. O ye feare the Lorde, beleeue hym and pour reward shal not be emptye. O ye that feare the Lorde, put your trust in hym, and mercy shal come vnto you for pleasure. O ye that feare the Lorde, set your loue vpon hym, and your hartes shal be lychtened.*

Consyder the olde generacions of men (O ye chyldren) and marke them well: *was there ever any one confounded, & put his truste in the Lorde? Who euer continued in his feare, and was forsaken? O whome had he euer dyspyle, & called saythefully vpon hym? For God is gracious and merciful, he for geueth synners in the tyme of trouble, and is a defender for all them y seke him in the tyme. Woe be vnto them, that*

hath

The booke.

hath a double bert, wycked lypyes and enel occupied handes, & to the synner that goeth two manner of wayes. Alas be unto them y are loose of herte, whiche put not theyr trust in God, and therfore shal they not be defended of hym. Alas be unto them that haue lost pacyence, forsaken the ryght wayes, and are turned backe into fro ward wayes. What wyl they do when y Lord shal begynne to vylte them?

E They that feare the Lord wyl not mistrust his woide, & they that loue hym, wyl kepe his commaundemente. They y feare the Lord, wyl seke oute the thynges that are plea sant unto hym, & they y loue hym, shal fulfyl his lawe. They y feare the Lord wyl prepare theyr hartes, & humble their soules in his sight. They y feare the Lord, kepe his commaundementes, & wyl be pacient wyl they se hym selfe saynge. Better it is for vs to fall into the handes of the Lord, then into y handes of men: for his mercede is as great as hym selfe.

The .iii. Chapter.

To our father and mother ought we to give double honoure of the blessing and curse of the father & mother. No man ought to be curious to search out the secrets of God.

A The chyldren of wysedome are a congregation of y righteous, and theyr example is obedyence & loue. Heare me your father. O my dere chyldren, and do after that ye maye be safe. For y Lord wyl haue the father honoured of the chyldren: and looke what a mother commaundeth her chyldren to do, he wyl haue it keper. Who so honoureth his father, his synnes shalbe forgiven him: and he that honoureth his mother: is yke one that gathereth treasure together. Who so honoureth his father, shal haue ioye of his owne chyldren: when he maketh his prayer he shalbe heard. He y honoureth his father, shal haue a longe lyfe: & he that is obedyent for the Lordes sake, his mother shal haue ioye of hym.

He that feareth the Lord, honoureth his father and mother, and doeth theim seruyce, as it were unto the Lord hym selfe. Honour thy father in dede, in woide and in all pacience, that y mayst haue goddes blessing, and his blessing shal abyde with the at the lasse.

The blessing of the father buyldeth up y houses of the chyldren, but the mothers curse roteth oute the foundacions. Keteyle not when thy father is reproued, for it is not honoure unto the but shame. For the woishippe of a mans father is his owne woishippe, & where the father is withoute honoure, it is the dishonoure of the sonne. My sonne, make muche of thy father in his age, & greue hym not as longe as he lyueth. And yf his vnderstandyng faile, haue pacience with hym, and despyse hym not in thy strength. For the good dede y thou doest unto thy father, shal not bee forgotten, & when y thy selfe wantest it shalbe rewarded the. & for thy mothers offence thou shalt be recompensed wylth good, yee: it shalbe founded for y in epygrounles: & in the daye of trouble thou shalt be remembered: thy synnes also shal melte a waile yke as the yse in the saye warme therer.

He that forsaketh his father shal come to shame, and he that despyth his mother, is cursed of God. My sonne perfourme thy woiches wylth louyng me hemesse, so shalt thou be beloved aboue of her men. The greater thou art, the more humble thy selfe (in all thynges) and thou shalt fynde fauoure in the syght of God. For greate power belongeth onely unto God, and he is honoured of the lowlye.

Make not oute the thynges the lasse about thy capacite, and search not the ground of such thynges as are to myghty for the. Make what god hath commaunded the, thynke yf al day and be not curious in many of his woiches. For it is not nedefull for the to see the synne eyes the thynges y are secret. Make not y much searce in superfluous thynges, & be not curious in many of his woiches: for many thynges are thewed unto the alre adre, which be aboue the capacite of men. The medlyng wylth suche hath begyled many a man, & tangled their wytes in vanyte. Now he y loneth parel shal perseye therein.

An harde harte shal face euell at the lasse, (and he that loueth daunger, shal perseye there in) an harte y goeth two wayes, shal not prosper: and he that is frowarde of harte wyl encre be worse and worse. A wycked harte shalbe laden wylth sorowes, and the vngodly synner wyl beape one synne vpon another. The council of the proude hath no health, for y plant of synne shalbe rooted oute in theim, and not knowen. The bert of hym that hath vnderstanding shal perceyue byr thynges, & a good care wyl gladly berken vnto wysdome. An harte yis wyl y hath vnderstanding, wyl abstaine from synne and encrease in the woiches of epygrounlesse. Water quengeth burnyng fyre, & mercede reconcyleth synnes. God hath respect vnto hym that is thankfull: he thynketh vpon hym against y tyme to come: so that when he fallerth: he shal fynde a stronge holde.

The .iiii. Chapter.

Almes must be done wylth all mekenesse. The study of vithomes and her feates, it wylde ought to be merciful. An exhortacion to charyte and to be good.

My sonne, & defraude not the poore y of his almes, and turne not awaye thyne eyes frome hym that darthe nede. Wylspye not an hongry soule and despye not the poore in his necessitye: greue not the herte of hym that is helplese, and wylthdrawe not the gyfte frome the nedefull. Refuse not the prayer of one that is in trouble, turne not awaye thy face from the nedye. Caste not thyne eyes asyde from y poore for any euell wyl, that thou greue hym none occasion to speake euell of the. For yf he complainyng of the, in the bytternesse of his soule, his prayer shalbe hearde, euen he that made hym: shal be are hym. Be curious vnto the companye of poore: humble thy soule vnto the elder, and bowe downe thy heade to a manne of woishippe. Lette it not greue the to bowe downe thine eare vnto y poore, but pay thy dette, & greue hym a frendly answer, and that to mekenesse.

Delyuer

Of Iesus the sonne of Syrach. Fol. xxxiii.

B * Deluyt hym that suffereth wronge from the hande of the oppressour, and be not saynt herced wban thou spritest in iudgement. Be merciful vnto the fatherles as a father, & be in feare of an husbnde vnto their mother: so shalt thou be as an obedyente sonne of the hyst: & he shal loue the more then thy mother doth. Wisedom bieth her lyfe into her chyldren, receaueth them that seke her, & wyl go before them in the waye of ryghteousnes. He ploveth her, loneth lyfe, & they that seke her diligently, shal haue great joy. They that kepe her, shal haue the heritage of lyfe: for wher she encreth in, there is the blessing of God. They that honoure her, shal be the seruauntes of the holye one: and they that loue her, are beloued of God. Who so generh care vnto her, shal iudge the heathen, and he that hath respect vnto her, shal dwell safelye.

C He that belongeth her, shal haue her in possession, and his generacion shal endure: for wha he fallerh he goeth with hym, and closeth hym amonge the best. Feare, dyde, and temptacion shal the bynge vpon him, and tye hym in her doctryne, tyll he haue proued hym in his thoughtes, that he commit his soule vnto her. Then shal he stablye hym, bynge the ryghte way vnto him, make hym a glaoman, the w hym her secretes, & heape vpon him p treasures of knowlege, vnderstandyng of ryghteousnes. But yf he goo wronge, he wyl forsake hym, and geue hym ouer into the handes of his enemye.

D My sonne, make muche of the tyme, eschue the thyng that is euell, and for thy lyfe shame not to sape the truty. For there is a shame that byngeth synne, and there is a shame that byngeth wozshipp & sauouur: * Accept no personne after thyne owne wil, y thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in his aduersitee, & kepe not backe thy counsell wban it maye do good, neyther hyde thy wysdome in her bewty. For in the tong is wysdome knowen, so is vnderstandyng knowlege and learnyng in the talkyng of the wyse and stedfastnesse in p wordes of ryghteousnes. In no wyse speake agaynst the woide of truty but be ashamed of the lyes of thyne owne ignorance. Whame not to confesse thyne error, & submyt not thy selfe vnto every man because of synne. Wythstande not the face of the myghtye and strue thou not agaynst the streame. But for ryghteousnes sake pame with al thy soule and for the truty strue thou vnto deathe, & God shal fynde for the agaynst thyne enemyes.

We not pastye in thy counge, neyther flache and negligencie in thy woiches. We not as a Lyon in thyne owne house, destroyng the howholde folkes, and oppressing them that are vnder the * Let not thine hand be stretched out to receaue, and shutte wban thou shouldest gone.

The .v. Chapter.

In thyselfe make not put any confidence. The vngardens of God ought to be feared and vngardens maye be not fowen.

Ruste not vnto thy riches, * and say not tute, I haue ynough for my life. (For it shal not helpe in the tyme of vengeance

and temptacion.) Followe not the lust of thine owne herte in thy strength, and sape not: tute, howe haue I had strenght, or who wyl bynge me vnder because of my woiches: for doubtles God shal aduenge it. And sape not: I haue synned, and what euil hath happened me: For the Almyghtye is a payente rewarde.

* Because thy synne is forgiven the, be not therfore wythoute feare, neyther heape one synne vpon another. * And sape not: tute, the merye of the Lord is grete, he shal forgive me my synnes, be they neuer so many. * For lyke as he is mercifull, so goeth wazch, fridim also, & his indignacion commeth downe vpon synners.

Wake no tarping to turne vnto the Lord & put not of from daye to daye: for sodenly shal his wazch come, & in the tyme of vengeance he shal destroye the. * Trust not in wyched ryches for they shal not helpe the in the daye of punymente & wazch. Be not carped aboute to every wynde, and go not into eury waye: for so doth the sinner that hath a double tong. Stand fast in the waye of the Lord, be stedfast in thy vnderstandyng, abyde by the woide, & folowe the woide of peace & righteousnes. Be gentle to peere the woide of God, that thou mayest vnderstande it, and make a true aunswere with wysdome. * Be slowe to heare, but slow & patient in geuyng answer. If thou haite vnderstandyng, haue thy neyghboure an answer: If no, laye thy hand vpo thy mouth lest thou be trapped in an vndiscrete woide, & so confounde thy honre and wozshipp is a mans wyse talkyng but the tonge of the vndiscrete is owne deathecye. * Be not a pryce accuser as long as thou lyest, and vse no flaunder wtyd thy tonge. For shame and sorowe goeth ouer the cheste, and an euell name ouer him that is double tonged: but he that is a pryce accuser of othe men, shal be hated, enuyed and confounded. We that thou in thyse the small and greace a lyke.

The .vi. Chapter.

It is the properte of a sinner to be rust tonged. To desire and good counsell of the wyse to be emptye, wisdom shal be flachid for. The pryce of the wyse.

BE not thy neyghbours enemye for thy frendes sake, for who so is euil, shal be the herye of reuenge and dishonoure, & whosoeuer beareth enmye and a double tonge offendeth. * We not proude in the deuyce of thyne owne vnderstandyng (leake thy strengthe be hurte by foolybenesse, and) leaste thy leaues wyther, and thy fruyte be destroyed, and so thou belieste as a drye tree (in the wyldernesse.) For a wyched soule destroyeth hym that hathe it, maketh hym to be laughed to scoone of hys enemyes, (and byngeth hym to the poeyson of the vngodlye.) * A swete woide multiplieth frendes, and pacifyeth them that be at variance, and a shanke full tonge wyl be plentrous in a good man. Holde frendeshippe with manye, neuertheless haue but one counseller of a thousande.

If thou gettest a frende, * proue him fyrst, & be not hasty to geue him credence. For some ma is a fowde, but for a tyme, & wyl not abyde in the daye of

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The vii. Chapter.

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Do no euell, so that there no harme shal happen vnto the. Departe awaye from the thynges that is wycked, & no mistfortune shal medle with the. Wy soune, soue no euell thynges

in the sojournes of vnrightheousnes. so shal thou not reape them seuynfolde. Labour not vnto man for anpe. Lozde wyppye, neyther vnto the hyng for the seate of honoure. * Iustifye not thy selfe before God, (for he knoweth thy hert) and despye not to be repured wyse in the ptesence of the hyng. Make no labour to be made a Judge receypte it were so, that thou couldest myghtely put downe wychednes for if thou shuldest stude in a we of the ptesence of the myghtye, thou shuldest fayle in gruyng sentence. Offende not in the multitude of the cytye, and put not thy selfe among the people. * Binde not two synnes together, for in one sinne shalte thou not be vnpunished. Hare not: tush, God wyll looke vpon the multitude of my oblacons, and whan I offer to the hygheste God he wyll accepte it.

Be not saynte herred whan thou makest thy prayer, neyther flacke in gruyng of almes. Laugh no man to scozne in shewynesse of thy soule, for God (whiche seyth all thynges) is he: that can bypynge downe: & set vp againe. Accepte not leasyng agaynst thy brother, neyther do the same agaynst thy frend. Use not to make any manner of lie, for sh customes therof are not good. Make not manye wordes when thou art among the elders: * when sh prayest, make not muche babling. * Let not laborious wo: ke be tedious vnto the, neyther the husbād: y which sh I mightye hath created. Make not thy doct in the multrude of thy wychednes, but pable thy selfe euen from thine hert: and remember that the wryth, shall not be longe in satyrng and that the vngreunice of the fleshe of the vngodlye is a verpe tye & woynne. Seue not ouer thy frende for any good, nor thy faithful brother for sh best golde.

Depart not from a dycrete and good woman that is fallen vnto the for thy poepon in the feare of the Lord, for the gyft of her honestye is a boue golde. * Where as thy seruaunt wo: keth truly, increate hym not euell nor the bypelyng that is saythfull vnto the. Loue a dycret seruaunt as thine owne soule: defraude him not of hys lyberte, neyther leaue him a poore man. * If thou haue catel, leke wel to them, & ptey be for thy ptey, kepe them. * If thou haue sonnes, bypynge them vp in nouetone & leaenng & holde them in a we from their yowth vp. If sh haue daughters, kepe they: hōpe, & shewe not thy face chereful toward the. Wary thy daughter, & so shal thou performe a weightie matter but gene her to a man of vnderstandyng. If sh haue a wyfe after thine owne mynde, for sake her not, (but chmit not thy selfe to the hateful) * Honour thy father & thy whole herte: & for get not sh sojowfull exanple p thy mother had wyth the

daye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst the: & yf he knowe any quyte by the, he tellet it out. * Agayne some frende is but a companion at the table, & in the daye of neede he continueth not. But a sure frende wyl be vnto the euen as thine owne selfe and deale saythfull ye with thy household folke. Yf thou suffer trouble and aduer tyte, he is wyth the, and bybeth not hym selfe from the. Departe from thyne enemyes, yea, and beware of thy frendes.

A saythfull frende is a stronge defence, who so synneth suche one, synneth a treasure. A saythfull frende hath no prate, the weyghte of golde & siluer is not to be compared to the goodnes of his sayth. A saythfull frende is a medecyne of lyfe & they that feare the Lord shal synne hym. Who so seareth the Lord shal prosper with frendes: and as he is hym selfe, so shal hys frende be also. Wy soune, receaue doctrine from thy yowthe vp, so shalte thou synne wyse dome tyl thou be olde. Go to her as one that ploweth and soweth, and wayte pacyently for her good frutes. For thou shalte haue but lytle labour in her wo: k, but thou shalte reape of her frutes ryghte soone. O howe excreabynge thowpe is wyse dome to vnlerned men: an vntedfast bodye wyll not remayne in her. Vnto suche, she is as it were a touchstone, and he casteth her from hym in all the haste, for wyse dome is wyth him but in name, there be but fewe that haue knowlege of her. (But wyth them that know her, she abydeh euen vnto the apperyng of God.)

Seue care (my soune) receaue my doctrine, & refuse not my counsell. Put thy foote into her linkes, & take her pocke vpon thy necke: bo we downe thy shulder vnto her, beate her pacyently, and be not woery of her bandes. Come vnto her wyth thy whole herte, and kepe her wayes with al thy power. Seke after her, and she shal be shewed the: and when thou haste her, for sake her not. For at the last thou shalte synne rest in her, and that shal be turned to thy greute ioye.

Then shal her fetters be a stronge defence for the, and her pocke a glo: pous raiment. For the bewte of lyfe is in her, and her bandes are the occupyng together of saluacion. Yea, a glo: pous raiment is it, thou shalte put it on, and the same crowne of ioye shalte thou weare.

Wy soune, yf thou wylte take heade, thou shalte haue vnderstandyng, and yf thou wylte applye thy mynde, thou shalte bewte. Yf thou wylte bowe downe thine eare, thou shalte receaue doctrine, and yf thou dryste in hearyng, thou shalte be wylle. Stande wyth the multitude of suche elders as haue vnderstandyng, and consente vnto the: wyse dome wyth thine hert: that thou mayest heare al godly sermons and that the wryth sentences cleape the not. And yf thou seyst a man of dycrete vnderstandyng get the soone vnto him, and let thy foote treade vnto the stappes of his dooies. * Let thy mynde be vnto the commandmentes of God, & be earnestly occupyed in his lawes: so shal he stablye thy hert, & geue the wyse dome at thine owne desyre,

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with the: remember that thou wast borne to
to be them, and howe canst thou recompence
them the thynges that they haue done for the?
D Feare the Lord with all thy soule, and honoure
hys mynisters. Loue thy maker with all thy
strength, * & forsake not his seruantes. Feare
the Lord with all thy soule, and honoure hys
ministers. * Gue them their paye of the fynde
frutes & increase of the earth, lyke as it is com-
manded the: (and reconstyle thy selfe of thy ne-
gyligence with the lytle flocke) geue them the
shoulders, and they: appointed offerynges and
fyrstlings: Reach thyne hande vnto the poore
that God maye blesse the with plenteousnesse.
* Be liberrall vnto all men in gyltyng, * yet let not
but do good euil vnto them: that are deede. * Let
not them that wepe, be without comforte, but
moune with such as moune. * Let it not greue
the to vlsit the syche, for: I shall make the to be
beloued, whatsoeuer thou takest in hande, re-
member the ende, * thou shalt neuer do amysse.

The viii. Chapter.

Agaynst the better is no feynynge. Of the death of
thyne enemye mayest thou not reioyce, nor wyssh thy
neighbour, nor the warden of the wyse.

Stryue not with a myghty ma, lest
thou chaunce to fall into his handes
* Make not variance with a rych
man, lest he happen to vying vp an
harde quarrell agaynst the. * For
gold & siluer hath vndone many a man, per, euil
p vntes of kynges hath it made to fall. * Deriue
not with a man & is full of wozdes: and lape no
stiches vpon his fyre. Kepe no companie with
the vnlearned, lest he geue thy kynd an euil re-
poyse. * Dispyse not a man & turneth him selfe
awaye fro syn, & cast him not in teeth wythall,
but remember that we are fraple euerychone.
* Chynche scoyne of noman in his olde age, for
we waxe olde also. * Be not glad of the death of
thyne enemy, but remember & we muste dye all
& losse of vs, (a faine wolde we come into to y)
* Dispyse not the sermons of such elders as haue
vnderstandyng, but acquaynt thy selfe with
wise sentences of the, for of them & shalt learne
wydome and the doctrine of vnderstandyng,
so howe to serue great men without complaint.
So not from the doctrine of the elders: for they
haue learnid it of their fathers. For of the thou
shalt learne vnderstandyng, so & thou mayest
make answer in y time of nebe. Kynle not the
coales of sinners, (whan & rebuketh them lest &
be burnt in the fyre flammes of they: synes.
Resiste not the face of the blasphemers, & be la y
not waite for thy mouth. * Lende not vnto him
p is mightier then thy selfe: If thou lendest him
count it but lost. * Be not surty aboute thy pow-
er: yf thou be: then chynche surely to paye it. So
not to lawe is the Judge: for he wyl iudge accor-
dyng to his owne honoure. * Trauayle not by
the waye with him that is wyauelless, lest he
do the well: for he foloweth his owne wyfull-
nes, and so shalt thou perithe thozowe his foly.
* Strype not with hym that is angyre
and cruell, and go not with hym into wylder-
nesse: for bloude is nothyng in hys syght, and

where there is no helpe he shall murder the.
* Take no counsell at foolen, for they loue no-
thyng but the thinges that please them selues
* Make no counsell before a straunger, for thou
canst not tell what wyl come of it. Open not
thyne hert vnto every man, least he be vnto thank
full to the, and put the to repoyse.

The ix. Chapter.

The wyrdnes of chastitee is to be exchord. An olde frende
is to be preferred before a newe. The glorie and riches of sinners,
wythouten man shalbe to gylt: Labour in thy chyn thing
in a marshall, and wyldome in a payne.

Be not gelous ouer thy wyfe of
thy bolome, that she shewe not
some thywed poynt of wyched
doctryne vpon the. * Geue not
power of thy lif vnto a womā
least she come in thy strength, &
so thou be confounded. Loke not vpon a womā
that is despyous of many men, lest thou fall in
to her snares. * Use not the companie of a wo-
man that is a playe and a dauncer, & deare her
not, lest thou perithe thozowe her enspynge.
Beholde not a mayden, that thou be not hurt
in her bewtye. * Cast not thy mynde vpon har-
leottes in any maner of thyng, lest thou destroy
bothe thy selfe and thyne herpage. * Go not a-
boute gasyng in euery lane of the ctyte nethe
wander thou abzoad in the strettes therof. *
Turne awaye thy face from a be wylful womā
and looke not vpon the sapience of other.

* Many a man hath perythed thozowe the
betwixt of women, for thozowe is the desyre is
kyndled as it were a fyre. In aduoucerous wo-
man shalbe trodden vnder fote as myze, of eue-
rye one that goeth by the waye. * Wanye a man
wondering at the betwixt of a strange womā
hath bene cast ouer, for her wozdes kyndle as
as a fyre. * Wyt not with another mans wyfe by
any meanes, lye not with her vpon the bed,
make no wozdes with her at y wyne, lest thine
berte cosent vnto her & so thou with thy bloude
fall into destruction. For as he not an olde frend
for the newe shall not be lyke hym.

A newe frende is newe wyne: let hym be
olde and thou shalt dyspyche hym wyth plea-
sure. Desyre not the honoure and rychesse of a
synner, for thou knowest not what destruction
is for to come vpon him. Welyte not thou in the
thyng that the vngodlye haue pleasure in, be-
yng sure, that the vngodlye shall not be acce-
pyed vntyll they: graue.

Kepe the from the man that hath power to
slaye, so nedest thou not to be afrayed of death.
And yf thou comest vnto hym, make no fault
lest he happen to take awaye thy lyf. Remem-
ber that thou goest in the myddelt of snares, &
vpon the outwoches of the ctyte. Beware of
thy neygbboure as nye as thou canst, * a medle
with such as be wyse and hane vnderstandyng
Let iuste men be thy gyltes let thy mynde be in
the feare of God, let the remembraunce of God
be in thy mynde, * & let all thy talyng be in the
commandmentes of the wygdest. In the ban-
des of the craftsmen shal the wozches be com-
mended, * so shal the prynces of the people in the

Gez ii wyldome

The booke.

Wysdomme of theyr talkyng. A man ful of wozdes is parlous in hys cyte: and he that is rathe in hys talkyng, shal be abhorred.

The .x. Chapter.

Of hynges and bynges, wyse and unwyse men to be abhorred, and how to praye.

A wyse iudge wyl order hys people wth dyscretion: and where a man of vnderstandyng beareth rule, they goeth it well. * As the iudge of the people is hym selfe, euen so are hys officers: & loke what maner of man the ruler of the cite is, such are they that dwel therein also.

11. Reg. xlii. 2 * An unwyse kyng destroueth his people: but *11. Reg. xlii. 2* where they that be in authoryte are men of vnderstandyng, then the cyte prospereth.

The power of the earth is in the hande of God: and all iniquyte of the people is to be abhorred: & when his tyme is, he shal set a pryncyple ruler vpon it. In the hand of God is the power of man, & vpon the scribes shal he laye his honour.

1. Reg. xlii. 2 * Remember no wylde of thy neyghbour, & medle not thou wth no vnpryncyple wylde. Wyse is hatfull before God & man, & al wickednes of the heathen is to be abhorred.

1. Reg. xlii. 2 * Because of vnpryncyple draynge, wylde blasphemys, dyuers dyscretes, a realme shal be translated from one people to another.

There is nothing worse the a courtesous man. Why art thou proude, O thou earth & athen: Ther is not a moare wyched thyng, then to loue myse. And why: suche one hath hys soule to sell, yet is he but tyll the dounge wyle he lyeth.

And though the wyse syon shewe hys helpe neuer so longe, yet in conclusyon it goeth after this maner, to haue a kyng, to moouwe beede. For when a man dyeth, he is the heye of serpentes, beastes, and woymes. The begynnyng of mannes wyse, is to fall a waye frome God: And why: hys herte is gone from his maker, for wyse is the oppynail of all synne. Who so taketh holde therof, shal be filled with cursynges, and at the laste it shal ouerthrowe hym. Therefore hath the Lord brought the congregacions of the wyched to dyshonoure, and destroued them to the ende.

God hath destroued the seates of proude prynces, & set vpon the meke in theyr steade: God hath wethered the rootes of the proude heathen & planted the lowly among them. * God hath ouerthrowen the landes of the heathen, and destroued them vnto the grounde. He hath caused them to wether away, he hath brought them to naught, & made the memorial of them to cease from out of the earth. (God hath destroued the name of the proude, & left the name of the humble of mynde.) Wyse was not made for man, neyther wylde for mens chyld. The seed of men feare God, shal be brought to honour, but the seed whych transgresseth the commaundementes of the Lord shal be named. He is the ruler amonge brethren, is holden in honour amonge them, and he that regardeth suche as feare the Lord. The glasse of the wyche of the honourable, and of the poore is the feare of God.

Dyspyle not thou the lust poore man, and magnifye not the ryche vngodly. Greater is the iudge and myghte in honour, yet is there none greater, then he that feareth God. * Vnto the seruante that is dyscrete, shal the free do seruice. * He that is wyse and wel nurtured, wyl not grudge when he is reformed, and an ignorant bodie shal not come to honour. Be not proude to do thy wylde, and dyspayre not in tyme of aduersite. * Better is he that laboureth and hath the plenteousnesse of all thynges, then he that is gorgeous, and wanteth weade.

By soune, kepe thy soule in mekenes, and geue her, her due honour. Who shal iustify hym & synneth agaynst him selfe: Who wyl honour him, & dishonoureth his owne soule: The poore is honoured for his faithfulness and truste, but the ryche is had in reputacio because of his good des. He that ordereth him selfe honestly in pouer, howe muche more shal he behaue hym selfe honestly in ryche: And who so ordereth himselfe dishonestly in ryche, howe muche more shal he behaue hym selfe dishonestly in pouer.

The .xi. Chapter.

Of the praye of humylyte. After the outward apperaynce oughte we not to iudge. Of pryde and rathe iudgements. Of the ryche in not without offence. All thynges come of God. All thynge are not to be brought into thyne house.

The wysdomme of hym is brought lowe, shal lyfte up hys heade and shal make hym to lyt among great men. Commende not thou a man in hys betwylde, neyther dyspyle a man in hys better apperaynce. The Be is but a smal beest amonge the foules, yet is her frute excedyng swete. Be not proude of thy rayment, & exalte not thy selfe in the dape of thy honour for thy wylde of hys only are wyldeful, glorious, secrete, & vnkowen are hys wylde. Many tyrauntes haue bene sayne to sit downe vpon the erth. * & the vnkowen hath wone the crowne. Many myghty me haue ben brought lowe, & the honourable haue bene deliuered into other mens handes. * Exempne no man before thou haue tryed out the matter, and when thou hast made inquisition, then reforme ryghteously. * Geue no sentence, before thou hast hard the cause, but fyrste let men tell oute theyr tales.

Stryue not for a matter that toucheth not thy selfe, & stande not in the iudgemente of synners. By soune medle not wth many matters: * and yf thou wylte be ryche, thou shal not get it: & though thou wylte be ryche, yet shal thou not escape. * There is some man & labourer & the more he wylde him selfe, the lesse he hath agayne, some man is stouthe, hath neede of helpe: wanteth strengthe, & hath greute power, and Gods eye loketh vpon him to good, seth hym vpon hys lowe estate, * and lyf. * seth vpon hys heade: so that manye men maruell at hym, and geue honour vnto God.

* Prosperite & aduersite, lyfe and deathe, pouer & ryche come all of the Lord. Wysdomme nurtoure, and knowlege of the lowe, are wylde God,

Of Iesus the sonne of Syrach. Fol xxxv.

God, lone and the wayes of good are with him
Errours and darthenesse are made for synners
(and they that exalte them selues in euil, ware
olde in euil.) The gyfte of God remaineth for
the ryghteous, and the good wyll shall geue
prosperite for euer. Some man is ryche by ly-
uynge vnghardly, and that is hys porcion of his
rewarde, in that he sayeth: * nowe I haue got-
ten rest, and nowe wyll I eate and drynke of
my goodes my selfe alone. And yet he consyde-
reth not, that the tyme draweth nye (and death
approcheth) that he must leaue all these thynges
vnto other men, and dye him selfe. Stande
thou faste in thy couenaunte, and excepte thy
selfe therein, and remaine in the woiche vnto
thy age. Continue not in the woiches of sinners
but put thy trust in God, & byde in thyne estate
for it is but an easie thyng in the syght of God
to make a poore man ryche, and yfodenye.

The blessing of God baltheth to frewarde of yf ryche-
trous, and maketh his frutes lone to his wyfe &
prosper. Saye not what helpeth it me: & what
shal I haue the while? Againe, saye not: I haue
ynough, howe can I wante? When thou arte
in welfare, forget not aduersyte, & what it goeth
not wel with the, haue a good hope, that it shal
be better. For it is but a smal thyng vnto God,
in the daye of death to rewarde euerye man ac-
cordinge to hys wayes. The aduersyte of an
houre maketh one to forgette all pleasure: and
when a man dyeth, his woiches are discouered
wheate no bodye before hys deathe, for a man
walbe knowen in hys chyldren.

Bynne not euerye man into thyne house,
for the dysceatful layeth wayte dyuerly. Lyke
as a paterch in a maunde, so is the bette of the
proude: & like as a spyre that loereth vpon the fal
of hys neyghboore. For he turneth good vnto
euil, and flandereth the chosen. Of one sparke
is made a great fyre, and of one dysceatfull ma
is bloude increased: & an vngodlye man layeth
wayte for bloude. Beware of the dysceatful for
he pynagyneth wyced thynges, to bynne the
into a perpetual shame. If yf takest an aleant
vnto the, he shall destroye the in vnquietnes,
and bynne the from thyne owne wayes.

Chapter. xii.

¶ Into whom we ought to do good. ¶ Synners ought
to be rebuked.

When thou wyte do good, knowe to
whom thou doest it, and so walte yf
be greatly thanched for thy benefy-
tes. * Do good vnto the ryghteous
and thou shalt synde great rewarde
though be not of hym, yet (no doubte) the lorde
hym selfe shall rewarde the. He standeth not
in a good case that is alwaye occupied in euil
& geureth no almes, for the byest hateth the syn-
ners, and hath mercy vpon them that shewe the
woiches of repentaunce. Geue thou vnto suche
as feare God, and receaue not a synner. As for
the vngodlye & sinners, he shal recompence ven-
geaunce vnto them, & kepe them to the daye of
wrauth. Geue thou vnto the good, & receaue not
the synner: do well vnto him that is lowly, but

geue not to the vngodly. Let not the breade be
geuen hym, yf he be not myghty: then thy selfe
therin. For so shalt thou receaue twise as much
euil, in all the good that thou doest vnto hym.
And why? the bygest hateth synners, and shal
rewarde vengeaunce vnto the vngodly. In pro-
sperite, a frende shal not be knowne & in aduer-
sitye an enemye shal not be byd. For when a ma
is in weale, it geureth hys enemies, but in be-
wynnes, & trouble a man shal knowe hys frende.
Trust neuer thyne enemye, for lyke as an yron
rusteth, so doth hys wickednes. And though he
make much crouching, and knelynge, yet kepe
well thy mynde and beware of hym. Set hym
not by the nether let him syt at thy ryghte hande
lesse he turne hym, get into thy place, take thy
rowme & seke thy seat, & so thou art yf last remem-
ber my wordes, and be pitched at my saynges.

* Bynde not two synners together, for there
shal not one be vnpanyshed. Who wyll haue pi-
tie of the charmer, that is stinged of the serpent
or of all suche as come nye the beastes: Euen so
is it wyth him yf he peth company wyth a wy-
ced man, & lappeth him selfe in his synnes. For
a season wyll he hyde wyth the, but yf thou stom-
ble, he tarperth not. * An enemye is sweete in his
lipped, he can make many good wordes & speake
many good thynges: Pre, he can weape wyth his
eyes, but in hys herte he pynagyneth, howe to
thowe the into the pyt: & yf he maye find opor-
tuntye, he wyll not be satisfied wyth bloude.
If aduersyte come vpon the, thou shalt synde
him therewith and though he pretend to do the
helpe, yet shal he vndermyne the. He shal take
hys heade, and clappe hys handes ouer the for
verge gladnesse: and whyle he maketh manny
wordes, he shal dysguyle hys countenaunce.

Chapter. xiii.

¶ The companyes of the proude & of the reue are to be
shunned. The loue of God: lyke the charyte wyth the lyke.

Who so toucheth pyrch, shal be fylled
wyth thall: and he that is samplare
wyth the proude, shal clothe hym
selfe wyth pyrch. He taketh a bur-
then vpon hym, that accompanieth
a more honozable man than him selfe. Therefore
kepe no familyartye wyth one yf he reuer then
thy selfe. Howe agre the heret and the pot toge-
ther: for yf the one be smitten agaynst the other
it shal be broken. The ryche dealeth vngodlye
oude, and threatheneth wyth all: but the poore
beyng oppressed and wynged wyth deale wyth
all, suffereth scarcenesse, and geureth saye wo-
des. If thou be for his profyte, he vseth the: but
yf thou haue nothyng, he shal forsaue the. As
longe as thou haue anye thyng of thyne owne
he shal be a good felowe wyth the: yet, he shal
make the a bare man, and not be forye for the.

If he haue nede of the, he shal beschaunge
the: and (wyth a pryue moche) shal he put the
in an hoipe, and geue the all good wordes, and
saye: what wantest thou? This shal be shame
the in hys meate, vntyl he haue supped the cleane
wyth wyse of thyse, & at the last shal he laughe
the to scoyne. Afterwarde, when he seyth that
See ill that thou

The booke.

that thou haste nothyng, he shal forsake the, & make his head at the. (Whiche thy selfe vnto God, and waite vpon his hande.)

Beware that thou be not dysceined and broughte downe in thy symplenesse. Be not to humble in thy wysedome: leest when thou arte broughte lowe, thou be dysceined thow we losse thy selfe. If thou be called of a myghty ma, ab sente thy selfe, so that he cal the to him: the more ofte. Dysceine not thou vnto hym, & thou be not oute. but go not so farre of, leest he forget & let the prayme not thy selfe from his speech, but beleue not his many wordes. For with muche communicaciō that he tempte the, & with a pye up moche shall he quest: of thy secretes. The vnnecessfull mynde of his shal marke the wordes, he shal not spare to do & hurt. & to put the in pyson. Beware & take good hede to thy selfe, for & walke in yarell of thy ouerthrowinge.

Nowe when thou hearest his wordes, make the as though thou werest in a dreame, & wake vp. Love God all thy lyfe longe, & cal vpon him in thy neede. Euerie beaste loueth his like, euen so let euerie man loue his neyghboure. Al the wyll reioyce to the: lyke, and euerie man wil hepe compaigne with such as be in him selfe.

But as the wolfe agreeth with the lambe, so doth the vngodly with the ryghteous. What fellowshipp shoulde an holpe man haue with a dogge? How can the ryche & the poore ager together? The wyld A lie is the lyons praye in & wyldernes, euen so are prynces & meat of the ryche. Lyke as the prynces may not away with lowlynes, euen so do the ryche abhorre the poore. If a rich man sal, his frendes let him vp againe: but when the poore falleth, his acquaintance forsake him. If a rich man sal into an crouche, he hath many helpers: he speaketh prynces wordes, and yet men iustifye hym.

But yf a poore man go wronge, he is puny shed. pen. though he be speake wysely, yet can he haue no place. When the ryche man speaketh, euerie man holdeth his tongue: & looke what he sayeth, they prayse it vnto the clowdes. But yf the poore man speake, they saye: What fellow is this? & yf he do anyse, they shall destruye hym. Ryches are good vnto hym that hath no synne in his conscience, & pouerte is a wyched thyng in the mouth of the vngodly: The herte of a man chaungech bys countenance, wherper it be in good or euil. A chearfull countenance is a token of a good herte, for elles it is an hearde thyng to knowe the thoughte.

The xiiii. Chapter.

The offyce of the conge. Man is but a vayne thyng: happye is he that conuertyth in wysedome.

Blessed is the man & hath not fallen to the wozd of his mouth and is no priched with the conscience of synne. happye is he & hath no benynes in his mynde, and is not fallen from his hope. It becommeth not a conetous man & a nigarde to be rich: & what shoulde a nigarde do to gold? he & wythall bys carefullnes beapeth together

unryghteously, gathereth for other folkes, and another man shall make good cheate wyth his goodes. he that is wiche vnto him selfe, howe shuld he be good vnto other men? howe can such one haue any pleasure of his goodes? There is nothyng woyle, then whē one dissauogeth him selfe & this is a rewarde of his wychednes. Yf he do any good he doth it not knowyng the of, & agaynst his wyll, & at the laste he declareth his vngyacyousnes. A nigarde hath a wyched eye he turneth away his face, & dyspysch his owne soule. A conetous mans eye hath neuer ynough in the possey of wychednes, vntill the tyme & he wyther away, & hath losse his owne soule.

A wyched eye spareth byrd, & there is scarcenes vpon his table. Wyth one do good to thy selfe of & thou hast, & geue the Lozde bys due offerynges. Remember that death tarieth not, and howe & the couenaut of & graue is shewed vnto & for & couenaut of thys worlde that dpe the death. & do good vnto thy frend before & dpe, & accordyng to thy abillitee reach out thine hande & geue vnto the poore. Be not dysapoynted of & good day & let not & possey of & good day ouerpass & what & not leaue thy trauails & labours vnto other men? In the deuyng of the deuytage geue & take & sanctifye thy soule. Allege & ryghteousnes before thy death, for in the bell there is no meate to fynde. All flesh shall fade away like grasse, & like a flosyng leafe in a grene tree. Some growe, some are caste downe euen so is & generacyō of all fleshes bloude: one cometh to an ende, another is bozne. All tran sitory thynges shal fayle at & laste, & the woze her therof shal go withal. Euerie chosen woyle shal be iustified, & he & medled wythal, shal haue honour therein. Blessed is the man & hepech him in wysedome, & exercech hym selfe in vnderstandyng, & wyth dyscrepon shal he thynke vpon the fojeknowledge of God, whych consydevereth the wayes of wysedome in his hert hath vnderstandyng in bys secretes, goeth after her (as one & secheth her oute) and continueth in her wayes. he lokech in at her wyndowes, and har henech at her doozes, he taketh his rest besyde her house, and fasteneth his stake in bys walles he shall pytche his tentenye vnto her hande, & in bys tenten shall good thynges rest for euer moare. he shal let his chyldren vnder her countenange, and shal dwell vnder her byannches. Under he couerpyng shal he be defended from the heate, and in her glospe shal he rest.

The xv. Chapter.

The goodnes that foloweth byn whiche searcheth God. God created and created of the synners. God is not the author of euil.

Ef feareth God, wyll do good & and who so kepeth the law, shal obtayne wysdome. As an honorable mother shal she mete him & as a brayn shal she recreate hym. & wyth the byrade of lyfe and vnderstandyng shal she fed him. & geue him the water of wholsome wysedome to dypne. Yf he be constant in her, he shal not be

Eccl. xiv. 4
and xv. 1
Iacob. xiii. 4

Proverbia
Eccl. xiii. 4

Eccl. xiii. 4
Eccl. xiii. 4
Eccl. xiii. 4

Eccl. xiii. 4
Eccl. xiii. 4
Eccl. xiii. 4

Eccl. xiii. 4
Eccl. xiii. 4
Eccl. xiii. 4

not be moued: and yf he holde hym selfe faste by her, he shall not come to confusion. She shall byynge hym to honoure amonge hys neyghbours, and in the myddes of the congregacyō shall she open his mouth. With the spere of wysedome and vnderstandyng shall she fill hym, and clothe hym with the garment of glory. She shall heape the treasure of mysh and loye vpon hym and geue hym an euerylastyng name to herstage. For the men wyl not take holde vpon her: but suche as haue vnderstandyng, wyl mete her. (For the men shall not se her,) for she is farre from pryde and dysceite. Men that go aboute wylles, wyl not remembere her: but men of truthe shall be founde in her, and shall prosper euen vnto the beholdyng of God. Pryde is not semely in the mouth of the vngodly, for he is not sent of the Loide. For of God cometh wysdome, and the pryde shall stande by the wysdome of God, and shall be plenteous in a faythfull mouth, and the Loide shall geue her vnto hym.

15 Wape not thou: it is the Loideys saute that I am gone by, for thou shalt not do the thyng that God hateth. Wape not thou: he hath caused me to do wronge, for he hath no nede of the vngodlye. God hateth al abhomyng of erroure: & they that feare God wyl loue none such. God made man from the begynnyng and sette hym in the hande of his counsell. He gaue his commaundementes and pceptes: yf thou wylt obserue the commaundementes, & heere acceptable faythfullnes for euer, they shall pserue the. He hath set water & fyre before the, reache oute thyne hande vnto whiche thou wylt. Before man is lyfe and death, good and euill: loke what hym lyfeth, shall be geuen hym. For the wysdome of God is greete and myghtie in power and beholdeth all men conpnually. The eyes of the Loide are vpo them that feare hym and he knoweth al the woyses of man. He hath commaunded no man to do vngodlye, neyther hath he geuen any man space to synne.

¶ The xvi. Chapter.

¶ Of vnhappy and mych chyliden. No man shal byde hym selfe from God. An exhortacion to the resourcyng of his fructyon.

DElyte not thou in the multitude of vngodlye chyliden, and haue no pleasure in them, yf they feare not God. Truste not to theyre lyfe, & regard not theyre labours for one sonne that feareth God, is better, then a thousande vngodlye. And better is it for a man to dye wythout chyliden, then to leaue behynde hym such chyliden as are vngodlye. For by one that hath vnderstandyng, maye a whole cytie be vpholden, but though the vngodlye be many, yet shall it be wasted thowowe them. Many such thynges hath myne eye sene & greater thynges then these haue I hearde w myne eares. In the congregacyon of vngodlye shall a fyre burne, & amonge vnfaythfull people shall the wrath be kyndled.

15 The olde gyauntes opynned no grace for theyre synnes, which were destroyed, trustyng to theyre owne strengthe. Neither spared he them, a-

monge whome Loth wyph was a straunger, but smote them and abhoyred them: because of the pryde of theyre woyses. He had no ppyte vpo them, but destroyed all the people, that were so stoute in synne. And for so muche as he ouersawe not the fyre hundreth thousande, that gathered them selues together in the hardenelle of theyre herte: it were maruell yf one byynge hardnecked, shoulde be fre. For mercye and wraethe is with him: he is bothe myghty to forgyue and to powre out dyspleasure. Lyke as his mercye is great, euen so is his punishment also, he iudgeth a man accordyng to hys woyses. The vngodly shall not escape in his synne, and the longe paycyence of hym that sheweth mercye, shall not byde behynde. Al mercye shall make place vnto eury man accordyng to the woithynnes of hys woyses, and after the vnderstandyng of hys pylgrynage.

Wape not thou: I wyl hyde my selfe fro God for who wyl thynke vpon me, fro aboute I shal not be knowe in so great an heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee, the heauen of heauens the depe, the earth, and all ptherin is walbe moued at his pcesence, the mountaynes, the bylles, and the foundacyons of the earth shall quake for feare, when God vpsytereth them. These thynges doth no better vnderstand, but he vnderstandeth euery beere, and who vnderstandeth hys wapes? A man seyth his sorowes, and the moste part of his woyses are secrete. Who wyl declare the woyses of his ryghteousnes? Who shall be able to abyde them? For p couenaunt is farre fro some, & tryng out of men is the ende. He that is humble of herte, thynketh vpon suche thynges: but an vntowse and erronpous man casteth hys mynde vpon fooly the thynges.

My sonne, hearken thou vnto me, & learne vnderstandyng, & merke my woyses wyth thyne herte. I wyl geue the a sure doctryne, & playnly shall I instructe the: marke my woyses then in thyne herte: for in ryghteousnes of the spere do I speake of the wonders that God hath shewed amonge his woyses (I am p begynnyng). And in truthe do I shew p knowledge of hym) God hath set his woyses in good order fro the begynnyng and part of them hath he sundred from the other he hath garnished his woyses fro euerylastyng and theyre begynnynges accordyng to theyre generations. None of them hyndreth another, neither was any of the dysobedys vnto hys woyses. After this God looked vpon the earth and fylled it wyth his goodes. With al maner of lyfynge beastes hath he conered the ground, and they shall be turned vnto earth agayne.

¶ The xvi. Chapter.

¶ The creation of man: and the goodnes that God hath done vnto hym. Of oules, and repentaunce.

God hope ma of the earth, and made hym after hys owne ymage, and furnished hym vnto earth agayne and clothed hym wyth hys owne strengthe. He gaue hym the nombre of dayes and certen tyme, yee, and gaue hym power of the thynges. See ill that

The booke

that are vpon earth. He made al fliche to stande in afor of him, so that he had the domynion of al the beastes and foules. * He made out of hym an helper lyke vnto hym selfe, and gaue them by- screepon and tonge, eyes, and eares, and a herte to vnderstande, and fylled them with instructio and vnderstandynge. He created for them also f knowledge of the sperte, filled they hertes with vnderstandynge, and the word the good and euil. He set his eye vpon they hertes, declarynge vnto them hys great and noble wothes: that they shulde praysie his holy name together: reioyce of hys wonders, and be tellynge of hys noble actes. * Despyd this he gaue them instruction, and the lawe of lyfe for an heritage.

Gen. i. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

He made an euerylastynge couenaunte wyth them, and shewed them hys ryghteousnesse and iudgements. They sawe hys glory wyth they eyes, and they eares hearde the maiesty of hys voyce. And he sayd vnto them: beware of all vn ryghteous thynge. He gaue euery man also a commaundement concernynge his neyghboure.

They wayes are euere before hym, and are not from hys eyes. * He hath set a rule vpon euerye people, * but Israel is the Lozdes porcion. All they wothes are as f sunne in the lyght of God and hys eyes are alwaye lohyng vpon they wayes. All they vnyghteousnesse are man- fesse vnto hym, and all they wychednesse are open in hys lyght.

* The mercy that a man sheweth is as it were a purle with him, and the grace that is gauen to a ma pferueth him as the apple of an eye. * At the last shall be awake, and rewarde euery man vpon his deed, and shall turne them together in to the nethermoste partes of f earth. * But vnto them that wyl repent he hath gauen the way of ryghteousnesse. As for such as be weake, he co- fforteth them, sustreth them, and leueth the the porcy of the verite. * Turne then vnto f Lozde, forsake thy synnes, make thy prayer before the Lozde, do the lesse offence, turne agayn vnto the Lozde, forsake thyne vnyghteousnesse, be an vt- ter enemye to abhomynacyon, learne to knowe the ryghteousnesse & iudgements of God, stande in the porcion that is set for the for the and in the prayer of the mooste hyge God. So in the por- cyon of the holy woide wyth such as be lpyng and geue thankes vnto God.

* Who wyl praysie the Lozde in the hel? Thyde not thou in the erreure of the vngodly, but geue hym thankes before deathe. As for the deade, thankfulness perysheth from hym as nothyng. Geue thou thankes in thy lyfe: yea, while thou arte lpyng, and whole shalte thou geue than- kes, and praysie God, and reioyce in hys mercy. O howe grente is the lonyng hyndnesse of the Lozde, and hys mercifull goodnesse vnto suche as turne vnto hym: For all thynge, maye not be in man: and why? the sonne of man is not im- mortall and he hath pleasure in the vanyte of wychednes. What is moze cleare then f dūner yet shall it sayle. O what is moze wyched then the thynge that fliche & bloude hath ymagined: and that same shalbe repoyed. The Lozde seyth

the power of the hyge heauen, and all are but earth and ashes.

The xliii. Chapter.

Of the mercurious wothes of God, the mystry and werts chednes of man. Agayne God ought us not to complaine, wyse must be continually.



He lyneeth for euermore, * made f all thynge together. God one- lye is ryghteous, and remayneth a vnyctuous hyge for euere. * Who shalbe able to expresse the wothes of hym? Who wyl seke out the grounde of hys noble ac- tes? Who shall declare the power of hys great- nes? O who wyl take vpon hym to tel out his mercede? As for the wonderous wothes of the Lozde, ther maye nothyng be taken from them nothyng maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must begyne agayn and whē he thynketh to come to an ende he must go agayne to his laboure. What is man? What to is he wothe? What good of euell can he do? * Of the nomb: a mans dayes be almost an hundred yere as such.

Lyke as diappes of rayne are vnto the see, & as a grauell stone is in comparyson of the sand: * so are these fewe yeres to the dayes eueryla- styng. Therefore is the Lozde pacyent wyth the and pasheth out hys mercede vpon the. He lathe and perceaueth the thoughtes and ymagynacions of they herte, that they were euell, therefore hea- yed he vpon hys mercifull goodnes vpon the, and thewed the the wothe of ryghteousnes. The mer- cye that a ma hath, reacheth to his neyghboure: but the mercy of God is vpon all fliche. He cha- geneth, he teacheth and nourtoureth: yea, euē as a shepherde turneth agayne his floche, so dothe he all them that receaue chastenynge, nourtour, and doctryne. * Mercifull is he vnto them, that stande in awe of his iudgements.

My sonne, when thou doest good, make no grudgyng at it: and whatsoeuer thou geueste speake no byscromfostable wothes. What not the betwe coole the hete: euē so is a word better the a gyfte. * Is not a frendlye woide a good honest gyfte? but a gracious man geueth them bothe. * A foole shall calle a man in the tette, and that roughly, and a gyfte of the upgarde putteth out the eyes. Set f ryghteousnes before thou come to iudgements. Learne before thou speake, and go to physyke of euere thou be speche: * examen & iudge thy selfe, before the iudgemente come, and so shalte thou fynde grace in the syghte of God. Humble thy selfe before thou be speche, & in tyme of thy dyscalle thewe the conuersacion.

* Let not to praye alwaye, and stande not in feare to be reformed vnto deathe, for f rewarde of God endureth for euere. Before thou prayeste prepare thy soule, and be not as one that temp- teth God. Thynke vpon the watryfull indy- nacyon that shalbe at the ende, and the houre of vnyngance, whē he shall turne away his face. * When thou hast ynowge remembre the tyme of hunger: and when thou art ryche, thynke vpon the

pon the tyme of pouertye and scarcenes.

D Frome the moynynge vntyll the euyngge the tyme is chaunged, and all such thynges are done in the syght of God. A wyse man feareth God in all thynges. In the dayes of trespasyng he kepeth hym selfe from synne. A dyscrete man hath pleasure in wysedome, and he that synneth her, maketh much of her. They that haue had vnderstandynge, haue dealeth wysely in woordes, haue vnderstande the truth and righteousnes: and haue soughe out wyse sentences and iudgements. * Kolo we not thy lustes, but turne from thyne owne will. For yf thou geuest thy soule her despyres, it shal make thyne enemyes to laugh the to scorne. Take not thy pleasure in greate voluptuousnes, and medle not so muche with all. Make not to great chere of the thyng that thou hast wonne by aduantage, lest thou sale into pouertye, and haue nothyng in thy purse.

E The. xix. Chapter.

Wise and vnderstandynge men to pouerte, in the wordes must thou be by thyselfe. The difference of the wysedome of God and man, whereby thou mayest knowe what is in man. For reueren must be vnto without angre.

Laborynge man that is geuen vnto dychonchennesse, shall not be wyche and he that maketh not muche of small thynges, shall fall by lytle and lytle. * Wyne and women make wyse men rennagates, and put men of vnderstandynge to reproue, and he that companyeth aduoucerers, shal become a wyched man. Woordes and woymes shall haue hym to heritage, yee, he shal be set vp to a great example, and his soule shal be roted out of the number. * He that is hasty to geue credence, is lyghtly mpyded, and dothe agaynst hym selfe. Whoso reioyseth in wychednes, shal be punyshed: he that hateth to be reformed: his lyfe shal be shortened, and he that abhorreth bawlynge of woordes, quencherth wychednes. He that offendeth agaynst his owne soule shall repente it: and he that reioyseth in wychednes, shal be punyshed.

Rechele not a wyched and churly the word wyse, and thou shalte not be vnderdred. Shewe thy secretes nether to frend nor foe, and yf thou hast offended, tell it not. For he shall herken vnto the and marke the, and when he findeth oppoortunite, he shal hate the, and so shal he be alway aboute y. * Yf thou hast heard a woide agaynst thy neyghboure: let it be dede withyn the and beure, thou shalt haue no herme thereby. A sole traunapeth with a word, like as a woman that is payned with berpnge of a chylde. Lyke as an arrowe shot in a dogges thygh, so is a woide in a foolles herte. * Tell thy frende his faute least he be ignozant, and saye: I haue not done it, or yf he haue spoken: that he do it no more. Reproue thy neyghboure that he kepe his tonge, and yf he haue spoken, that he say it no more.

Tell thy neyghboure his faute, for ofte tymes an offence is made, and geue no credence to euery woide. A man calleth he sometyme with his tonge, but not with his will. * For what is he, that hath not offended in his tonge, geue thy neyghboure warnynge, befoze thou threaten

him, and geue place vnto the lawe of the Lorde. The feare of God is all wysedome, and he that is a ryghteous man, kepeth the law. As for the doctryne of wychednesse, it is no wysdome and the prudence of synners is no good vnderstandynge: it is but wychednesse and abhominacyon and blasphemynge of wysedome. A symple man of smal vnderstandynge: that feareth God is better then one that hath much wysedome, and transgresseth the lawe of the hyghdest. A craftie soile man can be wyse: but he is vnryghteous, and wyth gyfte he wasteth the open and manifest lawe. A wyched man can behaue hym selfe humbly, and can duche wyth his heade, yet is he but a disceuerer wythin he hideth his face: and dysguyleth it: and because he shuld not be knowne, he prouenteth the.

And though he be so weake that he can do no harme, yet when he maye finde oppoortunite he shall do some euell. A man maye be knowne by his face, and one that hath vnderstandynge maye be perceaued by the looke of his countenance. * A mans garment, laughter, and going declareth what he is.

E The. xx. Chapter.

Of the correction and repentance. Of the gyfte of the wyse man, and of the sonne, of synges.

Some man reioyseth his neyghboure ofte tymes, but not in due season: Agayne, some man holdeth his tongue and he is wyse and dyscrete. It is much better to geue warning and to reprove, then to beate euell wyll: for he that knowlegeth hym selfe openly, shal be preserved from hurt and destruction. Lyke as when a gyled man chojowre desyre and luste despyeth a mayden, euen so is it with hym that vseth violence: and vnryghteousnes in the lawe. O how good a thyng is it, a man that is reprovod to the openly his repentance, for so shalt thou escape wyllfull synne.

Some man kepeth seclence, and is founde wise, but he that is not ashamed, what he sayth is hatefull. Some man holdeth his tongue, because he hath not the vnderstandynge of the language, and some man kepeth seclence, waiting a conueniente tyme. * A wyse man wyll holde his tongue tyll he se oportunitie, but a wanton and vndyscrete bodye shall regard no time. He that vseth many woordes, shall hurte his owne soule and he that taketh auctorytete vpon him vnryghteously, shal be hated. Some man hath ofte tymes proserpeth in wyched thynges. Agayne some man getteth much, and hath harme and losse. There is some gyfte, that is nothyng worthe. Agayne, there is some gyfte, whosere ward is double. Some man getteth a fall for beinge to proude, and some cometh to woorthynesse from lowe estate. Some man bryeth much for a lytle pryce, and some must paye for it leuen folde.

* A wyse man with his woordes maketh hym selfe to be loued, but the fauour of foolles, shal be poured oute. The gyfte of the vnwyse shal do the no good, for his eyes are leuenfold. * He shall geue lytle, and say he geueth much: he openeth

E The. v. next

with his mouth and cryeth out, as it were one that crieth out wynn. To day he leueth, so morrow he shall be agayne. and such a man is to be hated. The folke sayd I haue no frende, I haue no thanke for al my good dedes: yet, euen they that eate my breade, speake no good of me. O howe ofte, & of howe many shal he be laughed to scorn: he shall haue a more perillous fall by such wordes then if he fell vpon the ground: euen so shal the fall of the wyched men come hastily. In the mouth of hym that is vntaught: are manye vnconuenient and vnnete wordes. A wyse sentence shall not be allowed at the mouth of the folke, for he speaketh not in due season.

C Some man synneth not because he hath not wherewithall, and in his heart he shal be stinged. Some man ther is that destroyeth his owne soule with shame, and for an vnwyse bodys sake destroyeth he it, & with accepting of perill shal he vndo hym selfe. Some man promyseth his frende a gyfte for verie shame, and getteth an enemye of hym for naught. A lye is a withed wom: in a man, yet shal it be eue in the mouth of the vnwyse. A thre is better, then a man that is accustomed to lye, but they both shal haue of struccyon to veritye. The conuycions of liers are vnbonest, and their shame is euer with them.

Eccl. xlii. 1.
Dan. xi. 9.

Prov. xlii. 1.
Eccl. xlii. 1.

Eccl. xlii. 1.
Dan. xlii. 1.

Eccl. xlii. 1.

A wyse man shal bypunge hym selfe to honoure with his wordes, and he that hath vnderstandyng, shal be set by amonge great men.

* He that sylleth his lande shal encrease his heape of corne: he that wozecheth egebecoulnes shal be exalted: and he that pleasest great men shal escape much euell. * Rewards and gyftes blynde the eyes of the wyse, and make hym dome, that he cannot tel men theyr fautes: * A lye dom that is byd, and treasure that is hoarded vpon what profyte is in them both. Better is he that keepeth his ignoraunce secrete, then a man that bydeth his wysedome.

The .xxi. Chapter.

Of the repentance of synne. We maye not hope synne byon synne. The boldnes of an heretike. The end of sinners. Of the soule and of the wyse man. Of hym that curreth the Deuill.

Eccl. xlii. 1.
Dan. xlii. 1.
Eccl. xlii. 1.

Manne if thou hast synned, do it no more: * but praye for thy foule synnes that they maye be forgoen the. A le from synne, euen as from a serpent: for if thou comest to nyp her she wyl bite the. The teth therof are as the teth of a Lyon, to slaye the soules of men. The wychednesse of man is a sharpe two edged swerde, wherewith maketh such woundes that they cannot be healed.

Prov. xlii. 1.
Eccl. xlii. 1.

Styrpe and wrongous dealinge shal wast awaye a mans goodes, & thowre wyche a rych house shal be brought to naught so the ryches of the proude shal be rote out. * The praper of the poze goeth oute of the mouth: and cometh vnto the eares, and his vengeance (or defence) shal come and shal be hastily. Whoso hateth to be reformed, it is a token of an vngodly personne, but he that feareth God, wyl remember hym selfe. A myghty man is knowen as a rof by his

tonge, but he that hath vnderstandyng, perceaueth that he shal haue a fall.

Whoso buyeth his house with other mens cosse, is lyke one that gathereth stones in wynter. * The congregacion of the vngodly is lyke stubble gathered together, their ende is a flamme of fyre. The waye of the vngodlye is set with stones, but in theyr ende is hel, darchenes, and paynes. He that keepeth the lawe, wil hold fast the vnderstandyng therof: and the ende of the feare of God is wysedome and vnderstandyng. He that is not wyse, wyl not be taught in good but the vnwyse man aboundeth in wychednes and where bytternes is, there is no vnderstandyng. The knowlege of the wyse shal flowe lyke water that renneth ouer, and his counsell is lyke a fountrayne of lyfe.

The herte of a foole is lyke a broken vessell he can kepe no wysdome. When a man of vnderstandyng heareth a wyse worde: he shal commend it, and make much of it. But if a voluptrous man hear it, he shal haue no pleasure therein, but cast it be bynde his backe. The talkyng of a foole is lyke an heuie burthen by the waye but to heare a wyse man speake, it is a pleasure. Where a doubte is in the congregacion, it is asked at the mouth of the wyse, and they shal ponder his wordes in their hertes. Like as is a poult that is destroyed, euen so is wysedome vnto a foole. As for the knowlege of a vnwyse, it is but darthe wordes. Doctryne is vnto him that hath no vnderstandyng, euen as letters about his fete, and like manicles vpon his right hand. * A foole liffeth vpon his voyce with laughter, but a wyse man shal scarce laugh secrete.

Learnynge is vnto a wyse man a Jewell of golde, and lyke an armelet vpon his egebe arme. A folthe mans fote is lone in his neyghbours house, but one that hath experyence, shal be a shamed at the person of the mightie. A foole wil pepe in at the window into the house, but he that is wel nourtered, wil stand wyth out. A folthe man standeth herkenyng at the doze, but he that is wyse wyl be ashamed.

The lypes of the vnwyse wil be tellinge folthe things, but the wordes of such as haue vnderstandyng, shal be wayed in the balance. The bert of soles is in their mouth, but the mouth of the wyse is their bert. When the vngodlye curseth the blasphemers he curseth his owne soule. * A praper accuser of other men shal defyle his owne soule, and be hated of every man: (but he that keepeth his tong and is discrete, shal come to honour).

The .xxii. Chapter.

Of the purgacion of the flesh full. Of the soule the sonne & daughter. We must haue bytternes on both and so indome we ought to preach, of so lowe as vpon the heade. A foole is not to be marred withal. Quierres, and bynges do breake frendshippes and amys.



Slothfull bodys is moulded of a stene of claye, and every man wyl sprake to his dyspayle. A slothfull bodys is made of the donge of oxen and every one that toucheth hym must walch his handes agayn. A mynattered sonne is the dyshonour of the father. A folthe daughter

Of Iesus the sonne of Syrach. Fol xxviii.

daughter shall be lytle regarded. A wyse daughter is an heritage vnto her husbande: but she commeth to dishonour, byngeth her father in denynesse. A daughter that is paste shame, dishonoureth both her father and her husband, the vngodly that regard her, but they both shall dyspyle her. The playng of musycke is not mete wher heuines is: eue so is correction & doctrine of wysdome euer vnpleasunt vnto fooles.

B Who so teacheth a foole, is euen as one that gleweth a potcherde together: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man oute of an heape slepe. Who so telleth a foole of wysdome, is euen as a man, which speaketh to one that is a slepe. Whiche he hath tolde his tale, he saith: what is þ matter? When one dieth, lamentacion is made for hym: because the lyght fayleth hym, euen so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle wepyng because of the dead: for he is come to rest, but the lyfe of the foole is worse then the death. Seuen daies doo men mourne for hym that is dead, but lamentacion ouer the vnwyse & vngodly shal endure all the dayes of theyr lyfe.

C Take not muche with a foole, and goo not with hym þ bath no vnderstandyng. Beware of hym lest it turne the to frenemye, and thou shalte not be despyled with his synne. Depart from hym, and thou shalte fynde reste and shalt not be dya wen backe into his foolishnes. What is deuyer then leade? And what shal be a foole be called ellys but leader. * Wande, salte, and a lumpe of yron is easie to beare, the an vnwyse foolyshe, and vngodly man. Lyke as the bande of woode bound together in the foundacyon of the house cannot be lowed, euen so is it woth þ herte that is established in the thought of counsell. The thought of the wyse shal neyther feare nor be offended at any tyme.

D Lyke as a fayer plastered wall in a wynter house, and an hye buildeyng, maye not abyde the wynde and froyme: euen so is a foolles herte a traype in his ymaginacyon, he feareth at enerye thyng, and can not endure. (A wauerynge herte in the ymaginacyon of a foole wyl not euer stand in a tye, but he that abideth in the commaundementes of God, wyl alway feare.) He þ nuyppeth a mans eye byngeth forth teares, and he that ppyketh the harte, byngeth forth meanyng and thought. Who so calleteth a stone at þ bydes frayeth them awayne: and he that blasphemeth his frende, byngeth the frende hyppre though thou dreyest a sword at thy frend yet dyspaire not, for thou mayst come again to thy frende. If he speake lowely, feare not for he maye be agreed together again, excepte it be þ thou blasphemest hym, disdain hym, open his secretes and wound hym trayterously for al such thynges shal dryue awayne a frende.

E Be saythfull vnto thy neygbboure in hys pouertie, that thou mayst reioyce with hym also in his prosperite. Forde thysalte vnto hym in the tyme of his trouble, that þ mayst be happy with hym in his heritage. Lyke as the vapour

and smoke goeth out at the oven before the fyre euen so euell wordes, rebuke and threatenynge go before bloudsheddyng. Be not ashamed to defende thy frende: as for me, I wyl not hede my face fro hym though he shulde do me harme.

Who soeuer heareth it shal beware of hym. * Who shal set a watch before my mouth and a sure seale vpon my lippes, þ I fall not with them, and that my tonge destroy me not.

The xxiii. Chapter.

A prayer against the pythe, lecherie, glotony, & other vices, which are the vices of the body. And the vices of the mind. And the vices of the heart.

Lord, father and gouernoure of my lyfe, leaue me not in theyr ymaginacyon and counsell. O let me not fall in suche reprofe. Who wyl kepe my thought with the scourge, & the doctrine of wysdome in myne herte: that he spare not myne ygnorance, þ I fall not with them lest myne ygnorances increase, that myne offences be not many in number, and that my synnes excude not, lest I fall before myne enemies and so my aduersary reioyce. O Lord: thou father & God of my lyfe, leaue me not in theyr ymaginacyon. O let me not haue a proude looke but turne awayne all voluptuousnesse from me. Take from me the lustes of þ body, let not þ desires of vncleennes take hold vpon me, & geue me not ouer into an vnshamefast & obstinate minde.

Hear me (O pechylden) I wyl geue you a doctrine, howe you shal order youre mouthe who so kepeth it, shal not perper the thow his lippes, nor be hurte thow he wyched wordes. As for the synner, he shal be taken in his owne vanprie: he that is proude and cursed, shal fall therein. * Let not thy mouth be accustomed to swearing, for in it there are many failes. Let not the namyng of God be continually in thy mouth: (and medle not with the names of saintes, for thou shalte not be excused of them) for lyke as a seruant which is ofte punished cannot be wythoute some soore, euen so what so euer he be that sweareth & nameth God shal not be cleane pouged from synne: A man þ vseth muche swearing, shal be fylled with wychednes, and the plage shal neuer go from his house. If he begyle his brother, his tante shal be vpon hym, if he knowlage not his synne, he maketh a double offence, and if he sweare in vayne, he shal not be founde ryghteous: for his house shal be full of plagis.

The wordes of þ sweater byngeth deeth (God graunte þ it be not founde in the house of Jacob.) But they that feare God, eschewe all such, and lye not welterynge in synne. * Use not thy mouth to vn honest and fylthy talking, for in it is þ worde of synne. Remember thy father & thy mother when thou arte set among grea men: lest God forget the in theyr synne, & lest thou doynge in thy custome suffer rebuke, and wyche not to haue bene doane & so curse the day of thy natypte. * The man that is accustomed with the wordes of blasphempe, wyl neuer bee reformed all the dayes of hys lyfe. To synne

Handwritten note: 1. 1. 1.

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The booke.

twyse is to much, but the third bringeth wath
a destruction. In hote stomache cannot be qu
ched: (euen lyke a burnyng fyre) til it hath con
loded vpon some thyng: euen so an vncleane man
hath no rest in his flesch, til he haue kiled a fyre

D All breade is swete to an vhoymonger, he
wyl not leaue of tyl he haue his purpose. I ma
that breaketh webloche, and regardeth not his
soule, but saith: * Tylbe, who seyth me: I am
compassed about with darchenelle, the waller
couer me, no bodye seyth me: whome nebe I to
feare? The highest wyl not remembre my syn
nes. He vnderstandeth not that hye eyes see all
thynges, for all such feare of men dyueth away
the feare of God from hym: for he feareth only
the eyes of men, and consydereth not y the eyes
of the Lorde are cleere then the sunne, behol
dyng all the wayes of men and the grounde of
the depe, and lohyng euen to mens hertes in se
cret places. The Lorde God knowe all thynges
as euer they wer made, & after they be brought
to passe also he loyeth vpon the all. * The same
man shal be openly punished in the strettes of sy
cye: and shal be chased abroade lyke a younge
doke foale: and when he thynketh leaue vpon
it, he shal be tak. Thus shal he be put to shame
of every man, because he wolde not vnderstand
the feare of the Lorde. And thus shal it gooe
also with euery wyfe, that leaueh her husband
and getteth enderptauce by a strange mari
age. * Kysse he hath bene vnfaythfull vnto
the lawe of the hyghest. Secondely, he hath
forsaken her owne husband. Thyrzoly he hath
playde the whoze in aduouerie, and gotten her
chylde by an other man. She shal be brought
oute of the congregacyon, and her chylde shal
be lokt vpon. Her chylde shal not take roote
and as for frute, her brayches shal byng for
none. A shameful repoze shal she leaue behynd
her, and her dishonoure shal not be put oute.
And they that remayne, shal know that there
is nothyng better then the feare of God: and y
there is nothyng sweeter then to take hede vnto
the commaundementes of the Lorde. A great wo
wyffe is to folow the Lorde, for longe lyfe shal
bee receyued of hym.

The xxiii. Chapter.

A praye of wyfdomes prayyng forth of the mouth of God.
for hye wyfdom and yf. as where she retyeth.

3 **W** yfdomes shal praye her selfe, and
be honoured in God, and reioyce in
the myddeste of hye people: In the
congregacyons of the hyghest shal
she open her mouth, and tryumphe
in the beholding of his power: In the myddest
of her people shal she bee exalted and wondred
at in the holyfultelle. In the multitude of the
chosen she shal be commended, and among such
as be blessed she shal be prayled, and shal saie:
I am come oute of the mouth of the hyghest,
lyfthe boone before all creatures. I caule the
lyght that shal not to aryse in the heauen, &
couered all the earth as a cloude. My dwelling
is about in the hegyth, and my seate is in sy
ller of sy cloude. I my self alone haue gone round

aboute the compasse of heauen and pearced the
grounde of the depe: I haue walked in the flou
des of the sea, and haue stande in all landes: my
dominyon is in euery people and in euery nac
yon, and with my power haue I troden downe sy
detes of all, both hye and low.

In all these thynges also I soughte reste, 23
and a dwelling in some enberptauce. So the
creator of all thynges gaue me a commande
mente: and he that made me, appointed me a ta
bernacle, and sayde vnto me: Let thy dwelling
be in Jacob, and thyne enberptauce in Israel,
and roote thy selfe among my chosen. * I was
created from the begynnyng, and before the
woylde, and shal not leaue of vnto the woylde
to come. * In the holpe habitacyon haue I set
ued before hym, and so was I stablised in sy
on. * In the holpe cytie rested I in lyke maner:
and in Jerusalem was my power: I tooke roote
in an honozable people euen in the porteyon of sy
Lorde and in his herpytage, and kepte me in the
fulnes of the dayntes. I am set vpon an hye lyke
a Cedar vpon Lybanus, and as a Cyperes tree,
vpon the mount Hermon. I am exalted lyke as
a Palme tree in Cadex, and as a Roole plante
in Jericho. As a sapie Olive tree in the feld, &
am exalted lyke as a Plantayn tree by the wa
ter syde. I haue geuen a smell in the strettes, as
the Cynamon and Raine, that hath so good a
saoure: pea, a swete odoure haue I geuen as it
were Wyffe of the beste.

I haue made my dwellynge to smell as it
were of Rosen, Galbanum, of Cloues, and In
cense, and as Lybanus when it is not bewen
downe, and my odoure is as the pure Balmie.
As the Terpynt haue I stretched out my brail
ches, and my brayches are the brayches of ho
noure and louyng saoure. * As the vyne
haue I broughte forth fruite of swete saoure
and my floures are the frute of honoure and ry
ches. I am sy mother of bewtie, of loue, of feare,
of knowlage, and of holy hope. * In me is all
grace and lyfe and truethe. In me is all boope of
lyfe and vertue.

O come vnto me all ye that be despyzous of
me, and fyl y our seires with my frutes: for my
syryte is sweeter then honye: & so is myne enber
ptauce more then the honye combe: the reme
dyance of me endureth for euer moare. They
that eate me, shal haue the moare hunger, and
they that dyslike me, shal thyrste the moare.
Whoso herkeneth vnto me shal not come to co
fusyon and they that worke in me shal not of
fende. They that make me to beknownen, shal
haue euertlastyng lyfe. I

All these thynges are the booke of lyfe, the
couenante of the hyghest, and the knowlage of
the truth. * Moses commaunded the law in the
preceptes of ryghteousnesse for an heritage vn
to the house of Jacob, and committed the promp
ses vnto Israel. * Oute of Dauid his seruau
be ordeined to rayse vp a moost myghty hyng
syryng in the seate of honoure for euer moare.
* This sylled with wyfdomes lyfe as the floud
of Physon, and as the floud of Tigris, when
the

Of Iesus the sonne of Syrach. Fol. xxxix.

the newe fruytes are growynge.

Thys byngeth a plenteous understandynge lyke Euphrates: and fylleth it vp, as Joy dayn in the tyme of harvest. This maketh nurture to breake forth as the lyght, and as the water sydon in the harvest. The syde hath not knowen her perfectiye, no more shall the laste seke oute the grounde of her. For her thoughte is fuller then the sea, & her counsell is profounder then the greates deepe.

I wysdome have caste oute floudes. I am as a great waterbooke oute of the ryuer. I am as the ryuer Dojre, and as a water condite am I come oute of the garden of pleasure. I sayde I wyll water the garden of my ponge plantes and syl ffrue of my birth: so my waterbooke became excedyng greates, and my ryuer appoyched vnto ffece. For I make doctryne to be vnto all men as light: as ffaire morning, & I shall make it to be euer ffecler. I wyll pearle thow all the lower partes of the earth. I wyll loke vpon all suche as be a slepe, and lighten al them that put theyr trust in the Loyde. I shall yet powre out doctryne, lyke as prophete & leaue it vnto suche as seke a ffeer wysdome, & their generacions shall I neuer sayle, vnto the helyeuerlastyng world. * Scholde how that I haue not laboured for my selfe only, but for all them that seke after the truth.

Eccl. xxi. Chapter.

Of the thynges whiche pleseth God, and of them whiche he hateth. Of vyce thynges that he hateth to be suspecte: and of the tyme, whiche of the malice of a woman.

These thynges there are, ffrim spyrte sanouret, whiche be also alowed before God and men. * The wyte of brethren: ffrone of neyghbours, * a man and wife ffragreed wel together. These thynges there be whiche my soule hateth, & I vetterly abhorre the lyfe of them. A poore man ffris proude. A rich man that is a lyer, and an olde body ffridote, and is vnchaste. If thou hast gathered nothing in thy yowth what wylt thou fynde the in thine age? How pleasant a thyng is it when grape headed men are discrete, and when the elders can geue good counsaile? How comelye a thyng is wysdome vnto aged men: pea, understandyng and counsell is a glayous thyng. The crowne of olde men is to haue much experyence & the feare of God in theyr mouth.

There be vyce thynges, whiche I haue indged in mye herte to be happye, and the tenebe wyl I tell forth vnto men with mye tongue. A man that wylle be luyth, in the hope of his children, and seeyeth the fall of his enemyes. Well is hym that dwelleth with an housewyfe of understandyng, * and that hath not fallen with his tongue, and that hath not bene laine to seue such as are vnmyte for hym. Well is hym, that synneth a faythfull frende, and well is hym, whiche rather of wysdome to an ease ffrereth hym. Oh ow greates is he, that synneth wysdome & knowlanger. Per is he not adone hym, ffrereth the Loyde. The feare of God hath set it selfe a-

boue all thynges. Blessed is the man, vnto who it is graunted to haue the feare of God. Vnto whom shall he be lykened, ffrereth it fast: The feare of God is the begynnyng of his loue and the begynnyng of faith is to cleane fast vnto it. The bruyelle of the herte is all the punishmet and the wickednes of a woman goth a boue of All punishment and plage is nothyng in cōparyson of the plage of the herte, euen so all wickednes is nothyng, to the wickednes of a woman.

Whattoeuer happeneth vnto a man is nothyng in cōparyson of it, that his cruel wylers do vnto hym: & all vengeance is nothyng to the vengeance of thine enemye.

There is not a more wyched head then the head of the serpent, and there is no wyath aboue the wyath of a woman. * I wyll rather dwell with a Lyon and Dragon, then to kepe house with a wyched wyfe. The wychednesse of a woman chaungeth her face, she shall muske her countenance as it were a beate, & as a lacke shall she thewe it among the neyghbours. Her husband is brought to shame among his neyghbours & when he heareth it, it maketh hym to fyge. All wickednes is but lytle to ffr wickednes of a woman, ffr porcion of ffr vngodly shall fall vpon her.

Lyke as to clime vpon a sandy way is to ffrere of the aged, euen so is a wyfe full of wordes to a ffr quyet man. * Loke not to narrowly vpon the bewte of a woman, lest thou be prouoked in desire to ward her. The wyath of a woman is dishonoure and great confusyon. If a woman gett the mastery, then is she contrary to her husband. A wicked wyfe maketh a sojourn herte, an he upe countenance, and a deed wound. * Weake handes and feeble knees is a woman ffr her husband is not the better for. Of ffr woman came the begynnyng of synne: and thow her we all are deede. Seue thy water no passage, no not a litle: neither geue a wyched woman her wyl. If she walke not after thy hande, she shall confound the in the lyght of thine enemyes. Cut her of the from thy flesh ffr she do not alway abuse the.

Eccl. xxi. Chapter.

Of the pany of a man woman. Of the feare of the thynges, & of the feare of the thynges and the feare of the thynges that causeth ffrone, & of the feare of the thynges which moueth in the.

A pype is the man that hath a vertuous wyfe, for the nombre of his yeres shall be double. In honest woman maketh her houshold a topfull man, and she shall fylle the yeres of his life in peace. A vertuous woman is a noble gyfte whiche shall be genen for a good porcion vnto suche as seare god: Whether a man be rich or poore he maye haue euer a merre herte, and a cherefull countenance. There be the thynges that my herte feareth, & my face is afrayed of the fourth. Treason in a cytie, a sedycious people, and noisome tonges, all these are deuyer then death. But when one is gylous ouer his wyfe, it byngeth payne and sorowe vnto the herte and a woman ffrereth out all thynges, is a scourge of the tongue. When one hath an euell wyfe, it is as when an onlye paye of Oren muste

Forgeue thy neyghbour the hurte that he hath
done to the, and so shall thy synnes be forgeuen
the also, when thou prayest. A man þeateth
datted agaynste another, howe dare he despye
forgeuenesse of God? he that sheweth no mercie
to a man which is lyke hym selfe, how dare
he aske forgeuenece of his synnes? If he that
is but fleshe, beareth datted and hepe it, who
wyl interate for his synnes? Remember þe end
and lette enemye passe, which seeketh deathe
and destruction, and abyde thou in the commaundementes
Remember þe commaundementes
so shalt thou not bee reprouous ouer thy neygh-
bour. Thynke vpon the couenaunt of þe high

Best, and for geue thy neyghbours ygnorauce
 + Beware of stryfe and thou shalt make thy
 synnes fewer. For an angry man kindleth va-
 ryauce, and the vngodlye disquieteth his frendes
 and putteth discorde among them y^e be at peace
 + The more wood there is: the more vehement
 is the fyre, and the mightyer y^e men be, the grea-
 ter is the wrath, and the longer the stryfe endu-
 reth, the more it burneth.

In halfe hauling spindlerh a fyre, and an halfe fyre thederh bloude. A tonge also that breath fals wtyng byng the death. If thou blow the sparke, it shall burne. If thou poynt vpon it, it shall go forth: both these out of thy mouth

* The flanderer and double tongued is curst, for many one þ her frendes setteche at varpauer. The thiede tonge hath disquered many one, and byuen them from one lande to another. Stronge cyties of the erthe hath it broke downe, and ouerthrowen the houses of greete men. (The strengthe of þ people hath it brought downe, and bene the decaye of myghty nations.) The thiede tonge hath caste out many an honest woman, and robbed them of their labours whoso herkeneth vnto suche, shall neuer fynde reste, and neuer dwell safelye. The stroke of the robde maketh adders, but the stroke of þ tongue smyteth the bones in sonder. There be many þ haue perished with the sword: but many more haue the tongue.

C Well is hym þy keeper from an euell tonge:
and commeth not in the angre thereof, whiche
hath weth not the yoke of such, & is not bounde
in the bandes of it. For the yoke thereof is of
pion, & the bande of it of kele. The death ther-
of is a depe euell death: hell were better for oñe
then suche a tonge. But the fyre of it maye not
opprelle them that feare God. And the flamme
thereof maye not burne them. Suche as for sake
the Loyde, shall suffer therein: and it shall burne
them, and no man shall be able to queneche it. It
shall fall vpon them as a Lyon, & deuoure them
as a leopard. Thou heddest thy goodes wth tho-
nes, why dost thou not rather make dozes and
barres for thy mouth? Thou wapest thy golde
and syluer, why dost thou not waue the wo-
des also vpon þy balauance? Beware that thou
slyde not in thy tonge, & so fall before thine ene-
myes, that lase waite for thee, (and thy fall bee
incurable, euen vnto death.)

Chapter.

Of those who ought to lend our money, and efforts. Of a faithful man suffering for his friends. Of the nation's popularity.

Cho so wylly thebe mercede * let hym
lende vnto hye neyghboure : and he
that is able, let hym kepe the com-
maundement. Lend vnto thy neygh-
boure in tyme of his nede, and pay
thou thy neyghboure again in due season. Kepe
thy wordes and deale faithfully with hym, and
thou walste alway yefynge the thyng that is ne-
cessarye for the. There haue bene manye, that
when a thyng was lente them, rekened it to be
pounde, and made them trauayle and labour
that had helped them. Whyle they receyue any
thyng, they kille the handes of suche as geue
them, for they neyghbours good they humble
theyr voyce. But when they shoulde pay again
they kepe it backe, and geue euell wordes, and
make many excuses by reason of the tyme : and
though he be able, yet geueth he scarce the halfe
again, and rekeneth forther to be found. And if
he withholde not his money, yet hath he an ene-
mye of hym, and that vnderstond.

He paiteth hym with cursing and rebuke and
geueth hym euell wordes for his good dede.

There be manye one whiche are not glad for to lende, nor because of euell, but they feare to lese the thyng that they lende. Yet haue thou pacyence with the simple, and withholde not mercy from hym. helpe the poore for the commaunde mentes sake, & let hym not go emptye, from þ because of his needlite. Lese thy money for thy by order and neyghbours sake, and burpe it not vnder a stone, where it rusteth and corrupteth.

* Gather thy treasure after the commaundements of the hygheste, and so shall it bring the more profyte then golde: † Laye vpon thy almshouse in the hande of the poore, and it shall helpe the from all euill.

* A mans almshouse is as a purse with hym, & shall hepe a mans fauoure as the apple of an eye and after ward shall it arise and pay every man his rewarde vpon his head. It shall fyght for the agaynst thynne enemies, better then y^e wynde of a gyraunt, or speare of the myghtye.

A good honest man is suretye for his neygh-
bour, but a wyched person letteth hym come to
shame. Forget not the frendshyppe of thy sure-
tye, for he hath gruen his soule for the. The vn-
godly despycech þ good orde of his suretye and
the vnhankfull and pgnorante leauech hys
suretye in daunger. Some man promyseth for
his neyghboure: and when he hath losse his ho-
nestye he shall forsake hym. Suretyeshyppe
hath destroyed many a ryche man, and remo-
ued them as the waues of the sea. Wychie peo-
ple hath it dyen a wape, and caused them to
wander in straunge countres. In vngodly man
trafgressing the comaundment of the Lorde,
shall fall into the suretyeshyppe: and though he
force hym selfe to get oute, yet shall he fall into
the iudgement. Helpe thy neyghbour out after
thy power: and beware, that thou thy selfe fall
not in such dette. * The chiefe thing that hepech
in thy lyfe, is water, and breade, clothyng, and
lodgyng

The booke.

lodgyng, to leaue thy name.

Better it is to haue a poxe luyng in a mans
owne house, then delicate fare among straunge
men. * We it lytle or muche that thou hast, holde the
contente wechall, and thou shalt not be blamed
as a vaga bounde: for a miserable lyfe is it to
go from house to house: & where a man is stre-
nded, he dare not open his mouth. Though he one
be lodged, and haue meate and drynke, yet shall
he be taken as vnwoorthy, and heare many bit-
ter rough wordes, namelie thus: So thy waye
thou straunger, and prepare a table for thy self
and feede me also of that thou hast. A way, thou
straunger, so that he regardeth his honoure no
more, my brother cometh into my house, and
so he telleth hym the necessitie of his house.
These thynges are heuy to a man, & bath vnder
standyng: namelie, the forbidding of the house,
and that the lender casteth hym in the teeth.

The xxx. Chapter.

*Of the correction of the chylde. Of the chastitee of both.
Worth is better then a forsworn lyfe. Of the chastitee of both.
Worth is better then a forsworn lyfe. Of the chastitee of both.*

Who so loneth hys chylde, & holdeth
hym styll vnder correccion that he
maye haue tope of hym afterwarde
and p he grope not after his neygh-
bours doers. * He that teacheth his
sonne, shall haue tope in hym, and nede not to
be ashamed of hym among his acquaintance.
Whoso enfourmeth and teacheth his sonne, gre-
ueth the enemye: and before his frendes he may
tope of hym. Though the father dye yet is he as
though he were not dead: for he hath lefte one
behynde hym that is lyke hym. In his lyfe he
saue hym and had tope in hym, and was not so-
ry in his death: neyther was he ashamed before
his enemyes. For he lefte behynd hym an auen-
ger against his enemyes and a good doer vnto
the frendes. For the lyfe of chylde he shall
bynde the woundes together, and hys herte is
grieved at euery crye. An vntamed hysse will
be heard, and a wanton chylde wylde wyfyll.
If thou byng vpon thy sonne deli-cately, he shall
make the aspyde: and if thou playe with hym,
he shall byng the to beuynesse. Laugh not with
hym, lest thou wepe with hym also, & least thy
teeth be set on edge at the laste.

Better hym no liberty in his pouthe, and
excuse not hys folpe. Howe doth hys necke
whyll he is yong, byt hym vpon the sydes, while
he is yet but a chylde, lest he waxe stubburne,
and geue homoz force of the, and so shalt thou
haue beuynesse of soule. Teache thy chylde and
be diligente therein, lest it be to thy shame.
Better is the poore byng hole and strong then
a man to be riche & not to haue his belch: helth
and wellfare is aboue all goide, and a whole bo-
dy aboue all treasure. There is no ryche-esse a-
boue a sounde bodie, and no tope aboue the tope
of herte. Wealth is better then a wyetched lyfe
and eternal rest better then coriunall richenelle.
The good thynges are put in a close mouthe
are ly he as when meate is laid vpon the graue.

Chat god doth the offeryng vnto an ydol
* For he can neyther eate, taste, nor smell. Curm

so is he that is chased of the Lorde, and beareth
the rewarde of iniquyte. He seeth with his eyes
and groweth like a golden man, that lieth with
a bypyn & lygeth. * Seue not ouer thy minde
into beuynesse, and be not thy selfe in thyne
owne counsaile. * The tope and cherefulness of
the herte is the lyfe of man, and a mans gladnes
is the ploggyng of his daies. Loue thine owne
soule, and comforte thyne herte: as for sojowre
and beuynesse, bypyn it farre from the. * For he
uynelle hath slayne many a man, and byngeth
no prosper. yrie, and anger wosten the dayes of
the lyfe: carefulness and sojowre byng a ge-
fore the tyme. Vnto a mery herte euery thyng
hath a good taste that he eateth.

The xxxi. Chapter.

*What oughte to geue deligence to beuynesse. Of them that
take paine to geue a poyse. The poyse of a rich man without a
faute. The poyse of a poore man without a faute.*

Rauall and carefulness for riches
teareth awaye the slepe, and maketh
the fleshe to consume. When one ly-
eth and taketh care he awaketh euer
vpon lyke as a great sychenes byetheth the slepe.
The ryche hath great labour in gathering his
riches together, & then with the pleasure of his
riches he taketh his rest, and is refreshed. But
whoso labourerth, & prospererth not, he is poore
and though he leaue of, yet is he a begger. He
loneth ryche-esse, shall not be satisfied: & whoso
foloweth corrupcion, shall haue ynough therof.
* Many one are come in greates mystfortune by
the reason of gold, & haue founde their destru-
cion before them. It is a tree of fallynge vnto
them that offer it vpon, and all suche as be folpe
fall therein. Blessed is the ryche which is found
without blemish, and hath not gone after gold
nor h: ped in money & treasures. Where is there
suche a one, and we shall comende hym, and cal
hym blessed: for great thynges doeth he among
his people. Whoso is tryed and founde perfect
in suche thynges, shall be comended and praised.
Whom y god offend, and hath not offended:
Whom could do euell and hath not done it: The
foze shall his good be stablished & the hole con-
gregacion shall declare his almeses. If thou
lye at a great mans table, open not thy mouth
wide vpon it, and make not many wordes. Re-
membze that an euell eye is a wyetche.

What thyng created is worse then a wyet-
ched eye: the foze wyetche it before euery mans
face: Laye not thyne hande vpon euery thyng
that thyne eye seeth, and styue not with hym
in thy dill. * Wonder by thy selfe, what thy neigh-
bour would saye haue, if hee by discrete in e-
uery poynte. Eate the thyng that is set before
the manerpe, as it becommeth a man, and eate
not to much, lest thou be abhorred. Leauethou
of spyt of al, because of neurtour, lest thou be
be whome no man maye sacisfy, whiche maye
turne to thy decaye. When thou lyest among
many men, crache not thine hande out firste of
all. * Howe well content is a wyet man with
a lytle wynt: so that in slepe thou shalte not be
syche therof, nor fele any payn. A sweete wbol-
some

some slepe shal ſuche a one haue, and ſele no in-
warde grete. He riſeth vp by tymes in the mo-
rning & is wel at eaſe in him ſelfe. But an vni-
table eater ſlepeþ vniquietly, & hath ach & pay-
ne of the body. If thou ſeaſteſt & thou haſt eaten
to much aryle, go thy way, caſt it out of thy ſto-
mache, & take thy reſt: and it ſhall eaſe the, ſo
thou ſhalte haue no ſickenelle vnto thy body.

C My ſonne, heare me, and diſſpyſe me not,
and at the laſt thou ſhalt ſynde as I haue tolde
the. * In all thy woꝛkes be diligent and quicke
ſo that there no ſpykenes happet vnto the. * Who
ſo is lyberall in dealinge oute his meate many
men ſhal bleſſe hym, and prayſe hym with their
lyppes: and the ſame is a ſure token of hys loue
and faythfulneſſe. But he that is vnfaythful in
meate, the hole cꝛype ſhall complayne of him: &
that is a ſure experience of hys infydelitye and
wickedneſſe. * Be not thou a wyne bybber, ſo
wyne hath deſtroyed manie a man. The ſpye
proueth the hardy pꝛon, euſe ſo doth wyne pꝛoue
the heres of the pꝛoude, when they be dꝛonken.

D * Wyne ſoberly dꝛonken, quencheth the
lyfe of man. If thou drinckeſt it meſurably, &
ſhalt be temperate. What lyfe is it that maye
continue without wyne? (What taketh away
lyfe: euery death.) Wyne was made from the be-
gynnyng to make men glad, & not ſo dꝛonken
nes. Wyne meſurably dꝛonken is a reſponſe
of the ſoule & body. (A meſurable dꝛynkyng is
helth to ſoule & body.) But yf it be dꝛonke with
exceſſe, it maketh byternes and ſojoyneth vnto
mynde. Dꝛonkenneſſe filleth the mynde of the ſo-
lyſhe with ſhame & ruyne, minyſheth ſtrength
and maketh woꝛdes. * Rebuke not thy neygh-
bour at the wyne, and diſſpyſe hym not in hys
myſte. Geue hym no diſſpyſefull woꝛdes, and
pleaſe not vpon hym with contrary ſaynges.

The xxiii. Chapter.

*Of the deſcription and prynciple of the preacher, and of the
wyſe, of the ſure, ſayth, and conſideres in God.*

X If thou be made a Ruler, & pryncipe not
thy ſelfe therein, but be thou, as one
of the people. * Take diſſygence care
for them and looke well thereto: and
when thou haſt done al thy dutye, ſet ſ downe,
that thou mayeſt be mercyt wꝛth them, and re-
ceiue a crowne of honoure. Take wyſely and
domeſtly, ſo wyſedome becommeth the ryghter
well. Hynde not myſhye. Speake not where
there is no audience: & poure not forth wyſe-
dome oute of tyme, as an inpoſtunye. Lyke as
the Carbuncle ſtone ſhineth that is ſet in golde
ſo dothe a ſonge gaꝛn the wyne ſeaſte: and
as the Amaraude that is ſet in golde, ſo is the
ſweetneſſe of Gylſhe, by the myſte of wyne.
(Geue care and be ſtyll, and ſo thy good be-
hauour thou ſhalt be loued.)

Thou ſonge man ſpeake that becommeth
the, and that is profitable, and yet ſeaſte when
thou art wyſe aſked. Cōſpꝛende muche with
ſeue woꝛdes. In manye thynges be as one that
is ignoꝛant: geue care and holde thy tonge
all. If thou be amonge men of byer auerſyſe,
deſpyſe not to compare thy ſelfe vnto them: and

when an eldꝛ ſpeaketh, make not thou manie
woꝛdes therein. Before the thonder goeth ſigh-
teninge, and before nurloure and ſhamefaſhnes
goeth lone and ſauoure. Stande vp by tymes,
and be not the laſte: but get the home ſoone and
there take thy paſſyng, and do what thou wilt
ſo thou do none euell, and deſpyſe no man: but ſo
all thynges geue thꝛanchies vnto hym that hath
made the, and replenished the with his goodes.

Who ſeaſteth the Loꝛde, wyl receiue his
doctryne: and they that get them to him by ty-
mes, ſhall ſynde grace, he that ſeeketh the lawe,
ſhall be ſylled wꝛth all: As ſo hym that is but
ſayned, he wyl be offended therat. They that
ſeaſt the Loꝛde ſhall ſynde the iudgement and
the righteſcouneſſe ſhall be kindled as a lꝑghte.
An vngodlye man wyl not be reſourmed, but
can helpe him ſelfe with the example of oðer in
hys purpoſe. A man of vnderſtandynge diſpi-
ſeth no good counſail: but a wyld and proude
bodye hath no feare. (Pece, euery when he hath
dealt rathlye with another man, but his owne
dopnges ſhall be hys rebuke.) My ſonne do no
thyng without aduſement, ſo ſhall it not re-
pente the after the dede. So not in ſ way where
thou mayeſt fal, nor where thou mayeſt ſtumble
agaynſt the ſtone. Geue not thy ſelfe into a la-
borious ſlyppery waye, and beware of thy chil-
dien, (and take hede of them that be thine owne
houſholde.) In all thy woꝛkes put thy truſt in
God, ſet thy whole hert, ſo that is the heppynge
of the cōmaundementes. Who ſo beleueth God-
des woꝛde taketh hede to the cōmaundementes:
and he that putteth hys truſt in the Loꝛde,
ſhall want nothyng.

The xxiiii. Chapter.

*The beſtowment of him that feareth God. The anſwꝛe
of the wyſe. The lyke deſcription of a ſoule, what is in the
hande of God: the earth is in the hande of the pꝛeſter. The
wyſe not to bypꝛyde wꝛth ſerue to become ſubjects to oðer.*

There ſhall no euyl happen vnto him
that feareth God: but when he is in
temptacion, the Loꝛde ſhall deſpyre
him, and kepe him from euell. A wiſe
man hath not the lawe, but an ypo-
crite is as a ſhip in ragynge water. A man of vñ-
derſtandynge gꝛueth credence vnto the lawe of
God, & the lawe is faythful vnto him. Be ſure
of the matter, then take therof: Be ſyſte wel
inſtructe, then mayeſt thou geue anſwꝛe. The
hert of the ſolyſhe is lyke a cartewhele, and his
thoughtes runne about lyke an aſel tree. Lyke
as a wild boyle that neieth vnder euery one that
ſitteth vpon him, ſo is it with a ſcoꝛneful frende.
Why doth one daye excell an oðer, ſeyng all
the dayes of the yeaꝛe come of the Sunne? The
wiſdome of the Loꝛd hath ſo parted them a ſon-
dre, and ſo hath he ordeyned the tymes, & ſolem-
ne feaſtes. Some of them hath he choſen & ha-
lowed before oðer dayes. And al men are made
of the & grounde, and out of the earth of Adam.
In the multitude of ſcience hath the Loꝛde ſon-
dred them, and made their wayes of diuers ſa-
ſyngs. Some of the hath he bleſſed, made much
of them, halowed them, & claymed them to hym
ſelfe. But ſome of them hath he curſed, brought
ſt them lowe,

The booke.

Rom. 11. Ioh. and put them oute of theyr estate. * Like
as the claye is in the potters hande, and all the
shapynge therof at his pleasure: so are men also
in the hande of hym that made them, so that he
maye geue them as he wylth him best. * **1. Cor. 11.**
euen in good, and agaynst death is lyfe: so is the
vngodly agaynst such as feare God. Beholde,
these are the woordes of the highest, & these are
euen the agaynst two, & one set agaynst another
I am awaked by last of all, as one that gather-
eth after in harvest. In the gyftes of God and
in his blessing I am increased, and have fylled
my house with like a grape gatherer. * Behold
howe I have not laboured onely for my selfe,
but for al such as loue nourture and wisdom.

C heare me o ye great men of the people, and
harden with your eare ye rulers of the congre-
gacion. Gene not thy soune and wyfe, thy bro-
ther & frende, power ouer the wyse thou lyuest
and geue not a way thy substance and good to
another, lest it repent the: & thou be faine to beg
therfore thy selfe. As long as thou lyuest and
hast byeth, let no man chaunge the: For better it
is that thy chyldren to pray the, then that thou
shouldest be faine to lome in their handes. In all
thy woordes be excellent, that thyne honour be
nurtured & kept. At the tyme when thou shalte
ende thy dayes, and synne the thy lyfe, distribute
thyne endurtaunce. The fodder, the whyppe, &
the vnten: a belongeth vnto the ass: Wheat, cor-
rection & woiche vnto thy seruaut. If thou let
thy seruaut to labour, & shalte synne rest. But
if thou let him go ydle, he shal seke liberte. The
yocke & the whyp wyl be downe the harde necke
but tame & thy euell seruaut with bondes and
coerced. Send him to labour & he go not ydle
For ydelnes, byngeth muche euill. Wer him to
woiche, for & belongeth vnto him, and becom-
meth him well. If he be not obedient, bynde his
fete: but do not so much vnto hym in any wyse,
& without discrecion doo nothyng. * If thou
haue a faythful seruaut, let hym be vnto the
as thyne owne soule: increat hym as a brother
so; in bloude hast thou gotte hym. If thou haue
a seruaut, holde him as thy selfe: for thou hast
neede of hym, as of thy selfe. If thou increat hym
euell, and lipest hym harde, and makeste hym
to be proude and to runne awaye fro the, thou
canst not tell what waye thou shalte seke hym.

The xxxiii. Chapter.

1. Cor. 11. The people of the
world are in the hands of the
Lord, and he will do with them
as he will.

2 **W**hye people begyle the selues with
vayne and disceitful hope, and foolen
the in dyaumes. Whoso regardeth
dyaumes, is lyke him & wyl take hold
of a shadowe, and folowe after the vynde. Cal-
lo is it with the appetynge of dyaumes. Befor
the face, is the lykenes of a face. Whoso can be-
lieue of the vncleane: O what truth can be spo-
ken of a lyer: doth sayng, doth sayte, looke
and dyaumynge is but vanyte: lyke as when a
woman traueleth with chyldre, and hath many
fantasies in her herte. Wher as such a vyson

come not of God, let not thine herte vpon them
For dyaumes haue dysceined many a man, and
taped them that put theyr trust therein.

The lawe shal be fulfilled wythoute lyes, &
and wysdome is sufficient to a faythful mouth
Whar knowledg hath he & is not tried: A wise
man & is wel instruct, vnderstandeth much, & he
that hath good experyence can talke of wysdome
he that hath no experyence knoweth lye, and
he that erreth, caueth much wychednesse. He &
is not tryed, what thynges knoweth he: Whoso
so foloweth no rule is full of wychednesse.

Whil I was yet in erreure, I learnede muche
also: pre, I was solearned & I could not expresse
it all, and came ofte in perall of death therfore,
till I was deliuered from it: (thow we the grace
of God.) Nowe I se, that they which feare god
haue the right sperte: for their hope standeth in
him, & can helpe them. And the eyes of the Lord
are on them, that loue hym. Whoso feareth the
Lord standeth in a we of no man, and is not a-
frayed for the Lord is his hope and comfort.

Blessed is the soule of him that feareth the
Lord: In whome putteth he is truste: Whoso is
his strenght: * For & eyes of the Lord haue res-
pect vnto them, that loue him. He is their might
ie protection, & strong grounde: A defender to
the heat, a refuge for the hote noone daye. A suc-
cours for a stumblinge, and an helpe for falling
he setteth vp the soule and lighteneth the eyes
he geueth lyfe, and blessing. He that geueth an
offeryng of vnyghteous goodes, hym offeryng
is refused: and the scoynfull dealing of the un-
ryghteous please not God: (the Lord is the ryght
only, that paciently abide him in the way of the
truth, and of ryghteousnesse. The hyest dothe
not allowe & gyftes of the wicked.) And, God
hath no better in the offerings of the vngodlye
neither maye synne be recompyed in the multi-
tude of oblations. Whoso byngeth an offeryng
out of the goodes of & poore, doth euen as one &
hyllety the sonne, before the fathers eyes.

The bread of the needfull is the lyfe of the
poore: he & defraudeth hym shereof, is a man of
bloude. Whoso robbeth hym neyghbour of hym
liuing, doth as great sin as though he slew him
to death. * He & defraudeth the labourer of hym
hye, is a bloude shedder. When one buydeth &
another byketh downe, what profit haue they
the but labour: Whil one payeth & another cur-
seth, whose voyce wyl & Lord hear: * He & wal-
deth him selfe because of a deere body, & toucheth
the deere agayne, what doeth hym walpyng: *
So is it with a man & taketh for hym synnes, &
doeth them agayne: who wyl heare his prayer
O what doeth hym sayd yuge helpe hym?

The xxxiii. Chapter.

1. Cor. 11. The people of the
world are in the hands of the
Lord, and he will do with them
as he will.

Whoso heareth the lawe & byngeth offe-
ringes ynough. He & holdeth fast the
commandement, offereth the ryght
heart holding. He that is thankfull &
recomeneth, offereth hym flower. * Whoso is
merciful and geueth almes, that is the ryght
thanche

Of Iesus the sonne of Syrach.

Eccl. xlii.

thankofferynge. God hath pleasure when one depaereth from synne, and to forsake vnyghe outnes, reconceyleth vs woth hym.

Thou shalt not appeare empty before the Lord, for all such is done because of the commaundemente of God. * The offerynge of the ryghteous maketh the altar fat, and a sweete smell is it before the highdest. The offeryng of synners is acceptable vnto God: and shall neuer be forgotten. Gueve God hym honoure with a chearfull herte, and hepe not backe the spylling of thy handes. * In all thy gyftes shewe a merciful countenance, and paye the thynges vnto God with gladnesse. Gueve vnto God accordinge as he hath enriched and prospered the: and looke what thyne hand is able, geue with a chearfull eye: for the Lord recompenseth, and giveth the seven tymes as muche agayne.

Gueve no vnygheous gyftes, for such wyl be not receiue. Beware of wrongfull offerynges, for the Lord is a ryghteous Judge: and regardeth no mans person: he accepteth, not person of the poore: but he heareth the prayer of the oppressed. * He dispiseth not the desire of the fatherles, nor the widow, when she pouereth out her prayer before him. Doth not God be the reuerer, that riseth downe the cheakes of the widow? He heareth he not the complaine ouer such as make her to wepe? For from her cheakes do the teares go vnto heauen, and the Lord which heareth the doth accepte them. Whoso serueth God after his pleasur, shall he accepte: and his prayer reacheth vnto the cloudes. * The prayer of him that humbleth hym selfe, goeth vnto the cloudes, tyll he come vnto. He wyl not be comforted, nor goo her wepe, tyll the highdest God haue respecte vnto her, geue true sentence and persourne the iudgemente. And the Lord wyl not be slacke in commyng, nor tary longe tyll he hath synne ten in sonder the backes of the vnnmerciful, and aduenged hym selfe of the heathen: tyll he haue taken away the multitude of the cruell, and broken the scepter of the vnyghteous, tyll he geue euery man after his wayes and rewarde them after theyr doinges: tyll he haue deliuered his people, mayntened theyr cause, and reioysed them in his mercy. O howe saye a thyng is merce in the tyme of anguysh & trouble. It is lyke a cloude of rayne, that cometh in the tyme of a drought.

The xxxvi. Chapter.

A prayer to God in the passion of all synners, full men: by the people of a good woman.

In mercy vpon vs O Lord, thou God of all thynges. Haue respecte vnto vs. Shewe vs the light of thy mercyes, & sende thy feare among the heathen & straungers, whiche seue not after the, that they may knowe howe that there is no God but thou. & that they may shewe thy wonderous woiches. Like vnto the heade ouer the outlandyshe heathen, that they may learne to knowe thy myght, and power. Lyke as thou arte halowed in vs before them, so byng to passe, that thou mayest be magni-

fied also in the before vs: that they may knowe the, lyke as we knowe the. For there is none other God but onely thou. O Lord, Renue the tokens, and chaunge the wonderous woiches. Shewe thyne hande, and thy ryghter arme gloriously. Raise vp thy indignacion, and powere out thy wrath. Take awaye the aduersarye and synne the enemye. Make the tyme shorte, remember thy couenaunt, that thy wonderous woiches maye be praised. Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe that doth the people hurte. Shew in sonder the heade of the paynces that be our enemyes, and saye there is none other but we.

Gather all the tribes of Jacob together agayne, that they maye knowe howe that there is none other God but onely thou, that they may shewe thy wonderous woiches: and be thou thy peoples herpage, lyke as frome the begynnyng. O Lord, haue merce vpon the people, that haue thy name, and vpon Israel, whom thou haste lykened to a fyre boze sonne. O be mercifull vnto Jerusalem the cytye of thy sanctuarie. * the cytye of thy rest. I will dwell on woth thy vnspeakable vertues, and thy people with thy glory. Gueve with vs vnto thy creature, whome thou madest from the beginning and raise vp the prophetes that haue ben dwelled in thy name. Rewarde them that wayte for the, that thy prophetes may be founde sayth full. O Lord, heare the prayer of thy seruantes, accordinge to the blessinge of Aaron ouer thy people: & sayd thou vs in the wape of righteousness: & that all they which dwell vpon the earth maye knowe that thou arte the Lord the eternall God, whiche is from eternall tyme.

The hely denouereth all meates, yet is one meate better then another. Like as the tounge tasteth vnyforme, & so dothe an herte of vnderstandyng in marche false wordes. A frowarde herte geueth beuynesse, but a man of experyence lyfeth hym vp agayne. The woman receaueth euery man, yet is one daughter better then another. A saye wyfe reioyseth her husbnde, and a man loueth nothyng better. If she be loupynge and vertuous wyfely, then is not her husbnde like other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him a helpe, and pyller where vpon he resteth, where no hedge is, there the goodes are spoyled: & where no housewife is, there the frendles mouneth. Like as there is no credde given to a robber, that goeth from one cytye to another: so is not the man beleued, & hath no neste: and must turne in, where he maye abyde in synne.

The xxxvii. Chapter.

Howe a man shalde haue frendes and comfession, and seache the company of a holpe man.

Ierpe frende sayth: I wyl be frendlye vnto hym also. But there is some frende, which is onely a frende in name. Remayneth there not heynesse vnto death when a companion and frende is turned to an enemye? O moste wretched presumption, from whence art thou sprung vnto couer & earth. All is with falshe

The booke.

• **Chap. xii.** With falshed and disceate. • There is some company on whiche in prosperitey enioyeth with his frende: but in the tyme of trouble he taketh parte agaynst hym. There is some companion that mourneth with his frende for his helpe: but when trouble cometh he taketh holde of the wynde. For get not thy frende in thy mynde and thynke vpon him in thy richesse. Make no counsaill at thy kynsmans, and take thy counsaill from suche as beate the no good wyll. • Every counsailler bynggeth forth his counsaill. Fewer thelesse, there is some that counsaileth, but for his owne profit: Beware of the counsailler, and be aduysed afore whereto thou wylte vnto hym, for he wyl counsaill for hym selfe. Lett he calle the lot vpon the and saie vnto the: Thy wape and purpose is good, and afterwarde he stande agaynst the, and loke what shall become of the.

B Take no counsaill at hym, that suspecteth the for an enemy, and hyde thy counsaill from suche as hate the. Take no counsaill at a woman conceyning the thynges that she longeth for: nor at a leachfull and sapient herted body, in mat ters of warre: or at a marchaunt, how heare de wyl cheape thy wares towarde his: or at a bier of selleng: or at an enuyous man, of chanches greuyng: or at the vnmerefull, of louyng kind nes: or at an vnbonest man of honesty. • or at the slouthful, of woorkyng. • or at an byselyng which hath no house, or profyte, of welthe. (An ydle body wold not gladly beare speake of much labour.) Take no suche folkes to counsaill: but be diligente to seke counsaill at a veruous ma that feareth God, suche one as thou knowest to be a heper of the comaundementes, which hath a mynde after thyne owne mynde, and is sope for the when thou stumblest. And hold thy counsaill fast in thine herte: for there is no ma moze faith full to hope in: then thou thy selfe. For a manes mynde is some tyme moze disposed to teile onte, then seuen watchmen that sit aboue in an hygh place lohyng aboute them. And aboue al thyng praye the byest that he wyl leade thy wape in faithfulness and truth. Besoie al thy woorkes at the counsaill fyrst: and euer thou doest any thyng, be wel aduysed. Ther be four thynges I declare a chaunged hert, wherout chere spynggeth euell and good: deathe and lyfe, and a matterfull tonge that vablen muche. Some ma is apte and wel instructe in many thynges, and yet very vnpro fitable vnto him selfe. Some man there is, that can geue wise and prudent counsaill, and yet is he ha tred, and continueth a begger: for grace is not ge uen him of God to be accepted. Another is rob bed of al wysdome, yet is he wys vnto him selfe and the frute of vnderstandyng is commendable in his mouth.

D A wysse man maketh his people wysse, and the frutes of his wysdome caple not. A wise ma shall be plentifully blessed of God: and all they that se hym shall speake good of hym. The lyfe of man, standeth in the number of dayes, but the dayes of Ieremil are innumerable.

A wysse man shall obteyne saythfulness and reuerence amonge his people, and his name

shall be perpetual. My sonne, proue thy soule in thy lyfe: and if thou se any euell thyng, geue it not vnto her. • For all thynges are not profyta ble for al men, neither hath euery soule pleasure in euery thyng. Be not greedy in euery eating, and be not to hasty vpon al meates. • For excelle of meates bynggeth syknes, and gloryng cometh at last to an vnumerable deate. • Thou shalt sur fer haue many one perished: but he that dieteth hym selfe temperatly, prolongeth his lyfe.

The xxxviii. Chapter.

• If a dyscyple in synnes ought me to pray, and to fynde a dys cyple which heareth by prayer. The besyng of synners. And me, by synners, dysciples at confession.

Oncur the dyscyple, honour him because of necessity. God hath crea ted hym (for of the dyest cometh medecyne) and he shall receiue gyf tes of the kyng. The wysdome of the dyscyple bynggeth hym to great woorthip and in the syght of the great men of this world he shall be honourably taken. The Lozde hath created medecine of the earth, and he that is wyle wil not abhorre it. • Was not the bitter water made swete with a tree, I men myghte learn to know the vertue therof? The Lozde hath ge uen men wysdome, and vnderstanding, that he myght be honoured in his wonderous woorkes. With such doth he heale men, and taketh away theyr paynes: Of suche doth I potecary make a consecryon yet can no man perfourme al his woorkes. For of the Lozde cometh prosperous welth ouer all the earth.

My sonne, despyse not thys in thy synches but praye vnto the Lozde, and he shall make the wyle. Leane of from synne, and oger thy handes a ryght, cleanse thyne herte from al vne hednesse. Geue a swete sauoured offering, and the synne flour for a token of remembraunce: make the offering fatte, as one that geueth the fyfte frutes, and geue rowme to the dyscyple. For the Lozde hath created him, let him not go from the, for thou hast ned of hym. The houre maye come: that the synche maye be helped tho rowe them, when they praye vnto the Lozde, and he maye reconer, and get helth to lyue longer. He that synneth before his maker: shall fall into the handes of the dyscyple.

My sonne, byng forth thy teares ouer the herd: and beginne to mourne, as if thou haddest suffered great harme thy selfe, and then couer thy body after a conuenient maner and despyse not his burial. Enioye thy selfe to wepe and prouoke thy selfe to moune, and make lamentacion ex pediently, and that a day or two, lest thou be euell spoken of: and then comforte thy selfe because of the heuynesse. • For of heuynesse cometh the death, the heuynesse of I heret byeaeth strenght heuynesse and pouertie groweth the hert in temp tacion and offence. Take no heuynesse to hert, dyue it awaye, and remembre the laste thynges: Forget it not, for there is no turning agayne. Thou shalt do hym no good, but hurte thy selfe Remember his iudgement, thine also: albe like wyle: vnto me preter daye vnto the to daye.

• Let

Of Iesus the sonne of Sirach. Col. xliij.

11. Reg. 11.8

* Let the remembrance of the derde cease in hys rest, and comforte thy selfe agayne ouer hym, seynge his sperte is departed from hym. The wysedome of the scrbye is at conueniente tyme of reste: and he that ceaseth from exercise and labour shalbe wyse.

D he that holdeth the plough, and hath pleasure in ploddyng, and bypynge the oxen, and goeth about wyth such wozeches, he can speake of oxen: he setteth hys herte to make sowes, and is diligent to gyue the hyne fodder. So is euery carpenter also and wozechemaster that laboureth stylly nyghte and daye: he carueth, graveneth, cutteth oute, and hys desyre is in sonnyng conynge thynges, hys herte ymagineth howe he maye conynge cast anymage, hys diligence also and watchyng perfourmeth the woche. The ymagine, in lyke maner bydeth by hys syde, and dothe hys bypynge to labour the yon. The vapour of the fyre burneth hys fleish: he muste fyghte wyth the heate of the foznace. The noise of the hammer soundeth euer in his eares, & his eyes loke stylly vpon the thyng that he maketh. He hath set his mynde thereupon, & he wil make out of his woche, & therfore he watcheth, howe he maye let it out, & byng it to an end.

E So doth the potter byt by hys woche, he turneth the whele about wyth his fete, he is diligent and carefull in al doynges, & his labour and woche is without nombre. He sayth vnto the claye wyth his arme, & wyth his fete he tempereth it. Hys herte ymagineth howe he maye make it pleasaunte, & his bypynge is to cleue the ouen. All these hope in their handes, & euery one thyngeth to be conynge in hys woche. Without these may not the cities be mayntayned, inhabited, nor occupied: and they come not bye in the congregation, neither sit they vpon iudgment seates: they vnderstande not the counsaunte of the lawe: they cannot declare equite & iudgement: they cannot finde out the darthe sentences, but thowow them that the creature of the woche be mayntened, they praye for conseruacyon onely the woche and labour of conynge.

¶ The xxxix. Chapter.

¶ A wyse man. The woches of God. Vnto the good, good thynges possyble, but vnto the euil, and good thynges are euil.

I that applyeth hys mynde to vnderstandyng the lawe of God, dothe bypynge lyke oute the wysedome of them of the olde tyme, and exercyseth hym selfe in the prophetes. He kepeth the saynges of famous men, & prelateth to vnderstandyng of darthe sentences of wysedome. He scheth oute the mystrye of secrete saynges, and exercyseth hym selfe therein continually. He doth seruyce among great men and appereth before the prynce. He goeth into a strange countrey, & traunpleth thowow it: loke what good & euil is amonge men, he pyneth it & scheth it out. He purpoiseth in his herte to reioyce eache vnto the Lord that made hym & to praye before the hygh God. He openeth his mouth in prayer, & praiseth for his synnes. Vnto the great Lord, wyll, he shalbe fylled wyth the

sperte of vnderstandyng that he maye then put out wise sentenys, & geue thankes vnto the Lord in his prayer. He shal order his deuyce, & leade by his knowledge a ryght & geue hym vnderstandyng of secrete thynges. He shal shew forth the science of his learnyng, and reioyce in the countenance of the lawe of the Lord. The whole congregacion shal commend his wysdome & it shal neuer be put out. The remembrance of hym shal neuer be forgotten, & his name shal continue fro one generacyon to another. His wysdome shal be spoken of among the people, & the whole congregacion shal openly declare his praise, while he liueth he hath a greater name then a thousand bysides: & after his death, the same name remaineth vnto hym. Pet wyll I speake of moomen of vnderstandyng. For I am ful as the mone.

Herken vnto me (ye holy vertuous chyldren) bypynge forth the scrpte, as the Rose that is planted by the byokes of the felde, & geue ye a swete smel as Libanus. For as the Rose gardyn synge a songe of prayse. Geue thankes vnto God ouer all his woches. Geue glozpe and honoure vnto the Lord, Geue hys prayse wyth your lippes. Pee, even wyth the songe of your lippes, wyth harpes, and playnge, and ingeynyng thankes vnto hym, save after this maner. ¶ All the woches of the Lord are exceeding good, and all hys commaundementes are mete and conueniente in due season.

A man nede not to saye: what is this? what is that? For at tyme conuenient they shal all be sought. At his commaundement the water was as a wall, & at the word of his mouth the water stode stylly. ¶ In his commaundemente is euery thyng acceptable & reconcyed, and hys healt cannot be mynyshed. The woches of all flethe are before him, & there is nothyng hyd from his eyes. He seyth from euerlastyng to euerlastyng & there is nothyng to wonderfull, or hye vnto hym. A man nede not to saye then, what is this? or that? For he hath made al thynges to do good vnto man. Hys blessing shal renne ouer as the streame, and moysture the earthe lyke a floude of water. Like as he maketh water for dyouth so shal his wrath fall vpon the heathen.

His wayes are playne & ryght vnto the lust but the vngodlye stobbe at them. For the good are good thynges created from the begynnyng & euil thynges for the vngodly. ¶ All thynges necessarye for the lyfe of man are created from the beginning: water, fyre, ayre, salt, meale, wyte and honny, mylke, and wyne, oyle, and clothyng. All these thynges are created for the best to the faythfull. But to the vngodlye shal all these thynges be turned to hurt and darthe. There be spertes that are created for vengeaunce, and in theyr rigourousnes haue they fastened their toymentes. ¶ In the tyme of the ende they shal put out theyr strength, & pacifye the wrath of him that made them. ¶ Fyre, hayle, hunger, and deathe: all these thynges are created for vengeaunce. The teeth of wilde norfome beastes, the scorpions, serpentes, and the swerde are created also for vengeaunce, to the destructio of the vngodly. ¶ They shalbe


The booke.

They shalbe glad to do his commaunde-
mentes: and when ned is, they shalbe redy vpon
earth: and when theys houre is come, they shal
not ouerpasse the commaundment of the Lord.

Therefore haue I taken a good courage vnto
me from the begynnyng, and thought to put
these thinges in wytyng, and to leaue them be-
hinde me. * All þe woordes of the Lord are good
þe geteth euery one in due season, & wyl ned
is, so þe a man ned not to say: this is worse then
that. For in due season they are all pleasant &
good: And therfore praye þe Lord with whole
heart & mouth, and geue thanks vnto his name

The xi. Chapter.

*¶ Many say they light in a mans lyfe, all chy-
ldren saye so, but a fynde and a harte saye so
mayntayneth the blessing of the spiritus and pre-
servation of the soule of God.*

3  Great trouble is created for all
men, and an heuie yoke vpon all
men chyldren, from the daye that
they goo out of theys mothers wom-
be, tyl they be buried in the earth:
the mother of all thinges: namely their thought-
tes and ymaginacions, feare of the herte coun-
cell, meditations, longyng, and desyre the daye
of deathe: from the big best that sitteth vpon the
glorious seate, vnto the lowest and moost sym-
ple vpon the earth: from hym that is gorgeously
arrayed, and weareth a crowne, vnto hym that
is but homely, and simply clothed. There is no-
thyng but warthe, zeale, feartuinelie, vnquiet-
nelle, & feare of deathe, rygions, anger, & stryfe.
And in the nyght, when one shulde rest & sleape
vpon his bed, the slepe chaungeth his vnderstā-
dyng & knowlege. A lytle or nothyng is bys-
sell, in the sleape as wel as in the day of labour.

25 *¶* We feareth and is dysquieted in the vision
of his herte, as one that renneth out of a batraille
and in the tyme of healeth be awaketh and mar-
uellet that the feare was nothyng. Such thin-
ges happen vnto al the, both man and best:
but scul folde to the vngodly. *¶* Wo:ouer, deathe
bloude, wepyng, stryfe, and swearde, oppres-
sion, hunger, destruction, and vnyngement: * these
thynges are all created agaynst the vngodlye
for theys sake came the floude also. * Al that
is of the earth, shall turne to earth agayne: and
al that is of the water, shall be put awaye, but saye-
tuines and truth shal endure for euer. The sub-
staunce & goodes of the vngodly shalbe dyed wy-
and synke awaye as the water floude, and they
shal make a floude like a great thobber in þe raine.

C *¶* Lyke as the ryghteous reioyseth when he
openeth his hande, so shall the transgressours
be sappyd, when theys goodes vanyshe and con-
sume awaye. * The chyldren of the vngodlye
shall not obtayne many byaunches and the vn-
cleane rootes vpon the hie rocks, shalbe roo-
ted oute before the grasse by the water syde and
vpon the ryuer banches.

¶ If synnynesse and lyberalite in the increas
and blessing of God, is lyke a paradyse & gar-
den of pleasure: suche mercie also and kyndnes,
endureth for euer. * To labour and to be content

with that a man hath, is a swete pleasaunt lyfe
and that is to fynde a treasure aboue all treasu-
res. To begget chyldren and to repayre the cyrie
maketh a perpetuall name, but an honest wo-
man is moze woorth then them both. Wylne and
mystrylly reioyce the best, but the loue of wis-
dome is aboue them both.

¶ Wyppyn and haryng make a swete nospie, **D**
but a frendly tonge goeth beyonde them both.
Thyne eye desyret saoure and betwye, but a
gyne seide tyme, rather then them both. A frend
and companion come together at opportynitee
but abouethem both is a wyfe that agreeth to
her husbände. One by other helpeth another in
þe tyme of trouble, but almes shall deliuer moze
then them both. Gold and siluer fasten the feet
but a good counsell is moze pleasaunt the them
both. Temporal substance and strenght, lyfe
vpon the mynde: but the feare of the Lord wan-
tereth not wyng, and nedeth no helpe.

The feare of the Lord is a pleasaunte gar-
den of blessing, and nothyng to bewtifull as
it is. *¶* Wy some leade not a beggers lyfe, for bet-
ter it were to dye then to begge. *¶* Who so lotheth
to another mans table, raketh no thought for
his owne lyuyng howe to vpholde his lyfe, for
he leaeth hym selfe with other mennes meate.
But a wyfe and wel nureced mā wyl be ware
therof. Beggyng is swete in the mouth of þe vn-
shamefast, but in his belly there burneth a fier.

The xii. Chapter.

*¶ Of the remembrance of deathe. Deathe is not to be feared. It
moueth vpon them that forsake the loue of God, good name and
loue. An exhortacion to geue hys wythowes. *¶* What
thynges a man ought to be ashamyd.*

D *¶* Deathe, how bytter is the remem-
brance of the, to a man that see-
heth rest and comfort in his sub-
staunce and ryches, vnto the mā
þe hath nothing to be rehim, and
that hath prosperyt in all thin-
ges, yet, vnto him þe yet is able to receaue meat
of deathe, howe acceptable and good is the iud-
gement vnto the nedefull, and vnto him whose
strength faileth, & that is nowe in the last age,
and that all thinges is full of care and fearful-
nesse: vnto him also þe is in dyspayre, & hath no
hope nor patience. *¶* We not thou afraid of deathe
remember them that haue bene before the: and
that come after the: this is þe iudgement of the
Lord ouer all the. * And why woldest thou
be agaynst the pleasure of the wyfe? *¶* Whether
it be ten hundred, or a thousande yeres: deathe
asketh not howe longe one hath lyued.

The chyldren of the vngodly are abhomy-
nable chyldren, and so are they that kepe compa-
ny with the vngodly. * The inheritance of vn-
godly chyldren shal come to naught, and theire
posterite shal haue a perpetual shame and confu-
sion. The chyldren complaine of an vngodlye
father, and wyfe: for they saye they are rebuked
and dyspyed. *¶* Who be vnto you? *¶* O ye vngodly
whyche haue forsaken the lawe of the wyghtest
God: yf ye be borne, ye shalbe borne to cursyng
yf ye dye, the curse shalbe ynto you.

* All that is of the earth, shall turne to earth. *¶* **End.**
agayne

against: so go the vngodly also oute of the curse into destruction. The sorow of men is in theyr bodys: but the name of the vngodlye shal be put out. * Labour to get the a good name, for that shal contynue suerly by the, then a thousande greates treasures of golde. A good lyte hath a nobbe of dayes, but a good name endureth euer.

* My chyldren kepe wysdome in peace for wysdome that is hyd: and a treasure that is not seie, what profyte is in them both. A man that hydeth his foolysheenesse, is better then a man that hydeth his wysdome. Therefore be ye turned at my wordes: for it is not good in all thynges & alwaye to be ashamed. True sayth mult pious and measure it. Be ashamed of whozdom befoze father and mother: Be ashamed of leasyng befoze the pyynce & men of aucthorite: Of synne befoze the Judge and ruler. Of offence befoze the congregacion & people: Of vnyghte outnes befoze a companyon and frende. Of thefte, befoze thy neighbours. * As for the feare of God and his couenaunte, be not ashamed thereof.

Be ashamed to lye with thine elbowes vpon the breste: Be ashamed to looke vpon harlottes: Be ashamed to turne a way thy face fro thy frende. Be ashamed to take and not to geue. Be ashamed also to looke vpd another manes wyfe, and to make anye trisyng wordes with her maiden, or to stand by her bedsyde. Be ashamed to vbydyde thy frende wpen thou geuiste anye thyng, caste him not in the teeth withal.

¶ The xliii. Chapter.

¶ Chastite maye not be opened. The lode of God muste be taughte. A daughter, if woman, God knoweth at thynge, sum the secretes of thy herte.

Reache not a thyng twyse, & disclofe not the wordes, & thou hast hearde in secreete. Be shamefast & well manered in dede, so shal every ma fauoure the. Of these thynges be not ashamed, & accept no persone to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunte of Judgement to hyng & vngodly fro his vngodlines vnto ryghte outnes: & to make him a good ma: to deale faithfully w thy neighbour & companyon: to distribute the herpage vnto thy frendes: to be dysligente to kepe trewe measure and weyght: to be contente whether thou gettest much or lytle: to deale trulye with temporal goodes: in byng & seylng, to byng vpon chyldren with dysligence, to correcte an euil seruante, to kepe thyne is from an euil wyfe to set a loche wher many bades are: what thou deliuerest and geuest oute to be kepte, to tell it, & to wepe it: to wyte vp all thy oute geuyng & receayng: to ensourme the vnlarned and vnwylle: Of the aged, that are iudged, of the yong. If thou be dysligent in these thynges, truly thou shalt be learned & wyse and accept of al men.

The daughter maketh the father to wathe secretly: and the carefullnes & be hath sayd her, saith awaye his slepe: yea, in the yowthe lest she shalde ouer growe hym: And when she hath an husbnde, lest she shalde be hated: lest she shalde be despyled or rauyshed in her vyrgynyte, or got

ten with childe in her fathers house: Or when she cometh to the man, lest she behaue her selfe not ryghte, or contynue vnfructfull. * If thy daughter be wanton kepe her straitly, lest she cause thine enemies to laugh the to scoone, & the wyfe le cite to geue the an euil reposte, & so thou be sayne to heate thy name of euery man, & be confounded befoze al the people. * Beholde not euerye bodys bewte, and haue not to muche dwellynge amonge women. For lyke as the woman & mother commeth oute of the clothyng & so doth wycheuylle come of women.

It is better to be with an euill man, then with a frenchie wife that putteth one to shame and rebuke. I wyl remember the wordes of the Loyde, and declare the thynges that I haue seie. In the wordes of the Loyde are his wordes. The sunne ouerlooketh all thynges with hys wyne, and all hys wordes are ful of the clearnesse thereof. hath not the Loyde brought to passe that his sayntes shulde tell oute all his wonderful wordes, whyche the Almyghty Loyd hath stablished: Al thynges endure in his gloze. He sekerth out the grounde of the deepe, & the herte of men, & he knoweth all their ymaginacion and wysdome. For the Loyde knoweth all seynter, and he looketh into the token of the tyme. He declareth the thynges that are passe & so to come, & dyscloseth thynges that are secreete.

* No thoughte maye escape hym, neyther maye any word be hid from hym. He hath garnyshed the hye excellent wordes of his wysdome, & he is from euerylastyng to euerylastyng. Vnto hym maye no thyng be added neyther can he be minished, he hath no nede of any mans counsell. O howe amiable are all hys wordes, and as a sparke to looke vpon. They lye all, & endure for euer: and when soeuer nede is, they are all obedyente vnto hym. They are double, one agaynst another: he hath made no thyng that hath faule or blemyshe. * He hath stablished the goodes of euerye one: and who maye be satisfied with his gloze, when he seyth it.

¶ The xliii. Chapter.

¶ The summe of the creation of the worldes of God.

The gloze of the hyght, is the saye & and cleere firmament, the bewte of the heauen is hys glazious clearnesse. The sunne when it appeareth, declareth the daye in the going out of it, a marvelous worke of the hyest. At noone it burneth the earth & who maye abyde for heat thereof: Who so heareth an ouen when it is hote the times moze doeth the sunne burne vpon the mountaynes, wher it bzyetheth out the fyre beames & thyneth w the dysghenes of it, it blinderth the eyes. Great is the Loyde & made it, & in hys commaundement he caueth it to runne hastly.

* The Moone also is in al, and at conuenient season it sheweth the tymes & is a token of the tyme. * The token of the solemne feast is the den of the Moone, a lyght & minisheth & increaseth agayne. The moneth is called after & moneth it groweth wonderoulye in her chaungyng.

The army of heuen also is in the hyght in the firmament.

The booke.

They shalbe glad to do his commaund-
mentes: and when nede is, they shalbe ready vnder
earth: and when theyr hour is come, they shal
not overpasse the commaundment of the Lord.

Therefore haue I taken a good courage vnto
me from the begynnyng, and thought to put
these thynges in wrytyng, and to leaue them be-
hinde me. * All þe wordes of the Lord are good
þe greuthe every one in due season, & wold nede
is, so þa man nede not to say: this is worse then
that. For in due season they are all pleasaunt &
good: And therefore praye þe Lord with whole
heart & mouth, and geue thanks vnto his name

Chapter.

*¶ Some say theyre light in a mans lyfe. All thyng
goe passe awaye, but a fynde and a stable saye the
magnetyke of the blessing of the righte and pre-
servation of the fere of God.*

Greate trouble is created for all
men, and an heuie yoke vpon all
men chyldren, from the daye that
they goo out of theyr mothers wombe,
till they be buried in the earth)
the mother of all thynges: namely their thoughtes
and ymaginacions, feare of the herte coun-
cell, meditations, longyng, and desyre the daye
of death: from the highest that sitteth vpon the
glorious seate, vnto the lowest and moost sym-
ple vnder the earth: from hym that is gloriously
arrayed, and weareth a crowne, vnto hym that
is but homely, and simply clothed. There is no-
thyng but warthe, zeale, fearefulness, vnguiet-
nelle, & feare of death, reproches, anger, & stryfe
And in the nyght, when one shulde rest a sleape
vpon his bed, the slepe chaungeth vnto vnderstand-
yng & knowlege. A lytle of nothyng is byp-
rest, in the sleape as wel as in the day of labour.

We feareth and is dysquieted in the vision
of his herte, as one that renneth out of a battaile
and in the time of healtþe be awakerþ and mar-
uelletþ that the feare was nothyng. Such thynges
happen vnto al fleshe, both man and beast:
but scule folde to the vngodly. * Woouer, death
bloudesthedynge, stryfe, and swearde, opprellisþ
hunger, destruction, and punishment: * these
thynges are all created agaynst the vngodlye
& for theyr sake came the floude also. * Al that
is of the earth, shall turne to earth agayne: and
al watres shalbe agayne into the see. Al brydes &
vntygues shalbe put awaye, but sayeth-
fulnes and truth shal endure for euer. The sub-
staunce & goodes of the vngodly shalbe dyed vpon
and sphe awaye as the water floude, and they
shal make a floude like a great thoder in þe frame

I lyke as the ryghteous reioyseth when he
repenetþ his synne, so shall the traungressours
be saynter, when theyr goodes vanyshe and con-
sume awaye. * The chyldren of the vngodlye
shall not obtayne many brynches and the vn-
cleane rootes vpon the hye rockes, shalbe roo-
ted oute before the grasse by the water lyde and
vpon the ryuer banckes.

Fryndynesse and lyberallite in the increas-
and blessing of God, is lyke a paradise & gar-
den of pleasure: such mercy also and kyndnes
endureth for euer. * To labour and to be content

with that a man hath, is a swete pleasaunt lyfe
and that is to fynde a treasure about all treasu-
res. To begit chyldren and to repayre the crite
maketh a perpetuall name, but an honest wo-
man is moze woorth then them both. Wylne and
mynstrelly reioyce the best, but the loue of wil-
dome is about them both.

Dryppynge and barpyng make a swete nospir, w
but a frendly tonge goeth beyonde them both
Thyne eye desyretþ sauoure and betwye, but a
greene seide tyme, rather then them both. A frend
and companion come together at opportynite
but about them both is a wafe that agereth w
her husbunde. One by other helpeth another in
þe time of trouble, but almes shal deliuer moze
then them both. Gold and siluer fasten the feete
but a good counsell is moze pleasaunt the them
both. Tempozall substance and strengþ, lyfe
vpon the mynde: but the feare of the Lord wan-
tereth nothyng, and nedeth no helpe.

The feare of the Lord is a pleasaunte gar-
den of blysing, and nothyng so bewtifull as
it is. By some leade not a beggers lyfe, for bet-
ter it were to dye then to begge. Wlho so loketh
to another mans table, taketh no thought for
his owne lyfynge how to vpholde his lyfe, for
he seareth hym selfe with oþer mennes meate.
But a wyle and wel nurcered mā wyl be ware
therof. Beggyng is swete in the mouth of þe vn-
shamefull, but in his belly there burneth a fier.

Chapter.

*¶ Of the remembrance of death. Death is not to be feared. It
sitteth vpon them that forsake the lawe of God. Good name and
fame. An exhortacion to geue herte vnto wyfdom. ¶ What
thynges a man ought to be ashamed.*

Deth, how bytter is the remem-
brance of the, to a man that se-
theth rest and comfort in his sub-
staunce and ryches, vnto the mā
þ hath nothyng to be rege him, and
that hath prosperyt in all thyng-
es, yet, vnto him þe yet is able to receaue meat
O death, howe acceptable and good is thy iud-
gement vnto the nedefull, and vnto him whose
strengþ fayteth, & that is nowe in the last age,
and that all thynges is full of care and fearful-
nelle: vnto him also þe is in dyspayre, & hath no
hope nor patience. Be not thou afraid of death
remember them that haue bene before the: and
that come after the: this is þe iudgement of the
Lord ouer all fleshe. * And why woldst thou
be agaynst the pleasure of the wyfther. Wldest
it be ten hundredth, or a thousande yeares: death
aseth not howe longe one hath lyued.

The chyldren of the vngodly are abhomy-
nable chyldren, and so are they that hepe compa-
ny with the vngodly. * The inheritaunce of vn-
godly chyldren shal come to naught, and their
posterite shal haue a perpetual shame and confu-
sion. The chyldren complaine of an vngodlye
father, and why: for þe saye they are rebuked
and dyspyed. Wlbe vnto þe (O ye vngodly)
why þe haue forsaken the lawe of the hyghest
God: þe be bozne, ye shalbe bozne to cursyng
þe be dye, the curse shalbe yowre porcyon.

* All that is of the earth, shall turne to earth. agayne

again: so go the vngodly also out of the curse into destruction. The sorrowe of men is in theyr bodye: but the name of the vngodlye shal be put out. * Laboure to get the a good name, for that shal contynne suerly by the, then a thousande greates treasures of golde. A good lyfe hath a nobylte of dayes, but a good name endureth euer.

* Wy chyldezen kepe wysdome in peace for wysdome that is byd: and a treasure that is not leue, what vyolence is in them both. A man that byderth his foolys benefite, is better then a man that byderth his wysdome. Therefore be ye turned at my wordes: for it is not good in all thynges to be alwaye to be ashamed. True sayth must proue and measure it. Be ashamed of whosdome before father and mother: Be ashamed of leaslyng before the prynce & men of authorite: Of sinne before the Judge and ruler. Of offence before the congregation & people: Of vnpryncedness before a companion and frende. Of theste, before thy neighbours. * As for the truth of God and his conuaince, be not ashamed thereof.

Be ashamed to lye with thine elbowes vpon the breste: Be ashamed to looke vpon bare lottes: Be ashamed to turne a way thy face fro thy frende. Be ashamed to take and not to geue. Be ashamed also to looke vpo another manes wyfe, and to make anye trisyng wordes with her maiden, or to stand by her brest. Be ashamed to vphylde thy frende when thou geueste anye thyng, cast him not in the teeth withal.

¶ The. xlii. Chapter.

Secrets maye not be opened. The lynes of God muste be caught. A daughter, a woman, a womanly at thynges, men the secrets of thy dyce.

Rebearse not a thyng twyse, & disclose not the wordes, & thou hast hearde in secretes. Be shamefast & well manered in dede, so shall every man fauoure the. Of these thynges be not ashamed, & accept no person to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the conuaince of Judgement to byngge & vngodly fro his vngodlines vnto ryghteousnes: & to make him a good man: to deale faithfully wth thy neighbour & companyon: to distribute the heritage vnto thy frendes: to be diligent to kepe trewe measure and weyght: to be contente wherher thou gettest much or lytle: to deale trulye with temporal goodes: in byngge & sellyng, to byngge vphylde with diligence, to correcte an euil seruante, to kepe & thynge is from an euil wyfe to set a locke wher many handes are: what thou deliuerest and gruest oute to be kepte, to tell it, & to wepe it: to wyte vp all thy oute greuyng & receayng: to enforme the vnclearned and vndolse: Of the aged, that are iudged, of the pong. If thou be diligent in these thynges, truly thou shalt be learned & wyse and accept of al men.

The daughter maketh the father to wathe secretly: and the carefullnes & he hath for her, taketh awaye his slepe: yea, in the poynte lest she shoulde ouer growe hym: And when she hath an husbnde, lest she shoulde be hated: lest she shoulde be despyled or rauphed in her byrgynnes, or got

ten with childe in her fathers house: Or (when she cometh to the man) lest she behaue her selfe not ryghte, or contynue vntrustyfull. * If thy daughter be wanton kepe her straitly, lest she cause thine enemies to laugh the to scoyne, & the whole cite to geue the an euil repoyte, & so thou be sayne to heare thy shame of euery man, & be confounded before al the people. * Beholde not euerye bodys bewtye, and haue not to muche dwellyng amonge women. For lyke as the woman & mothe cometh oute of the clothynge & so doth wychednesse come of women.

It is better to be with an euill man, then with a frendly wife that putteth one to shame and rebuke. I wyll remember the wozyches of the Lorde, and declare the thynges that I haue seene. In the wordes of the Lorde are his wozyches. The Sonne ouerlooketh all thynges with his synne, and all his wozyches are ful of the cleauesse thereof. Hath not the Lorde brought to passe that his sayntes shoulde tell oute all his wonderous wozyches, wherby the Almyghty Lorde hath stablished: Al thynges enouche in his gloze. He seeth out the grounde of the deepe, & the herte of men, & he knoweth all their ymaginacion and wysdome. For the Lorde knoweth all science, and he looketh into the token of the time. He declared the thynges that are passe & for to come, & discloseth thynges & are secretes.

* No thoughte maye escape hym, neyther maye any worde be hid from hym. He hath garnished the hye excellent wozyches of his wysdome, & he is from euerylastyng to euerylastyng vnto hym maye not byngge be added neyther can he be minished, he hath no orde of any mans counsell. O howe amiable are all his wozyches, and as a sparke to looke vpon. They lye all, & endure for euer: and when soeuer orde is, they are all obedyente vnto hym. They are double, one agaynst another: he hath made not byngge that hath faule or blemyshe. * He hath stablyshed the goodes of euerye one: and who maye be satisfied with his gloze, when he seeth it.

¶ The. xliii. Chapter.

The humme of the creation of the wozyches of God.

The gloze of the bryght, is the saye & and cleere spymament, the bewtye of the heauen is his glozous cleauesse. The Sonne when it appeareth, declareth the daye in the goyng out of it, a maruelous wozyke of the hyest. At noone it burneth the earth & who maye abyde for & heat therof: Who so kepeth an ouen when it is hote the times moze doth the sunne burne vpon the mountaynes, wher it byetheth out the fyre beames & syneth wth the bryghtnes of it, it blindeth the eyes. Great is the Lorde & made it, & in his commaundement he causeth it to runne hastily.

* The Moone also is in al, and at conuenient season it bedeth the tymes & is a token of the tyme. * The token of the solempne feaste is the daye of the Moone, a lyght & minisheth & increaseth againe. The moneth is called after & moneth it groweth wonderously in her chaungyng.

The army of heuen also is in the bryght in the firmament

The booke.

Pyramente of heauen: it gethe a cleare and
glozyous wyne. This is the clearenesse of the
starres, the dewyfull apparell of heauen, the
apparel that the Lord lighteth in the dewyght.
In his holie wache they conuene in theyr or-
der, and not one of them faileth in his wache.

Gen. 1. 16 & Loke vpon the rayne howe, and prayse hym
that made it: very bewtiful is it in his time. He
compasseth the heauen aboute with his cleare
nesse and gloze, the handes of the hyghest hath
bended it. Thowoe hys commaundement he
maketh the snowe to fall, and the thunder of his
iudgemente to smyte hastily. Thowoe his co-
maundement the treasures are opened, and the
cloudes he as the fowles. In hys power hath he
strengthened the cloudes, and wroght the hayle

stones. The mountaynes melte at the syght
of hym the wynde bloweth accordyng to hys
will. The sounde of his thoder beatech the earth
and so both the frowme of the floze: the whoyle
wynde also lyghteth downe as a serbered foule
casteth out and spredeth the snowe abrode: and
as the grethoppers that destroy al, so fallerh it
downe. The eye maruelerh at the bewtye of the
withnesse thereof, and the herte is affrayed at
the rayne of it. He poureth oute the frosh vpon
earth lyke salte, and when it is frozen, it is as
sharpe as the pyche of a thysle.

When the colde floze the wynde bloweth, harde
chysall cometh of the water. He lyghteth
downe vpon all the gatherynges togerber of wa-
ter, and putteth on the waters as a breast plate
he deuourerh the mountaynes, and burneth the
wyldernes: & looke what is grene, he putteth it
out lyke fyre. The medecyne of all these is whil
a cloude cometh hastily: & when a dewe com-
meth vpon the heate it shalbe refreshed agayne

DIn hys wache he stylerh the wynde: In hys cou-
necel he setteth the depe, and (the Lord) he thus
planted it. They that sayle ouer the see, tell of
the perelles and harmes thereof, and when we
heare it with oure eares, we maruayle thereat.
For there be strange wonderful waches, by
uerle maner of nyce beastes & whalyshen. Tho-
rothe hym are al thynges set in good order, & par-
fourmed, and in hys wache all thynges endure.

I speake muche, but I cannot suffycent-
ly attayne vnto it, for he him selfe onely is the
perfection of all waches. We shulde prayse the
Lord after al our power, for he is grete in al
hys waches. The Lord is to be feared, yee, ve-
ry grete is he, & maruelous is hys power.
Prayse the Lord, and magnifye hym as muche
as ye may, yet doth he farre exceede al prayse. O
magnifye hym with al your power, and labour
earnestly, yet are ye in no wyse able, suffycent
ly to prayse hym. Who hath seene hym, that he
myghter tell vs?

Psalm 113 Who can magnifye hym so greatlye as he
is. For there are byd yet greater thynges then
theise be: as for vs, we haue seene but fewe of hys
waches. For the Lord hath made all thynges
and geuen wysdome to such as feare God.

The xliiii. Chapter.

Gen. 12. 1 The word of our Lord, when he called Abram to saye.

His commendeth the noble famous
men, and the generacyon of our fore-
fathers. Many moze glo-
rious actes hath the Lord done, and
showed hys grete power euer sence

the beginning. The noble famous me ragged
in theyr byngedomes, and bare excellent rule.
In theyr wysdome and vnderstandyng, they
folowed the counceil shewed in the prophetes.
They led the folke thowoe the counceill & wyle-
dome of the scribers of the people. Wyle senten-
ces are found in their instruction. They sought
the swerues and melody of musyke, & broughte
forth the pleasaunte songes in scriptur. They
were ryche also, and coude comfort and pacify
those that dwelt with them. All these were ve-
ry noble and honourable men in theyr genera-
cions, and were well reposed of in their times.
These haue left a name behynde them, so that
theyr prayse shal alwaye be spoken of. After-
warde, there were some, whose remembraunce
is gone. They came to naughte and perished
as though they had neuer bene: and became as
though they had neuer bene bozne: yea, & their
chyliden also with them.

Neuertheless, there are the lounge men,
whose ryghteousnesse shal neuer be forgotten
but conuene by theyr prosperyte. Theyr chyl-
iden are an holie good verpage: Theyr seed en-
dureth fast in the couenaunte. For theyr sake
shal theyr chyliden and seed continue for euer,
& theyr prayse shal neuer be put downe. Their
bodies are buried in peace, but theyr name ly-
ueth for euer moare. The people can speake of
theyr wysdome, and the congregacyon can tal-
ke of theyr prayse. Enoch walked ryghte and
acceptably before the Lord: therefore was he
translated for an example of a mendeunte to
the generacyons. Noe, was a stedfast & rygh-
teous man, and in the time of wyath he became
a reconsoylunge. Therefore was he left a rem-
naunte vnto the earth, when the floude came.
In euerlastyng couenaunte was made with
him, that all fleshe shulde perishe no moare in
the water. Abraham was a grete father of
many people, in gloze was there none lyke vnto
hym. He kepte the lawe of the hyghest, and
came into a couenaunte with him. He set the co-
uenaunte in hys fleshe, and when he was pro-
ued, he was founde saythfull. Therefore swoze
God vnto hym, with an othe, & he wolde blesse
all people in hys seede, that he wolde multiplie
and increase him as the duste of the earth, and
to exalte hys seede as the starres: yee, and that
hys seede shulde haue the possession, an inheri-
taunce of the lande from see to see, and from the
ryuer vnto the borders of the world.

Gen. 22. 1 With Isaac byd he stablye the same
couenaunt, for Abraham his fathers sake. Yee,
that gracys blesyng, and heith of all men &
couenaunte byd he stablye with Isaac, and
made it rest vpon the heade of Jacob. He blesse
hym in that he prospered hym so wel and rygh-
ly, and gaue them an heritage and sundryd hys
posseyon by it selfe, & parted it amonge the
twelue

Jesus the sonne of Syrach.

Col. xlv.

the lue trybes. Mercyfull men brought he out of him, which found favour in sight of all flesh.

The. xlv. Chapter.

The playe of Moses, Aaron, and Pharaoh.

Moses beloved of God and menne, whose remembrance is in his praise hym that the Lord made lyke in his glorie of the sayntes, and magnified hym, so that the enemies stood in awe of hym, sheweth hym wonders he dyd great wonders. He made hym great in his sight of kynge, gave hym commaundement before his people, and shewed hym his glorious power. He stablyshed hym with sayntshynesse and mekenesse, and chose hym out of all men. For he herde his voyce, and belied hym in the darke cloude, and there he gaue hym the commaundementes, yea, the lawe of lyfe and wyldeome that he myght teache Jacob the covenants and Israell his lawes.

He chose Aaron his brother also out of the trybe of Leuy, exalted hym, and made hym suche lyke. In everlasting covenant made he with hym, and gaue him the pte of the people he made hym glorious in bewtyfull aray, and clothed hym with the garmente of honour. He put perfecte loye upon hym, and girded hym wth strenght. He deckt hym with syde clothes, and a tunicke, with an ouerbodye cote also and a gyrdle. Rounde about made he hym bellies of gold, and that many: when he went in, the sound myght be heard, that they might make a noise in the Sanctuary, and geue the people warning. The holy garment was wrought and brydged with golde, yelow sylke and purple. And in the brestplate there was a goodlye woike, wherein was fastened lyght and perfectnesse.

Upon the same also there was a woike fastened, and set wth costlye pteous stones, all bounde with golde: and this he broughte in his ministracion. The stones were fastened for a remembrance, after the nombre of the trybes of Israell. Upon his myter there was a plate of pure golde, a grauen ymage of holynes a famous and noble woike, garnished, and pleasant to looke upon. Before hym were there sene no suche saynt ornaments, and these he bestowed hym alway to vse. There myghte none other put them on, but onely his chyldren and his chylders chyldren perpetuallie. Daily persoumed he his buente offerpuges two tymes. Moses fylled his handes, and anoynted hym with holye oyle.

Thys was now confirmed hym wth an everlasting covenant, and so hym seide, as the dapes of heauen, namely that his chyldren should alway minister before hym, and persourme the office of the Priesthode, and wth the people good in his name. Before all men luyng chose he hym so he shoulde offer incense before the Lord and make obours for a sweete sauour and remembrance that he shoulde reconcile the people of the Lord with hym again. He gaue hym auctoritie also in his commaundementes and in the covenante that he shoulde teache Jacob the

statutes and testimonies, and to enfourme Israell in his lawe.

Therefore there stood by certayne agaynst hym, and had enuye at hym in the wilderness, namely they that were at Dathan, and Abiram side and the furious congregacyon of Choz. This the Lord sawe: and it displeased hym, and in his wrathfull indignacyon were they consumed. A greete wonder dyd he upon them, and consumed them with the fyre. Besyde this, he made Aaron yet more honourable and glorious. He gaue hym an heretage, and parted the fyre trutes vnto hym. Vnto hym specially he appoynted the breade for sustenance, for the Priestes dyd eate of the offerpuges of the Lord: thys gaue he vnto hym and his seide. Elles had he no heretage nor pozepon in the lande, and wth the people. For the Lord hym selfe is his pozepon and enderptauce.

The chyd noble and excellent man is Phylas the sonne of Eleazar, whiche pleased the God of Israell, because he had zeale and feare of the Lord. For when the people were turned backe, he put hym selfe for the ryghte soone, and that wth a good wyll, to pacifye the wrath of the Lord towards Israell. Therefore was there a covenant of peace made with hym that he shoulde be the pyncepal among the ryghteous and the people, that he and his posteritie shoulde haue the office of the Priesthode for ever. Lyke as there was made a covenante wth Dauid of the trybe of Juda, that from among his sonnes onely there shoulde be a kynge. And that Aaron also and his seide shoulde be the heretage, to geue vs wyldeome in our hert, to ludge his people in ryghteousnesse, that his goodnes shoulde not come into forgetfulness, and that their honoure myght endure for ever.

The. xlv. Chapter.

The playe of Josue, Caleb, and Samuyl.

Manlye and stronge in battayle was Jesus the sonne of Naue, whiche in steade of Moses the prophet was geuen to be a Capteyne of the people, whiche accordyng vnto his name, was a great saupoure vnto the electe of God to punyssh the enemies that rose up agaynst Israell, that Israell myghte obtayne their enderptauce. How great, noble and excellent was he, whiche he sette up his hande, and drew out his sword agaynst the cyties. Who stode so manly before him? For the Lord him selfe brought in his enemies. Stode not the Sunne still at his commaundement, and one daye was as longe as two? He called vnto the hyghest and mooder myghte, when the enemies preaked upon hym on ererte syde, and the Lord hearde hym with the hable stones. They smote the heathen the people myghtely, and in the falling downe they stee all the aduersaries, so that the heathen knewe his hoste, and all his defence, that the Lord hym selfe foughte agaynst them for he followed vnto the myghte men of them.

In the tyme of Moses also, he and Caleb the sonne of Iephune, dyd a good woike, which

Col. xlv.

The booke.

Da. xviij. Robe agaynst the enemyes, withhelde the people from synne, and spyled the wycked murmuring. * And of syx hundred thousande people of foote, they also were preferred to bring the into the verytage, namely, a land that floweth with mylke and honey.

Jos. viij. c. * The Lozde gaue strengthe also vnto Caleb whiche remayned wyth hym vnto hys age, so that he went vp into the hygge places of the lande and his seldre conquered the same for an verytage, that all the chyldren of Israel myghte see, how good a chyng it is, to be obedyent vnto the Lozde. And the Judges of rulers (euerie one after his name) whose hert went not a whoyring, nor departed from the Lozde, and that for soke not the Lozde vnsaythfully, whose remembrance hath a good reposit.

For they bones shalpe out of theyr place, and they names shall neuer be changed, (but honoure remayneth tyll wyth the chyldren of those holpe menne).

1. Reg. 3. a. and 3. b. **C** Samuel the prophete beloued of the Lozde hys God, ordeyned a kyng, and anoynted the princes ouer the people. In the laste of f Lozde he iudged the congregation, and the Lozde had respect vnto Jacob: The Prophete was found diligent in his saythfulness: yea, he is known saythfull in his wordes, because he sawe the God of lyghte. * He called vpon the Lozde Almyghty, when the enemyes pleased vpon hym on euery syde, what tyme as he offered the lyching lambes. And the Lozde thundered from heauen, and made his voyce to be hearde wyth a greate noyse. He discomfyted the Dyners of Tyre, and all the rulers of the Doylytynes.

2. Reg. 1. b. * Before hys laste ende he made protestacion in the syghte of the Lozde, and hys annoynted that he took the neyther substance nor good of any man, no, not so much as a shoe, and no man myght accuse hym. After this he tolde, that his ende was at hande, and shewed the kyng also hys ende and deathe, and from the earthe lyfte he vp his voyce in the prophete that the vngodlye people shulde perpe.

The xlviii Chapter.

Of the prophete Nathan, Dauid, and Salomon.

2. Reg. 1. b.



Afterward in the tyme of kyng Dauid there rose vp a Prophete called Nathan: For lyke as the fat is taken awaye from the offeringe, so was Dauid chosen oute of the chyldren of Israel. He took hys pastyme wyth the lions, and wyth hyddes and wyth beeres, lyke as wyth lambes. * He was not a Gyante when he was yet but yonge, and took awaye the rebuke fro his people: what tyme as he toke the stone in his hande, and smote Doune proude Goliath with the syng: For he called vpon the highest Lozde whiche gaue hym strengthe in his ryght hande, so that he ouerthrew the mighty Gyante in the battayle that he myghte set vp the doine of his people again.

2. Reg. 1. b.

* Thus brought he hym to weythypp a-boue all Dyners, and made him to haue a good

reposit in the prayse of the Lozde, that he shulde were a crowne of glorye. * For he destroyed the enemyes on euery syde, rooted out the Doylytynes hys aduersaryes, and brake theyr dyne in silber, lyke as it is broken yet this day. In all his wythes he praised the hyggest and holpest, ascribed the honoure vnto hym.

2. Reg. 1. b. * Wyth hys whole herte byd he prayse the Lozde, and laud God that made hym. * He set synners also before the altire, and in their tyme he made swete songes.

He ordeyned to kepe the holpe dayes woorthfully, and that the solempne fraste shoulde the whole peere shulde be honoably holden with praisynge the name of the Lozde, with synnyng by tymes in the moynynge in the sanctuary.

2. Reg. 1. b. * The Lozde took a way his synners, and exalted his home for euer. He gaue hym fcomment of the kyngdom, and fthone of woorthynesse in Israel. * After hym there rose vp the wyse some called Salomon, and for hys sake he dyone the enemyes awaye farre of. This Salomon reined with peace in hys tyme (for God gaue hym rest from hys enemyes on euery syde that he myghte buyld hym an house in his name and prepare the Sanctuary for euer) like as he was wel instruct in his youth, and fylled wyth wyddome and vnderstandynge, as it wer with a water floude: he couered and fylled the whole land with symilitudes & wyse prudent sentences.

Hys name wente abroade in the Illes, because of his peace he was beloued. All landes Dmarueled at his songes, prouerbes, symilitudes, and at hys peace, and at the name of the Lozde God, whiche is called the God of Israel.

2. Reg. 1. b. * He gathered golde as tyme, and he had as muche spuer as leade. * He was moued in moodynatyone towarde women, & was overcome in affection. He stayned his honoure & woorthynesse, hys posterite defiled he also in hyngnyng the wyse of the Lozde vpon his chyldren & sorrow after his ioye: so that his kyngdome was decayed, and Ephraim became an vnsaythfull and vncoustant kyngdome. * Neuerthelesse, God forsoke not his merce, nethe was he utterly destroyed because of hys wythes, that he shulde leaue hym no posterite. As for the seed fcame vpon hym, whiche he loued, he brought it not utterly to naught but gaue yet a remnaunt vnto Jacob, & a roote vnto Dauid out of hym.

2. Reg. 1. b. * Thus reued Salomon with his fathers, and oute of his seide he lefte behynde hym a very foolishnes of the people, and such one as had no vnderstandynge. * Euen Roboam, whiche turned away the people thow his counsell, & Jeroboam the sonne of Nabat, whiche caused Israel to synne, & the wed Ephraim fway of vngodlynes: In so much that they synnes & mysedes had the vpper hande to soze, & at the laste they were dyspenn out of the lande for the same: For, he soughte oute and brought vp all wythednes, tyll the vengeance came vpon them.

The xlviii Chapter.

Of the prophete Eliah, Elise, Elisha, and Elie.

Then

Of Iesus the sonne of Sirach. Fol. xlvi.



When Iode up * Eliah the prophete as a fyre, and his worde bent lyke a tresser. he broughte an hunger vpon them, and in hys zeale he made them feare in nombre. For they myghte not awaye with the commandmentes of the Lorde. Thow so woode of the Lorde he quete the heauen. and the tymes broughte he the fyre downe. Thus became Eliah honorable in his wonderous dedes. Who mai make his boast to be lyke hym? One that was deere rapted he vp from deathe, and in the woode of the hest he broughte hym oute of the graue again. He cast doune kynges and destroyed them and the honourable from theyr seate. Upon the mount Syna he harde the punishmente, and vpon Hozeh the iudgement of the vngauancer. He prophesied recompensing vnto kynges. * of dapedd prophetes after hym. He was taken vp in the strome of fyre, in a charet of hoises of the Lorde. He was ordeined in the reppounynges in tyme to pacifye the wraethe of the Lorde, to turne the hertes of the fathers vnto the chylde and to set vpon the trybes of Jacob agayne. Blesed were they that sawe the, and were garnished in loue, for we lye in lyfe: (but after deathe we shall haue no such name.)

* Eliah was couered in the strome, but he lyfous was fylled with his sperte. Whyle he lyed he was afraied of no dyner, and no man myghte overcome hym. There coulde no woode discerne hym, * after his deathe his body prophesied. He dyd wonders in his lyfe, and in deathe were his workes maruelous. For al this the people amended not, neyther departed they from their synnes: tyl they were caried away pylaners out of the lande, and were scattered abroad in all countreys so that of them there remayned, but a very lytle people, a piyner vnto the house of Dauid. howbeit some of them dyd ryght, and some deaped vpon vngodlynes.

* Hezechias made his eyer stronge, conueyed hym in water into it, bygged hezowne the stonnyr rocke with yron, and made vpon a well by the water syde. * In his tyme came Sennacherib vp, and sente Rabshakeh, lyfte vpon hys hande agaynst Syon, and despyled them with greute wyde. Then trembled theyr hertes and handes so that they folowed lyke a woman traueylng wyth chylde. So they called vpon the Lorde whiche is mercifull, and lyfte vpon theyr handes before hym. Immedyately the Lorde heard them oute of heauen: he thoughte nomore vpon their synnes, nor gaue the one to their enemies: but deliuered them by the hand of Esay. * He smote the hoste of the Assyrians, and hys Jengel destroyed them. For Hezechias had done the thing that pleased the Lorde, and remayned stedfastly in the waye of Dauid hys father. As Esay the greute and faithfull prophete in the syght of God had commaunded hym. * In his tyme the sonne went back ward: he lengthened the kynges lyfe. Alies a ryghte prophete prophesied he, what shoulde come to passe at the laste, so to such as were so ioyfull in syon: he gaue consolacy-

on, wherwith they myght comforte them selues for evermore. He shewed theynges that were for to come, and secreete, as ever they came to passe.

The xlii. Chapter.

Of Iosiah, and his sonnes, and his wyfe, and his seruaunts, and his people.

He remembraunce of * Iosias is lyke as when the Apotecarpe maketh many precious sweete smelling thynges together. His remembraunce shal be sweete as honny in all mouthes and as the playng of Mullyche at a banker of wyne. He was appointed to turne the people agayne, and to take awaye all abhominacyons of the vngodly. He dyected his herte vnto the Lorde, and in the tyme of the vngodly he set vpon the woithyppe of God agayne. All kynges (except Dauid, Hezechias and Iosiah) commyted wyche dwelle: for euen the kynges of Iuda, also forsoke the lawe of God. For they gaue theyr hoyme vnto other, theyr honour and woithyppe also to a straunge people.

Therefoze was the elect cytie of the Sanctu arpe hente with fyre, * and the stretes thereof lay desolate & wast in the hande of Jeremy, for they entreated hym euell, whiche neuer beleffe was a prophete ordeyned frome hys mothers wombe, that he myght roote oute, breake of, and destroye: and that he myghte buyde vp, and plant agayne. * Ezechiel sawe the glozys of the Lorde in a vision, which was shewed hym vpon the charet of cherubins. For he thought vpon the enemyes in the rayne, to do good vnto such as had ogyzed theyr wayes aryght. And the bones of the twelue prophetes layed from out of theyr place for they gaue comforte & consolacion vnto Jacob, and deliuered the faithfully. * Howe shall we praise Jobabael, which was as a ryng in the ryght hande?

* So was Iesus also the sonne of Ioseder: these men in theyr tyme builded the house, and set vpon the Sanctu arpe of the Lorde agayne: whiche was prepared for an everlastyng woithyppe. * And Achemias is alwaye to be commended, which set vpon for vs the walles that were broken downe, made the postes and barres agayne and buylded the houses of the newe. * But vpon the rarethe is there no man created lyke Enoch, for he was taken vp from the earth. * And Ioseph whiche was Lorde of his brethren, and the vpholder of his people: hys bones were couered and kepte. Meth and Sem were in greute honoure among the people: and so was Adam aboute all the beastes when he was created.

The i. Chapter.

Of Iosiah the sonne of Iosiah.



Ymou * the sonne of Onias the hye pester, whiche in his lyfe set vpon the house agayne, & in hys dayes made fast the temple. The drygth of the temple also was founded of hym, the double buyldyng and the hye walles of the temple. In his dayes the welis of water flowed out, and were exceeding full as the sea. He toke care for his people, and deliuered them from destruction

The booke.

Struccyon. he kepte his cytie, & made it stronge that it shoulde not be besieged. he dwelt in honoure and magnyfyed among his people, and enlarged the entrance of the house, and f court he gaue lyght as the mounyng starre in the myddest of the cloudes, and as the Moone whē it is full. he shined as the Sonne in the temple of God. he is as hyghter as the raynbow in f sayre cloudes, and as the founteyne and roles in the spring of the perr, and as lyues by the ryuers of water. Lyke as the bryanches vpon the mount Libanus, in the time of Somer as a fyre and incense that is kyndled. Lyke as an whole ornamente of pure golde, set with all maner of pccious stones, and as an Olive tree that is frutefull and as a Cypresse tree, whiche groweth vpon hye.

25 When he put on the garment of honoure and was clothed with all bewe: when he went to the holie aulter to garnyssh the coneruyng of f sanctuary: when he tooke the poeyons out of the dysailes hande, he hym selfe stood by f hartbe of the aulter, and his brethren round about in order. As the bryanches of Cedre tree vpon the mount Libanus so stood they round about hym. And as the bryanches of the Olive tree, so stood all the sonnes of Aaron in theyr glorie, and the oblacions of the Loyde in theyr handes before all the congregacion of Israel. And that he myghte sufficiently perfourme his seruyce vpon the aulter, and garnyssh the offering of the best God, he stretched out his hand and tooke of the brynkoffyng, and poured in of the wyne, so he poured vpon the botome of the aulter a good smel vnto the best wyne.

C Then beganne the sonnes of Aaron to syng and to blowe wyth trompettes, and to make a great noyse, for a remembraunce & prayse vnto the Loyde. Then were all the people afrayed and fell downe to the earth vpon theyr faces to worshippe the Loyde theyr God & to geue thanke to the Almighty God. They song goodly also with theyr voyces, so f there was a pleasant noyse in the great house of f Loyde. And the people in theyr prayer, besought the Loyde the myghtest, that he would be merciful tyll the honoure of the Loyde were perfourmed, thus ended they theyr ministracion and seruyce. Then went he downe & stretched out his handes ouer the whole multitude of the people of Israel, that they shuld geue prayse and thanke out of theyr lippes vnto Loyde, and to reioyce in his name. he beganne yet once also to praye, f he mighte openly shew the thankesgyuyng before f hyghdest, namely thus: O geue prayse and thanke ye all vnto the Loyde our God whiche hather done noble & great thynges: whiche hath increased our dayes from our mothers wombe, and deliuered us accordyng to his mercy: that he will geue vs the topfulnesse of heire, & peace for our tyme in Israel. Whiche sayd he fully hepyth his mercy for vs enenmoyst, and alwaye deliuereth vs in due season.

D There be two maner of people that I abhorre from my herte: as for the thyrd whome I

hate, it is no people. They that syt vnder f mountayn of Samaria, the wholy synners, and the loo lythe people that dwell in Sichym.

I Iesus the sonne of Symach Eleazarus, of Ierusalem, haue tokened vp these informacions and documentes of wisdom & vnderstandyng in this booke, and poured out the wysdome of my herte. Blessed is he that extrecteth hym selfe therein: and who so taketh such to herte shalbe wys for ever. If he doo these thynges he shalbe stronge in all. For the lyghte of the Loyde leadeh hym.

Chapter.

A prayer of Iesus the sonne of Symach.



I will thanke the O Lord and hyng and prayse the, O God, my sauour I will yelde prayse vnto thy name: for thou art my defender and helper and hast preserued my bodie from destruction, from the snare of trapperous tounge, and from the lippes that are occupied with lyen. Thou haste bene my helper, from suche as stood vp against me, and hast deliuered me after the multitude of thy mercye, and for thy holy names sake. Thou hast deliuered me from f roaring of them that prepared them selues to deuoure me, out of the handes of such as sought after my lyfe: from the multitude of them that troubled me and went about to sette fyre vpon me on euery syde, so that I am not brente in the myddes of the fyre: from the depe of hell, from an vnclene tonge, from lyng wordes, from f wyched hyng, and from an vnryghteous tong. My soule shall prayse the Loyde vnto death, for my lyfe he reue myghte vnto hell downeward.

I They compassed me rounde about on euery syde, and there was no man to helpe me. I looked aboute me, yf there were any man f wolde socour me: but there was none. Then thought I vpon thy mercye, O Lord, and vpon thyn actes that thou haste done euery of olde: namely, f thou deliuerest suche as put theyr trust in the, and riddest them out of the handes of the heathen. Thus lyfte I vp my prayer from the earth and prayed for deliuerance from death. I called vpon the Loyde the father of my Loyde, that he wold not leaue me without helpe, in the day of my trouble, and in the tyme of the psonde: I will prayse thy name conynualy, yeldyng honoure and thanke vnto it: and so my prayer was heard. Thou saudest me from destruction and deliueredest me from f vnryghteous tyme. Therefore, will I acknowledge and prayse the, and magnifye the name of the Loyde.

C When I was yet but yonge, or euery I went astraye, I besyde wysdome openly in my prayer. I came therefore before the temple, & sought her vnto the laste. Then layd she vnto me as a grape that is some tyme. My herte reioyced in her, then went my foot to the ryghter way: yet fram ponth she vp, soughte I after her. I bowed downe myne eare and receyued her. I found me muche wysdome: and woldered greatly in her. Therefore will I ascribe the glayre vnto hym that graeth me wysdome: for I am aduysed to do the.

do thereafter. I wil be gelous to cleare vnto þe thing that is good, so that I not be confounded. My soule hath wept with her, and I haue bene diligent to be occupied in her. I lift myne handes on hye, the was my soule lyghened the row wyse dome, that I knowlaged my fooly thynge. I ordred my soule after her, she and I were one herte from the begynning, and I found her in clenness. And therfore that I not be forsaken

D My hert longed after her, and I gat a good treasure. Therfore her the Lord hath geuen me a newe song, wherewith I wil praise hym. **O** come vnto me þe velle arned & dwell in þe house of wyse dome: withdrowe not your selues from her, but tolke and comune of these thynges, for your soules are very thyrstye. I opened my mouth and spake: O come & by wyse dome with out any monye, bowe downe your necke vnder her poke, and your soule shall receiue wyse dome. He is hard at hand, and is content to be found. Behold with your eyes, how that I haue had but lytle labour, & yet haue found muche rest. O receiue wyse dome, and ye shal haue plenteousnes of siluer & gold in possession. Let your mind reioyce in his mercy, and be not ashamed of his praise. Wote he his worke by thynges, and he shal geue you your reward in due season.

E The ende of the booke of Iesus the sonne of Ierach: which is called in Latyne, Ecclesiasticus.

The booke of the prophet Baruch.

The fyrste Chapter.

Baruch wrote a booke during the captivity of Babylon, which he sent before Jeronias to all the people. The Jewes sent the booke much money into Jerusalem, so they might be kept: so the king sent that they should pray for them.



Ad these are the wordes of the booke, which were wyrtten by Baruch the sonne of Nerias the sonne of Maasias, & sonne of Sedechias, & sonne of Belchias, at Babylon, in the fiftie yere, and in the vii. day of the moneth,

what tyme as the Chaldees tooke Jerusalem, and byente it vpon hye. And Baruch dyd reade the wordes of this booke, & Jeronias the sonne of Joachin kyng of Iuda myght heare: & in the presence of all the people that were come to heare the booke: yea, and before all the noble kynges sonnes, before the Lordes of the council and elders: and before the hole people, from the lowest vnto the hiest: before al them that dwelt at Babylon by the wat. r of Shodp. Whiche when they herd it, wepte, fasted, & praid before þe Lord.

B They made a collection also of money, accordyng to euery mans poure, and sente it to Jerusalem vnto Joachin the sonne of Belchias the

sonne of Malon priest, with the other priests and to all the people whiche were with hym at Jerusalem, what tyme as they had gotten the ornaments of the temple of the Lord: & were taken a way out of Ierusalem: that they myght bying them agayne into the lande of Iuda. the tenth daye of the moneth Syban: namely, syver vessels (which Sedechias the sonne of Joachin kyng of Iuda had made) after that Nabuchodonosor kyng of Babylon had taken Jeronias, & all his wynges, lordes, & all the people, & led them captiue from Ierusalem vnto Babilon.

And they sayde: Beholde, we haue sent you money, to buy you burnt offeringes & incense withall: make you vniuened breade, and offere for synne vpon the altare of the Lord our God.

And pray for the prosperite of Nabuchodonosor kyng of Babylon, & for the welfare of Balthazar his sonne: that they daies may be vpon earth, as the daies of heauen: & God also maye geue vs strength & lighen our eyes, & we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, & vnder the protection of Balthazar his sonne: & we may longe do them seruice, and fynd sauour in their syght. Pray for vs also vnto the Lord our God, for we haue synned against the Lord our God: vnto this day, is not his wrath turned yet a waye from vs. And se that ye rede this booke (whiche we haue sent to you to be reded in the temple of þe Lord) vpon the hye daies, and at tyme conuenient.

Thus shall ye saye. The Lord oure God is ryghteous, but we are woorthy of confusyon, and shame: lyke as it is come to passe this daye vnto all Iuda, and to euery one that dwelleth at Jerusalem: to our kynges, wynges, priestes, prophetes, and our fathers. We haue synned before the Lord our God, we haue not put our trust in hym, nor geuen hym credence, we haue not obeyed him, we haue not harkened vnto the voice of þe Lord our God, to walke in þe commandementes that he gaue vs. Whys þe day that he brought our forefathers out of þe land of Egypt vnto this present day we haue bene ever a mulbe leuing & an vnfaithfull people vnto the Lord our God: destroyng our selues vnterly, & synnyng backe, & we shuld not heare his voyce.

Wherfore, there are come vpon vs greate plagues and dyuers curtes. Lyke as the Lord demed by Moyses his seruante: which brought our fathers oute of the lande of Egypt, to geue vs a lande that floweth with mylke & honye, lyke as it is to se this daye. Neuerthelesse, we haue not harkened vnto þe voice of þe Lord our God, accordyng to all the wordes of the prophetes, whome he sent vnto vs: & to our rulers: but euery man folowed his owne mynde & wicked ymaginacion: to offer vnto straunge gods & to do euell in the syght of the Lord our God.

The ii. Chapter.

The Jewes confesse that they suffer justly for their synnes. The king confesse that they have synned. The Jewes desire to have the mercy of God turned from them. The Lord sayeth that he shal be mercifull vnto them, though they be euill. The Jewes pray that he shal call agayne the people from captiue, and geue them a newe and an amending testament.

The booke.

Dom. 11. 11.



EOR the which & cause the Lozde
oure God hath perfourmed his de-
uyce whereof he certified vs, and
oure head: what ruled in Ierusalai-
m, and our kynges, our pynces
with all Israel & Iuda. And such plagues hath
the Lozde brought vpon vs, as neuer came to
passe vnder the heauen, lyke as it is fulfilled
in Ierusalem, & accordyng as it is wyrtten in
the lawe of Moyses: that a man shoulde eate the
fleshe of his owne sonne, & the fleshe of his owne
doughter. Whereouer, he hath deliuered them
into the handes of all the kynges, & are rounde
about vs (to be confounded & desolate) and sca-
tered them abrode in al landes & nations. Thus
are we brought beneth and not aboue, because
we haue synned against the Lozde our God, and
haue not bene obedient vnto his voyce. * Ther-
fore the Lozde our God is ryghteous, and we
with oure fathers (as reason is) are brought to
open shame, as it is to se this daye. And as for
these plagues that are come vpon vs already, the
Lozde hath deuyced them for vs: yet wolde we
not praise vnto the Lozde our God: & we myght
turne euery man from his vngodly waies. So
the Lozde hath caused such plagues to come v-
pon vs: for he is ryghteous in all his wordes,
whiche he hath commaunded vs: whiche we also
haue not done, nor hardened vnto his voyce: for
to walke in the commaundementes of the Lozde
that he hath geuen vnto vs.

De. 28. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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* And now, O Lozde God of Israel, thou
that haste broughte thy people out of the land
of Egypt with a mighty bande, with tokens
and wonders, with thy great power, and out-
stretched arme: & hast gotten thy selfe a name,
as it is come to passe this daye, O Lozde our god
we haue synned, we haue done wyckedlye, we
haue behaued our selues vngodly in al thy righ-
tounesses. Turne thy wrath from vs we be-
seche the: for we are but a fewe lesse among the
heathen, where thou hast scattered vs. * Heare
our prayer, O Lozde: & our petycions: hyng
vs out of captiuyte, for thyne owne sake: geue
vs fauour in the sight of them, which haue led
vs away: that all landes may know that thou
arte the Lozde our God: and y Israel and his
generation calleth vpon thy name.

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* O Lozde, looke downe from thy holy house
vpon vs: encline thine eare, & heare vs. * For
the dead that be gone downe to their graues, &
whose soules are out of theyr bodyes, & ascrib-
e vnto the Lozde, neyther praye, nor ryghteous
making: but y soule that is vaxed for the mul-
titude of her synnes whiche goeth on heuelp, &
we shely, whose eyes begynne to faile: pre-
sue such a soule ascribeth praise & righteounes v-
nto the Lozde: O Lozde we powre out our pray-
ers before the, and requyre mercede in thy sight.
O Lozde our God: not for any godlynes of our
forefathers, but because thou haste sente out
thy wrath and indignacyon vpon vs: accor-
dyng as thou dyddest threaten vs, by thy ser-
uauntes the prophetes, sayng. * Thus sayeth
the Lozde: bowe downe your shulders & neckes

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and serue the kyng of Babylon, so shall pre-
mayne styl in the lande, that I gaue vnto your
fathers. * If ye wyl not do this, nor heare the
voyce of the Lozde your God, to se: ne the kyng
of Babylon: I will destroye you in the cytyes
of Iuda: within Ierusalem & wythoute, I wyl
also take you from the voyce of mythe, and the
voyce of ioye, the voyce of the hydegrome and
the voyce of the hyde, & there shal no man dwel
more in the lande. But they wolde no hearken
vnto thy voyce, to do the kyng of Babylon ser-
uyce: & therefore hast thou perfourmed the wo-
des that thou spakest by thy seruantes the pro-
phetes: namelye, that the bones of oure kynges
and the bones of oure fathers shoulde be transla-
ted out of theyr places. And lo, now are they
layed out in the heat of the sunne, & in the cold
of the nyght, & dred in great misery, with hun-
ger, with sword with pestilence, & are cleane
cast forth. As for the temple wherein thy name
was called vpon, thou hast laide it waste, as it
is to se this daye: & that for the wyckednes of y
house of Israel, & y house of Iuda. O Lozde our
God, thou hast incited vs after all thy good-
nes, & according to al that great louyng mercy
of thyne, lyke as thou spakest by thy seruant
ayolers, in the day when thou didest comande
him, to writ thy lawe before the chyldren of Is-
rael, sayng: * If ye wyl not hearken vnto my
voyce, then shall this grete multitude be tur-
ned into a verye small people, for I wyl scatter
them abrode. Notwithstandyng, I am sure y
this folke wyl not heare me: for it is an harde-
necked people, but in the lande of their captiui-
te, they shall remember them selues, and learne
to know, that I am the Lozde their God, wher
I geue them an herte to vnderstand, and cares to
beare. Then shall they praise me in the lande of
their captiuyte: and thynke vpon my name.
Then shall they turne them from theyr harde
backes, and from theyr vngodlyncle. Then
shal they remember the thynges, that happened
vnto they: for fathers, which synned agaynst
me. So I wyl hyng them agayne into the lade
whiche I promysed with an oth vnto they: fa-
thers: Abraham, Isahar, & Jacob, & they shall
be lozdes of it: yee. I wil increase them, and not
mynyche them. * And I wyl make another co-
uername with them: such one as shal endure for-
euer, namely, that I wyl be theyr God, & they
shalbe my people: and I wyl nomore dyspue my
people the chyldren of Israhell, oute of the lande
that I haue geuen them.

¶ The. iii. Chapter.

¶ The people continually in theyr prayer began for their deli-
uance. the prophet wyl come vnto the people, & sayng that so
great aduersities came vnto them for the dyspyng thereof. And
ly God was the synner of wydom. Of the incarnation of Christ.



AND now, O Lozde Almyghty,
thou God of Israel, oure soule that
is in trouble, and oure synners that
is vaxed, cryeth vnto the: heare vs
(O Lozde) and haue ppye vpon vs
for thou arte a merciful God, be gracious vnto
vs, for we haue sinned before the. Thou endu-
rest for ever, whilke we then vterly perishe. O
Lozde almyghty

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Loide Almyghthe, thou God of Israel.

Hear now the prayer of the deere Israelites and of the children, which have sinned before the, and not hardened unto the voice of thy Loide thy God, for the which cause these plagues hang now upon vs: O Loide, remember not the wickednes of our forefathers, but thynke vpon thy power and name now at this tyme: for thou art the Loide our God: & the (O Loide) wyl we prayse. * For thou hast put thy feare in our hartes, to the intent that we shoulde call vpon thy name, and prayse the in our captivity: and that we myght turne from the wickednesse of our forefathers, & synned before the.

B Scholde, we are yet this daye in our captivity, where as thou hast scattered vs, to be an abhominacyon, curse, and syn: * lyke as it hath happened vnto our forefathers also, because of the: wickednesse, and departing from the.

O Israel, heare the commandementes of lyfe: ponder them wel with thynne eares, that I mayst learne wysdome. But how happeneth it Israel, that thou art in thynne enemies lande thou arte wazen olde in a strange countrey, & despyled wyth the deade. Why art thou become lyke them, & goo downe to theyr graues: Euen because thou hast forsaken the wel of wisdom: For if thou haddest walkyd in the way of God frulpe, thou shouldest haue remained styll safe in thynne owne land. * I learne then where discrecyon is, where vertue is, where vnderstanding is, that I mayst knowe also from whence cometh longe lyfe, a necessary luyng, the lychte of the eyes, & quietnes. Who euer found out her place: & who euer came into her treasures.

C Where are the wysnes of the heathen become, & such as ruled the heathen vpon the earth: They that had theyr passyng wyth the foules of the ayre, that boorded vpon siluer & gold: where in men trust so much: & made no ende of theyr gathering: What is become of them & copned syluer, and were so carefull, & could not byng theyr wothes to passe: They be rodd out, and gone downe to hell, and other men are come vp in their steades. Yong men haue sene lycht, and dwelte vpon earth: but the waye of refoymacyon haue they not knowen, nor vnderstande the pathes therof: neether haue they children receyued it: yea, righte farre is it from them. It hath not bene heard of in the lande of Canaan, neether hath it ben sene at Cheman.

D The Agarenes soughte after wysdome, but that which is earthly, lyke as the marchauntes of the lande do. They of Cheman are conyng also, and they laboure for wysdome and vnderstanding: but the way of true wysdome they knowe not: neether do they thynke vpon the pathes therof. O Israel howe greate is the house of God: and how large is the place of his possession: * Great is he & hath no ende: per, & vnderstande. What is become of those famous Spanyes, that were so great of bodies, and so docthyr men of warre: Those had not thy Loide cholen, neether haue they founde the waye of refoymacyon, therfore wer they deltroied, and

for so muche as they had no wysdome, they perished because of theyr foolyshenes.

Who hath gone vp into heauen, to take wyf & dome there and broughte her downe from the cloudes: Who hath gone ouer the sea, to synde her, & hath cholen her aboue gold, & so broughte her hither: A man knoweth the waies of wysdome, neither is there any that can seke out her pathes. But he that woteth al thinge, & knoweth her, and he hath founde her oute with his sojkenowlage. * This same is he which prepared the earth at the begynnyng, and fylled it with all manner of foules and beastes. * When he sendeth out the lycht, it goeth: and when he calleth it again, it obeyeth hym with feare.

The starres kepe theyr watche, and geue theyr lycht: yea & that gladly. When he calleth them they saye: here we be. And so with cheerefulnes they shewe lycht vnto hym that made them.

* This is oure God and there shall none other be compared vnto hym. It is he that hath founde oute all wysdome, and hath geuen her vnto Jacob his seruante, and to Israel his beloued. * Afterwarde byd he shewe hym selfe vpon earth, and dwelle among men.

The iiii. Chapter.

The reward of those that hope the lawe, & the punishment of them that despise it. A comfortyng of the people being in captivity. A complaint of Jerusalem & vnto the synners of the church. A consolacyon & comfortyng of the same.

In this is the booke of the commandementes of God, and the lawe that endureth for euer. Al they that kepe it shal come to lyfe: but suche as forsake it, shal come to deathe. Turne the, O Jacob, take holde of it: walke by thy waye: thow shalt see his byghnes and thynne. Gene not thynne honoure to another, and thy wyf, thynne to a strange people. O Israel, howe happyr art we, seing that God hath shewed vs suche thynges as are pleasant vnto hym: Be of good cheere, thou people of God, O thou auntyent Israel. * Nowe are ye solde among the heathen, howbeit, not for your better destruction: but because ye prouoked God the Loide to wrath and dyspleasure, therfore were ye deliuered vnto your enemyes: for ye displeased the euerlastyng God that made you offeryng vnto deuyls & not to God. Ye haue forgotten hym that broughte you vp, and your nurse haue ye greued, O Israel.

When he sawe that the wrath of God was conyng vpon you, he layde her hen. O ye & dwell abouts vpon, for God hath broughte me into great heynesse, and whyr I se the captivity of my people, of my sonnes & daughters, which the euerlastyng God wyl byng vpon them. With hope byd I noyde them, but nowe must I leaue them with wepyng & sorrow.

Let noman reioyce ouer me wyddowe, and forsaken: which for the synnes of my children am desolate of every manne. For whyr they departed frome the lawe of God: they woulde not knowe his righteounesse, nor walke in the way of his commandementes: & as for the pathes of strength & godlynes, they had no last to go in the

The booke.

C Ope dwellers aboute Syon, come, and let vs call to remembraunce the captiuitie, that I euerlastyng God hath broughe vpon my sonnes and my daughters. * He hath broughe a people vpon them from farre, an vncircumsised people and of a straunge language which they regard the olde, nor yette the yonge.

These haue carryed awaye the dere beloued of my wyddowes, leaueing me alone, both desolate and chydlesse. But alas what can I helpe you? Nowe he that hath broughe these plagis vpon you, deliuer you also from the handes of your enemies.

Go your way (O my chyldren) go your way for I am desolate & forsaken. * I haue put of I clothynge of peace, and put vpon me the sackcloth of prayer, & for my tyme I wyll cal vpon the most hyeste. Be of good chere: O my chyldren, crye vnto the Lorde, and he shall deliuer you from the power of I princes, your enemies.

For verely, I haue euer a good hope of your prosperous helth: yea, a very gladnesse is come vpon me from the holy one, because of I mercie that ye shal haue of our euerlastyng louour.

D With mouening and weping dyd I let you go from me, but with ioye & perpetual gladnesse shal the Lorde bring you again vnto me. Like as the neighbours of Sion sawe your captiuitie from God, Euen so shal they also se howe they your helth in God, whiche shal come in you w great honoure and euerlastyng worship.

O my chyldren, * suffer patiently I wrath that shal come vpon you. For the enemye hath persecuted the, but howe they shal se his de struccyon, and shalte treade vpon his necke.

My darlynges haue gone rougher harde wayes, for they are led awaye as a flocke that is scattered abrode with the enemies. But be of good comforte (O my chyldren,) and crye vnto the Lorde: For he that led you away, hath you yet in remembraunce: & lyke as ye haue been mynded to swarne from your God: so shal ye now endemour youre selues ten tymes more, to turne again and to seke hym. For he I hath broughe these plagis vpon you shal bring you euerlastyng ioye again, with your helth. Take a good bert vnto the O Ierusalem: for he whiche gaue I the that name, exhorteth the so to do.

Jm. l. a. f. 4. * The wyched doores that now put the to trouble shal perper, and suche as haue reioysed at thy fall, shalbe punished. The cytys whome thy chyldren seue, and that haue carryed away thy sonnes, shalbe correct. For lyke as they be now glad of thy decay (& reioyce at thy fall) so shal they mourne in their owne destruccyon. The ioye of they: multitude shalbe taken away, and they: chere shalbe turned to sorrowe. For a fyre shal fall vpon them from the euerlastyng God longe to endure: and it shalbe inshyperd of deuils for a grent season.

The .v. Chapter.

A Ierusalem is now in the hands of the king of the Babylonians, and the king of the Babylonians is now in the hands of the king of the Babylonians.

Jerusalem, loke aboute the tow- ward the East, and beholde the ioye that cometh vnto the fro God. For lo, thy sonnes whome thou hast forsaken, & that were scattered abrode, come gathered together, from the east and west, reioysing in the word of I holy one, vnto I honoure of God.

Put of thy mournynge clothes (O Ierusalem) and thy sorrowe, & decke the with the worshippe and honoure, that cometh vnto the from God, with euerlastyng gloire. God shal put the garmente of righteounesse vpon the, and sette a crowne of euerlastyng worshippe vpon thine heade, for vpon the wyl God declare his hyghenes, & is vnder the heauen. Per, an euerlastyng name shalbe geuen the of God, w peace of righteounesse, & the honoure of Gods feare.

25 Arise, O Ierusalem, stand vp an hye: loke a bout the toward the East: & beholde thy chyldren gathered from the East, vnto the west which reioyse in thy holy woide, hauing God in remembraunce. They departed from the on foot, and were led away of their enemies: but nowe shal the Lorde bring them carryed w honoure as chyldren of the kingdome. For God is purposed to bring downe all stoute mountaynes: yee and all hye rockes, to fyll the valleyes, & so to make them euen with the grounde: that I Israel maye be dilygente to lyue vnto the honoure of God.

The woodes and all pleasaunt trees shal ouer shadowe I Israel, at the comaundement of God. For herder shal God bring I Israel w ioyfull mirth, and in the light of his mayesty: w the mercie and righteounesse that cometh of hym selfe.

The .vi. Chapter.

A copy of the ppele that Ieremy sent vnto the Iewes, which were taken away prisoners by the king of Babylon: wherein he settesth them of the thyng that was comaunded hym of God.

Because of the synnes, that ye haue I doone agaynst God, ye shalbe ledde awaye captiue vnto Babylon, euen of Nabuchodonosor, the kyng of Babylon. So when ye be come into Babylon, ye shal remayne there manye yeres, and for a longe season: namely seven generacions, and after that wyl I bring you awaye peaceably from thence. Nowe shal ye se in Babylon goddes of golde, of syluer, of woode, and of ston, bozne vpon mens shulders, to caste oute a fearfulness before the heathen. But looke that ye do not as the other: be not ye a frayde, & let not the feare of them overcome you.

Therefore when ye see the multitude of people worshippyng them beynde and beside, say ye in your hertes: O Lorde, * it is thou I oughtest onely to be worshipped. Wyne anngell also shalbe wyth you, and I my selfe wyl care for your soules. As for the symber of those goddes, the carpeniter hath polished them: yea, gilted be they, and layde ouer with syluer: yet are they but vaine thynges, and cannot speake. Lyke as a wench I loneth paramours in synfully dect, euen so are these made and hangid with golde. & rounes of gold verely haue their God des

goddess upon their heads: so the priestes them
selues take gold and syluer from them: and put
it to theyr owne vses: yea, they geue of þe same
vnto harlottes, and trimme theyr whores with
al: againe, they take it from their whores, and
decke theyr gods there with. * Yet cannot these
gods deliuer them selues from rust and mothes
i: when they haue couered them with clothyng
of purple, they wyppen theyr faces for the dust of
the temple, wherof there is much among them.
One hath a scepter in his hande as though he
were Judge of the countrey: yet can he not slay
suche as offende hym. Another hath a swerde
or an axe in hym hande, for all that he is neyther
hable to defende him selfe from battayle, nor fro
murderers. By this ye maye vnderstand, that
they be no gods: therfore se that ye neyther woꝝ
shyp them, nor feare them. For lyke as a vessel
that a man vsyth, is nothyng woꝝth when it is
broken, euen so is it with their gods. Whil they
be set vp in the temple, theyr eyes be full of dust
thowse the fete of those þe come in. And lyke as
the doores are shut in rounde aboute vpon him
that hath offended the kynge: so as it were a
dead bodye kepte besyde the graue. Euen so the
priestres kepe the doores with barres and lockes
least theyr gods be spoiled with robbers. They
set vp candels before them (yea, verely and that
manye) wherof they cannot se one but euen as
blockes, so stande they in the temple. It is sayd
that the serpentis and wyrmes, whych come of
the earth, knowe out theyr hertes, eatynge the
and their clothes also, and yet they feele it not.
Theyr faces are black thowse the smoke that
is in the temple. The oules, swallows and byr-
des, fly vpon them, yea, & the cattes runne ouer
their heades. By this ye maye be sure, that they
are not gods, therfore feare them not. The gold
that they haue, is to make them be wyfull: for
all that, excepte some bodye byght of theyr rust
they wyll geue no thynge: & when they were cast
into a founne, they felt it not. They are bought
to money and haue no byeth of life with in them.
* They muste be hozne vpon mens shulders, as
those þe haue no fete: wherby they declare vn-
to men, that they be nothyng woꝝth. * Confoũ-
ded be they then that woꝝshyp them, for yf they
fall to the grounde, they cannot rylle vp againe
of them selues. Yea though one helpe them vp &
set them ryghte, yet are they not able to stande
alone: but must haue pꝛoppes set vnder the like
dead men. As for the thynge that is offred vnto
them, theyr priestres sell it, and abuse it: yea, the
priestres wyues take therof: but vnto the sicke
and poore, they geue nothyng of it: the women
with childe, and the menstruous lape handes of
theyr offerynge. By this ye maye be sure that
they are no gods, therfore be not ye assayde of
them. Frome whence cometh it then, that they
are called gods? The women sit before the god-
des of syluer, golde, & woode, & the priestres sit
in their temples, hauing open clothes, whose hebes
& berdes are shauen & haue nothyng vpo their
heades: rooyng, and crynge vpon theyr gods
as men do at the fraile when one is deade.

The priestes also take awaye the garmentes
of the ymages and decke theyr wyues and chyl-
dren withall. Whether it be good or euell that
any man do vnto the, they are not able to recõ-
pense it: they can neyther sette vp a kynge nor
put hym downe. In lyke maner they may ney-
ther geue ryches, nor rewarde euell. * Though
a man make a vowe vnto the and kepe it not,
they wyll not requyre it. They can saue no man
frome deathe, neyther deliuer the wreake frome
the myghtye. They can not restore a blynde mā
to hym syghte, nor helpe anye man at hym nede.
They can geue no iudycy to the wyddowe, nor
do good to the fatherlesse. Theyr goddesses of
woode, stone, golde, and syluer, are but euen as
other stones, that be betorn of the mountayne.
They that woꝝshyp them, shalbe confounded.
Howe shulde they than be taken for goddesses?
Yea, howe dare men call them goddesses? And
though the Caldees woꝝshypp them not, hea-
ring þe they were but dōme & coulde not speake:
Yet they the selues offe vnto Bell, and wolde
sayne haue hym to speake: as who saye, they
coulde fele, that may not moue. But when these
men come to vnderstandynge, they shal forsake
the, for their goddesses haue no helyng. A grete
sorte of wemen gyde with coardes, sette in the
streets, & burne olue beries. Howe yf one of the
be chyned awaye, & lye v anye such as come by:
he casteth her neyghbours in the teth, because
she was not so woꝝthely reputed, nor her coard
broke. What forer is done for the, it is but in
vayne and lost. Howe maye it then be sayde or
thought, þe they are goddesses? Carpenteris & gold
smithes make them, neyther be they anye other
thynge but euen what the woꝝkeman wyll
make of them. Yea, the goldsmithes them sel-
ues that make them, are of no longe contyn-
uance. Howe shulde then the thynge that are
made of them, be goddesses? Clapne therfore are
the thynge (yea, verely same is it) that they
leane behynde them for theyr pꝛosperitie. For
as soone as there cometh any warre or plage
vpon them, then the priestes ymagine, wher
they maye hyde them selues wyth them. Howe
can men thynke then, þe they be goddesses, whiche
neyther may defende them selues frome warre,
nor deliuer them frome misfortune? For seynge
they be but of woode, of stone, of syluer and of
golde: all people and kynge shal knowe here-
after that they be but vayne thynge: yea, it
shalbe openly declared, that they be no goddesses:
but euen the very woꝝkes of mens handes, and
that God hath nothyng to do with them. (It
is manifeste then that they are no goddesses, but
the woꝝkes of mens handes, and no woꝝke of
God in them.) They can set no kynge in the
lande, nor geue raine vnto men. They can geue
no sentence of a matter, neyther defende the land
frome wyonge. For they are not able to do so
moche as a crowe, that flyeth betwixt heauen
and earth.

When there happeneth a fyre into the
house of those goddesses of woode, and syluer, and
of golde, the priestes wyll escape and saue them
Egg selues

The songe of the. iiii. chyldren.

selues, but the goddes burne as the barked they in. They cannot withstande any kynge as bat- tell: howe may it then be thoughte as graunted, that they be goddes? Wojsouer these goddes of woode, of stone, of golde, and syluer may ne- ther defende them selues frome theues nor rob- bers: yee, the very wyched are stronger the they. These strype them oute of they apparell, that they be clothed withall, these take they golde & syluer from them, and so get the away: yet ca they not helpe them selues. Therefore it is moche better for a man, to be a kynge, and so to haue his power: as is a profitable vessel in a house, wherein be that ower the it, myghte haue plea- sure: yet, as to be a doze in a house, so hepe such thynges safe as be therein, the to be such a wayn god. The sunne, the moone, & all the staries, leynge they geue they: theyne and lyghte, are ob- dyent, and do men good. Whan the lyghte- nyng glistereth, all his cleare. The winde blo- weth in euery countre: and whan God comma- deth the cloude to go rounde aboute the whole worlde, they do as they are bydden, whan the fyre is sent downe from aboue & commaunded, it burneth up hylles and woddies. But as for those goddes, they are not like one of these thynges, neyther in be wyche, neyther strength. Alde- rase, men shoulde not thynke nor saye that they be goddes, sayng they can neither geue sentence in iudgemente, nor do men good. For so muche nowe as ye are sure, that they be no goddes, then feare the not. For they can neyther speake euell nor good for kynges. They can the we no tokens in heauen for the heathen, neyther theyne as the sunne, nor geue lyghte as the moone: yee, the vnrasonable beastes are better then they, for they can get them vnder the rose, and do them selues good. So can ye be certified by no maner of meanes, that they be goddes: ther- fore feare them not. For lyke as a scarowe in a garden of herbes kepeth nothyng, euen so are they: goddes of wodge, of syluer and golde: and lyke as a white thorne in an orchard, that euery byrde sytteth vpon: yee, lyke as a dead bodie that is cast in the darthe: Euen so is it with those goddes of wodge, syluer and golde. By the purple and scarlet wyche they haue vpon them, and soone saydeth away: ye maye vnderstande, that they be no goddes: yee, they them selues shalbe consumed at the laste, wyche shalbe a great confusyon of the lande. Blessed is the godlye man, that hath no yma- ges, and worshipp- perh none, for he shalbe saue from trespasse.

The ende of the Prophete
Baruch.

The songe of the thre

chyldren, whiche were put into the hote bren- nyng ouen. The comen translatyon tradeth this songe in the thre Chapter of Daniel.



As they walked in the midst of the flame prayng God and magnyfied the Lozde. A- saras stode up, and prayde on this maner. Euen in the myd- dell of the fyre opened he his mouth & sayde: Blessed be thou

(O Lozde God of our fathers) ryght woorthy to be praysed and honoured in þe name of thine for euermore: for thou arte righteous in al the thynges that thou hast done vnto vs, Pre, sayd full are all thy woiches, thy wayes are ryght, & all thy iudgements true. In al þe thynges that thou hast by- gyfte vpon vs, and vpon the holy cytle of oure fathers (euen Jerusalem) thou hast ex- cuted true Iudgement: yee, accordyng to ryght and equite hast thou byoughte al these thynges vpon vs because of oure synnes.

For why we haue offended and done wy- chedye, departyng frome the: In all thynges haue we trespassed, and not obeyed thy comma- dementes, nor kept them, neither done as thou hast bydden vs, & we myght prosper. Alde- rase, for all that thou hast broughte vpon vs, and euery thyng that thou hast done to vs, thou hast done them in true Iudgement: As in deliuer- ing vs into the handes of oure enemyes, among vs godlye and wyched ymagynacions, and to an vnyghteous kynge, yee, the mooste frowarde vpon earth. And nowe we maye not open oure mouthes, we are become a shame & reproche vnto thy seruantes, and to them that worshippe the. Yet for thy names sake (we beseeche) geue vs not up for euer, breake not thy couenant, & take not away thy mercy from vs, for thy be- loued Abraham sake, for thy seruante Isaac sake, and for thy holy Israels sake. To whom thou hast spoken and promysed that thou woldest multiply their seed as the sterres of heauen & as the sande & lieth vpon the see shoore. For we (O Lozde) are become lesse then any people, & be kept vnder this dape in all the worlde because of oure synnes: So that now we haue neither prin- ce, prophet, burnt offering, sacrifices, oblation, incense, nor Sanctuary before the.

Remember the, in a contrarye herse & an hum- ble sytete, let vs be receaued, that we maye ob- tayne thy mercy. Like as in the burnt offering of Hammes & bulloches, & lyke as in thousan- des of fat lambes so let our offerings be in thy syght this day, that it may please the, & for ther is no confusyon vnto them that put there trust in the. And nowe we folowe the wyth all our heart, we feare the & like thy face. But vs not to shame, but deale with vs after thy louyng kind- nes, and accordyng to the multitude of thy mer- cies. Deliuere vs by thy myracles (O Lozde) & get thy name an honoure, that all they whiche do thy seruantes & euell maye be confounded.

Let

The songe of the thre chyl dren.

Fol. I.

Let them be ashamed thowowe the Almightye power, and the strength be broken: that they maye knowe howe þ thou onely art the Lord God, & honour worþy thowowout al þ world.

And the kynges seruauntes that put them in, creased not to make the ouen hote with wyld fyre, byre strawe, pyrch and faggottes, so that the flamme went oute of the ouen vpon a. xlii. cubytes: yee, it tooke awaye and bent vpon those Caldes, that it gat holde vpon beside the ouen. But the Angel of the Lord came downe into the ouen to Smerias and his felowes, and smot the flamme of the fyre oute of the ouen, and made the myddel of the ouen as it had ben a colde wind blowing: so that the fyre neither touched them greued them, nor dyd them hurte. Them these thre (as out of one mouthe) prayfed, honoured, and blessed God in the fornace sayinge,

* Blessed be thou O Lord God of oure fathers: for thou art prayse and honoure worþy yee, and to be magnified for euermore. * Blessed be the holy name of thy gloire, for it is worþy to be prayfed, and magnified in al worldes. Blessed be thou in the holy temple of thy gloire for above all thynges thou arte to be prayfed, yee, & more the worþy to be magnified for euer. Blessed be thou in the throne of thy kyngdome, for above all thou arte worþy to be wel spoke of, & to be more then magnified for euer. Blessed be thou that lokest thowowe the depe, and sittest vpon the Cherubyns for thou arte worþy to be prayfed, and above al to be magnified for euer. Blessed be thou in the firmament of heauen for thou arte prayse & honoure worþy for euer.

O al ye woꝛkes of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

* O ye Angels of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye heauens speake good of þ Lord, prayse and let hym vp for euer.

O ye waters þ be above þ firmament, speake good of þ Lord: prayse hym & let hym vp for euer.

O al ye powers of the Lord: speake good of the Lord, prayse hym, and let hym vp for euer.

* O ye Sunne and Moone, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye Starres of heauen, speake good of the Lord, prayse hym, and let hym vp for euer.

* O ye thowwers and dewes: speake good of the Lord: prayse hym, and let hym vp for euer.

O al ye wyndes of God, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye fyre & heate, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye wynter & sommer, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye dewes and frostes, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye frost and cold, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye fowles and snowe, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye nyghtes and dayes: speake good of the Lord: prayse hym, and let hym vp for euer.

O ye lyte and darcknes, speake good of the

Lord: prayse hym, and let hym vp for euer.

O ye lyghteninges & cloudes, speake good of the Lord, prayse hym, and let hym vp for euer.

O let the earth speake good of the Lord: yee let it prayse hym, and let hym vp for euer.

O ye mountaynes and hylls, speake good of the Lord: prayse hym, and let hym vp for euer.

O al ye grene thynges vpo þ earth, speake good of the Lord: prayse hym, & let hym vp for euer.

O ye welles, speake good of the Lord, prayse hym, and let hym vp for euer.

O ye Sees and floudes, speake good of the Lord: prayse hym, and let hym vp for euer.

O ye Whales, and all that moue in the waters speake good of the Lord: prayse hym, and let hym vp for euer.

O al ye foules of the ayre, speake good of the Lord, prayse hym, and let hym vp for euer.

O al ye beastes and cattell, speake good of þ Lord: prayse hym, and let hym vp for euer.

O ye chylde of men, speake good of þ Lord, prayse hym, and let hym vp for euer.

O let Israel speake good of the Lord: prayse hym, and let hym for euer.

O ye prestes of the Lord, speake good of the Lord, prayse hym, and let hym vp for euer.

* O ye seruauntes of þ Lord: speake good of the Lord: prayse hym, and let hym vp for euer.

O ye synners & soules of þ rigorous, speake good of þ Lord: prayse hym & let hym vp for euer.

O ye holy & hable me of heu, speake good of þ Lord, prayse hym, & let hym vp for euer.

O Ananias, Smerias, and Misael, speake good of the Lord, prayse hym, and let hym vp for euer.

* Whiche hath deliuered vs from the hel, kepte vs from the hande of death, ridde vs from the myddel of the burnynge flamme, and saued vs euen in the myddel of the fyre.

* O geue thankes therfore vnto the Lord: for he is kinde hearted, and his merce endureth for euer.

O all deuoute men, speake good of the Lord, euen the God of all Goddes: O prayse hym, and geue hym thankes for his merce in durtch world withoute ende.

The story of Susanna

whyche is the thysyene Chapter of Danrel after the Laryn.



here dwelt a man in Babylon called Iochym, that tooke a wyfe, whose name was Susanna, þ daughter of helchia, a verie fayre woman and such one as feared God. her father & her mother also were godlye people, & thought their daughter accordyng to þ law of Moyses. Nowe Iochim (her husbande) was a grate ryche man, & had a faire orchard joinig vnto his house. And to him resorted the Jewes comenly, because he was a ma of reputacion among the. The same yere were there made two iudges, suche as the Lord speaketh of: All the wychednes of Babilon

egg ii loq

The story of Susanna

lon cometh from the elders (that is) from the judges, which seme to rule & people. These cam oft to Joachims house, and all such as had any thing to do in & law came thither vnto them.

S Now when the people came againe at after none, Susanna went into her bussharden orchard, to walke. The elders seynge this that she went in dayly, and walked, they burned for lust to her: yet, they were almost out of their wittes and cast downe their eyes, that they shoulde not se heauen, nor remember that God is a righteous iudge. For they were booth wounded with & loue of her, neither durst one shewe another his greife. And for shame, they durst not tel her their inordinate lust, that they woulde faine haue to do with her. Yet they laied wayt for her earnestly from day to day, that they might (at the last) haue a sight of her. And yone saied to the other: Alas, let vs go home, for it is dinner time. So they went their way from her.

When they returned againe, they came together, enquiring out the matter betwixte them selues: yee, the one tolde the other of his wicked lust. Then appointed they a time when they might take Susanna alone.

C It happened also that they spied out a convenient time, whē she went forth to walke (as her manner was) and nobody with her, but ii. maydens, and thought to walke her self in the garden, for it was an hoer season: And ther was not one parson ther, except the two elders that had bid them selues to beholde her. So they laied to her maidens: go fet me oyle and soope, and shut y orchard doze, that I may walke me. And they bid as they had them, and shut the orchard doze and went out them selues at a back doze, to fet the thyng that they had commaunded: but Susanna knew not, that the elders lay there hyd with in. Now when the maidens wer gone forth, the two elders gat them vp and came vpon her, sayyng: now to the orchard dozes at thus, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs, and lye with vs.

P If thou wilt not, we will bypnyng a testimony all against the, that ther was a yong feloe with the, and that thou hast sent a way thy maidens from the for the same cause. Susanna sigded, & saied: Alas, I am in trouble on euery side. I thought I foloe your mynde, it will be my death, and yf I consent not vnto you, I cannot escape your handes. Well, it is better for me, to fall into your handes without the dedde doyng then to synne in the sight of the Lord: and with that, she cried out with a loud voyce: the elders also cried out against her.

Then came ther one to the orchard doze and smote it open. Now when the seruantes of the house heard the cry in the orchard they rushed in at the backe doze, to se what the matter was. So when the elders tolde them, the seruantes wer greatly ashamed, for why: ther was neuer such a report made of Susanna. On & morow after, came the people to Joachims her bussharden, and the two elders came also, full of impious pynagration agaynst Susanna, to

byng her vnto death, and spake thus before the people: Send for Susanna the daughter of helchias Joachims wife. And immediately they let for her. So she came with her father and mother, her chyldren and all her kynred. Now Susanna was a tender perfit and marvelous saype of face. Therfore the wicked men commaunded to take of the clothes from her face (for she was couered) that at the last they myghte so be satisfied in her bewtie. Then her frendes: yee, and all they that knewe her, began to wepe.

These two elders stood vp in the myddest of the people, & and laied their handes vpon Susanna, which wept and loked vp toward heauē for her hert had a sure trust in the Lord. And the elders saied: As we wer talkyng in the orchard alone this woman came in with her two maidens whome she sent awayne from her, and spured the orchard dozes: with that a yong feloe (whiche there was hid) came vnto her; and lay with her. As for vs, we stode in a corner in the orchard. And when we saw this wickednes, we came to her: and perceiued that they had medled together. But we coude not holde him, for he was stronger then we: thus he opened the doze and gat him awayne.

Nowe when we had taken this woman, we asked her what younge feloe this was: but she woulde not tell vs. This is the matter, and we be witnesses of the same. The comen sort beleued them: as those that were the elders and iudges of the people, and so they condemned her to deathe. Susanna cried oute with a loude voyce and saied: O euerglasing God, & thou searcher of secrettes, thou that knowest all thynges afore they come to passe: thou wotest, that they haue doyne false wytnesse agaynst me, and behold, I muste dye, where as I neuer dyd suche thynges as these men haue maliciously inueterd agaynst me. And the Lord heard her voyce. For when she was led forth to deathe, the Lord raised vp the spyrte of a younge chyld, whose name was Daniel, which cried with a loude voyce: I am cleane from this bloude. Then all the people turned them toward hym, and saied: What meane these wordes, that thou hast spoken? Daniel stood in the myddest of them and saied: Are ye such fooles, O ye chyldren of Israel, that ye can not discern nor knowe the truth? Ye haue here condemned a daughter of Israel vnto death, and knowe not the truth: wherfore, go sit on iudgement again, for they haue spokē false wytnes agaynst her.

Wherfore the people turned again in all the hall. And the elders (that is the principall heades) saied vnto hym: come sit downe here among vs, and shew vs this matter, syng God hath geuen the as great honour as an elder. And Daniel saied vnto them: But these two aside one fro another, and then shal I heare them. When they wer put a sonder one frome another, he called one of them and saied vnto hym. O thou canst hered cattle, & hast vied thy wickednesse so long thine vngacious debes whiche thou hast done afore, are nowe come to lpgit.

The story of Bel and of the Dragon.

Isol. li.

For thou haste geuen false Judgements, thou haste oppressed the innocents, and letten the gyltie go free where as yet the Lorde sayeth * The innocent and righteous se thou say not Weill, then yf thou ha the sene her, tell me vnder what tree sawest thou them talkyng together he answered, vnder a Holbery tree. And Danyell sayde, very well, now thou lyest euen vpon thyne owne head. Loo, the messanger of the Lorde hath receyued the sentence of hym, to cut the in two. Then put he him asyde, & called for the other, & said vnto hym: O fide of Canaan, but not of Iuda: For yenes hath dysceitured the, and lust hath subuerted thyne herte. Thus dealte ye afore with the daughters of Isenell, and they for feare consented vnto you: but the daughter of Iuda wolde not abyde yowre wycheconesse. Nowe tell me then vnder what tree dydest thou take them speakyng together? he answered: vnder a Pomegranate tree. Then sayde Danyell vnto hym: very wel, now thou liest also euen vpon thyne owne head. The messenger of the Lorde standeth waityng with the sword, to cut the in two & to slaye you both.

Wherby that all the whole multitude gaue a grete shout, and prayed God, * whyche alwaye deliuered them & put theyr trust in hym. And they came vpon f. two elders (whome Danyell had conuyer with theyr owne mouth that they had geuen false wytnesse and) delte with them, euen like wyse as they wold haue done w theyr neyghbours: yee, they dyd: accordyng to the lawe of Moyses, & put them to deathe. Thus the innocent bloude was saued the same day.

Then Helchia and his wyfe prayed God for theyr daughter Susanna, wyth Joachym her husbände and all the kineed: that there was no dysonestye founde in her. From that day forth was Danyell had in grete reputacon in the sygde of the people. (And kyng Balthages was layde with his fathers, and Cyzus of Per sya raygned in his trade.)

¶ The ende of the story of Susanna.

The story of Bel and

of the Dragon, whiche is the fourtene Chapter of Danyel after the Latyn.

Danyel dyd eat at the kynges table, and was had in reuerence aboue all his frendes. Ther was at Babilon an Image, called Bel: and there were spent vpo hym every daye, twelue calkes, fortye shepe, and fyre great pottes of wyne. hym dyd the kyng wooshypp hym selfe, & went daylye to honoure hym: but Danyel wooshypped hym owne God. And the kyng sayde vnto hym: why dost not thou wooshypp Bel? he answered and sayde: * Because I maye not wooshypp thynges þ benade with handes. * But

the luyng God, which made heauen and earth, and hath power vpon all flesh. The kyng sayd vnto hym: thinkest thou not þ Bel is a luyng God? O seest thou not howe muche he eateth & dysnyeth every daye? Danyel smiled and sayde O kyng, dysceyue not thy selfe, for this is but made of claye within, and of metall wprhoute, * neyther eateth he euer any thyng.

Then the kyng was wroth, & called for his prestes, & said vnto them: If ye tel me not who is this, & eateth by these experiences, ye shall dye: but if ye can certify me þ Bel eateth them, then Danyel shal dye, for he hath spoken blasphemie agaynst Bel: And Danyel said vnto þ kyng: let it so be, accordyng as thou haste sayde: The prestes of Bel were. lxx, besyde theyr wyues and chyldren. And þ kyng went with Danyell into the temple of Bel. So Belis prestes sayde Loo, we wyll go oute, and sette thou the meate there (O kyng) & powre in the wyne, then shal the doze fall, and scale it with thyne owne sygnet: and to morowe when thou comest in, yf thou fyndest not that Bel hath eaten vp all, we wyll suffer deathe, or els Daniel that hath lyed vpon vs. The prestes thoughte them selues sure proungbe, for vnder the aulter they had made a priuie entraunce, and there went they in euer, and dyd eat vpon what there was.

So when they wer gone forth, the kyng set meates before Bel. Now Daniel had commaunded his seruantes to bypunge alwes, and these he syfeted thorowout all the temple, that þ kyng myght se. Then went they out, and sparrd the doze, sealing it with the kynges sygnet, and so departed. In the nyght came the prestes, with theyr wyues and chyldren (as they were wonte to doo) and dyd eat and dysnye vp all. In the morning betymes at the bryake of the day, the kyng arose, and Daniel with hym. And þ kyng sayde: Daniel, are the scales whole yet? he answered: Yee (O kyng) they be whole. Nowe as soone as he had opened the doze, the kyng looked vnto the aulter, and cryed with a loude voyce Great art thou (O Bel) and with the is no dysceyte. Then laughed Daniel, and helde þ kyng that he shulde not go in: and saide. Beholde the pauement, marke well whose foote steyppes are theser. The kyng saide: I se the foote steyppes of men, women, and chyldren.

Therefore the kyng was angrey, and took the prestes, with theyr wyues and chyldren: and they shewed hym the priuie dozes, where they came in, & dyd eat vpon such thynges as wer vnder the aulter. For the whiche cause the kyng slue them, * and deliuered Bel into Daniels power which destroyed hym and his temple.

And in that same place there was a grete dragon, whiche they of Babilon wooshypped. And the kyng sayde vnto Daniel: saiest thou, þ this is but a god of metall also? lo, he lyueth, he eateth and dysnyeth: so that thou canst not save, that he is no luyng god, therefore, wooshypp hym. Danyel sayde vnto the kyng: I wyll wooshypp the Lorde my God. * he is the true luyng God: as for this, he is not þ God of

egg iii lyfe

The firste booke of

The prayer of Manaf

les kyng of Iuda, when he was hol-
ben captiue in Babilon.

life. But geue me leane (O kyng) and I shal be
stroye this dragon without sword or staffe.

The kyng saide I geue the leane. Then Dani-
niell took pitch, sotte and beery well, and dis-
serbe theim together, and made lompes therof,
this he put in the dragons mouth. and so the dra-
gon burst in sunder: and Daniel saide: loo, there
is he: whom ye woz hypped. When thei of Ba-
bilon heard that, thei took grete indignacion
and gathered them together against the kyng
saying. The kyng is becom a Jewe, and he hath
destroyed Bel, he hath slayne the dragon, and
put the pierres to deathe. So thei came to the
kyng, and saide: let vs haue Daniel, or elles we
will destroy the and thyne house.

Now when the kyng sawe, that thei rushed
in so fowre vpon him, and that neerlyste constray-
ned him: he deliuered Daniel vnto them which
cast him into the lyons denne, wher he was vi.
dayes. In the denne there were. vii. lyons and
thei had geuen them euery day two bodies and
two wyne: which then wer not geuen them, to
the intent that thei myght deuoure Daniel.

¶ Ther was in Ierow a prophet called Aba-
cuc, which had made porage, and broken bread
in a depe platter, and was goyng into the seide
foz to hyng it to the repers. But the angrill of
the Lord saide vnto Abacuc. go carry the meate
thou hast into Babilon, vnto Daniel, which
is in the lyons den. And Abacuc saide: Lord, I
neuer saw Babilon: as for the denne, I know
it not. ¶ Then the angrill of the Lord toke hym
by the toppe, and bare hym by the beare of the
head and (thoughe a myghtie wynde) set hym
in Babilon vpon the denne. And Abacuc cried
saying: O Daniel thou seruante of God, haue
take the vickfast, that God hath sent the. And
Daniel saide: O God hast thou thought vpon
me: well, thou neuer sayest them that loue the
me: Daniel arose, and did eate: and the angrill of
the Lord set Abacuc in his owne place agayne
immediatly.

¶ Upon the vii. day, the kyng went to betwepe
Daniel, and when he came to the denne beholde
in: and beholde, Daniel sat in the myddell of the
lyons. Then cryed the kyng with a loude voyce
saying: great art thou O Lord God of Daniel
and he drew hym out of the lyons denne. ¶ As
for those that were the cause of his destruction,
he did caste theim into the denne, and thei were
deuoured in a momente before his face.

¶ After this, wrote the kyng vnto all people,
hynredes and tounes, that dwelt in all coun-
tries, saying: peace be multiplied with you. My
commaundment is in all the dominion of my
realme, that men fere and stande in awe of Da-
niels God: for he is the liuyng God, which en-
dureth euer: his kyngdome abideth vncorrupt
and his power is euerrastynge. It is he that can
deliuer and saue: he doth wonders & mar-
uelous workes in heauen and in erth
for he hath saued Daniel from the
power of the lyons.

The ende of the story of Bell.



Lord almighty, God of
our fathers, Abraham,
Isaac, and Jacob, and
of the righteous seede of
them: which hast made
heauen and erth, with al
the ornaments therof,
which hast ordeined the
sea, by the worde of thy

commaundment, which hast put vpon the depe,
a harte sealed it for thy fearful & laudible name
which all men feare, and tremble before the face
of thy vertue, and for the anger of thy retri-
bution, the which is impossible to sinners. But
the mercy of thy promise is great and vncor-
ruptible, for thou art the Lord God most hye &
bone all the erth, long suffering, and exceeding
merciful, and repentaunt for the malice of men.
Thou Lord after thy goodnes hast promysed
repentaunce of the remission of synnes: and thou
that art the God of the righteous hast not put
repentaunce of the righteous Abraham, Isaac
and Jacob: vnto them that haue sinned against
the. But because I haue sinned about the num-
ber of the sandes of the sea, and that myne in-
iquities are multiplied, I am humbled with ma-
ny bades of yron, and ther is in me no hyerthyng
I haue prouoked thine anger, and haue done e-
uell before the, incommyttinge abhominacion
and multiplying offences. And now I bowe the
knees of my bery, requyringe goodnes of the O
Lord I haue sinned, Lord I haue sinned, and
know mine iniquitie. I desire the by thy prayer,
Lord forgiue me: forgiue me: and destroye me
not with mine iniquities neither do thou alwayes
remember mine euils, to punish them, but saue
me: which am vndoosthy after thy great mer-
cy: I will praise the euerrastynge, all dayes
of my life: for al the vertue of heauen prayseth
the, and vnto the belongeth glory woulde with
out ende. Amen.

The firste booke of

the Machabres.

The first Chapter.

¶ After the deathe of Alexander the kyng of Macedonia, Antiochus
tooketh the heghdom. Many of the chyldren of Israel, made cou-
enant with the Gentiles. Antiochus sendeth Egypt and Ierusa-
lem vnto his dominion. Jerusalem being burne in thert houses of
his own, and forbyddeth to kepe Goddes lawes. Antiochus secretly
by an poole ouer the walles of Ierusalem.



¶ After that Alexander the lone
of Philippe, kyng of Macedo-
nia wente south of the land
of Cethim, and drew Darius
king of the Persians and Me-
des. It happened that he tooke
the great warres in hand, wan
very many strong cities, and
new many kynges of the erth, goyng through to

Dani. vii.
Liber. i.
cap. clxv.
Dni. xlv.
Daniel.

to the endes of the worlde, and gettinge manie
spoiles of the people: in so much that the world
strode in greates awe of hym, * & therfore was he
proude in hys herre. Howe when he had gather-
ed a myghty stronge host, & subdued the landes
and people wyth theyr pynnes, so that they be-
came tributaries vnto hym: he fell syche. And
whe he perceaued þe mult nedes bye, he called
for hys noble estates (which had bene broughte
vp wyth him of children) * and parted his kyng
dome amonge the, whyle he was yet alue. So
Alexander raygned. xii. yere and then dyed.

After hys death fell the kyngdome vnto hys
pynnes, and they optayned it eury owne in his
rowme, and caused the selues to be crowned as
kynges: and so dyd theyr chyldren after the ma-
ny yeres, and much wickednes increased in the
worlde. Out of these came the vngacious rofe,
noble Antiochus & sonne of Antiochus & kyng
(* whych hadde bene a pledge at Rome) and he
raygned in the C. and seuen and therty yere of
the Emperre of the Grekes.

In those dayes went ther out of Israel wy-
ched men, which moued much people wyth theyr
counsell, sayenge: * Let vs go and make a coue-
naunt with the heathen, that are rounde about
vs: for sence we departed from the we haue had
much sorowe. So theys deuoyce pleased them wel
and certayne of the people toke vpon them for
to go vnto the kyng, which gaue them licence
to do after the ordinaunce of the heathen. * Then
set they vpon an ope scole (at Jerusalem) of the la-
wes of the heathen, and were nomore cym-
cised: but forsoke the holy testament, & ioynd the
selues to the heathen, * and were cleane sold to
domytchete. So whe Antiochus beganne to be
myghty in hys kyngdome, he wente aboute to
optayne the land of Egypte also, that he myght
haue the domynion of two realmes. * Up this
entred he into Egypte, with a strong host, with
charrettes, Elephanthes, horsemen, and a greates
nombze of wyppes, & beganne to warre against
Ptolomey the kyng of Egypte. But Ptolomey
was afrayde of hym, and fled: and manie of hys
people were wounded to death. Thus Antio-
chus wanne many stronge cyties, & toke awaye
great good out of the lande of Egypte.

And after þe Antiochus had synpten Egypt
he turned agayne in the Cxlii. yere, and wente
towarde Israel, & came vp to Jerusalem wyth
a myghty people: & entred proudly into þe San-
ctuary, & toke awaye the golden aulter, the can-
del styche and al the ornamente therof, the table
of the shewbread, the powmyng vessel, the char-
gers, the golde spones, the vayle, the crownes, &
the golden apparel of the temple, & brake downe
all. He toke also the syluer and golde, the precy-
ous Jewels, & the secret treasures that he founde.
And when he had taken awaye altogether, caus-
ed a great murder of me, & so fulfilled his ma-
licious pryde, he departed into his owne lande.

Thus there arose a great deupnes & mys-
tepe in all the lande of Israel. * The pynnes & the el-
ders of the people mourned, the yong men & the
maydens were despyed, and the saye betwepe of

women was chaunged: the hydegrome and the
hyde toke them to mournyng: the lande & those
that dwelte therein, was moued: for al the house
of Jacob was brought to confusion.

After two yeres the kyng sente hys chefe
treasurer into the cyties of Iuda, whych came
to Jerusalem with a great myltitude of people
speakinge peacrabl wordes vnto them, but al
was dyscreit: for when they had geuen hym cre-
dence, he fell sodenly vpon the cytie, and smote it
loze, & destroyed muche people of Israel. * And
when he had spoyled the cytie, he set fyre on it,
castyng downe houses & wallen on eury syde.
The women and theyr chyldren toke theyr cap-
tyue, and led awaye theyr catell. Then buylded
they the cytie of Dauid with a great and thych
wall, and wyth myghty towres, and made it a
stronge holde for them. Besyde all this they set
wyched people and vngodly men to kepe it, sto-
red it with weapens and vytayles: gathered the
goodes of Jerusalem and layed them vp there:
thus became it a thynke castell.

And thus was done to lape wayte for the peo-
ple that wente into the Sanctuary, and for the
cruel destruccyn of Israel. Thus they shed inno-
cent bloude on eury syde of the Sanctuary, &
despyed it: In so much þe cyteyns were sayne
to departe, and the cytie became an habytacion
of straungers, beyng desolate of her owne se-
de for her owne natyues were sayne to leaue her.
Her Sanctuary was cleane wasted, her holpe
dayes were turned into mournyng, her Sab-
bothes were had in dyspyson, and her honoure
brought to naught. Lone holwe great her glozy
was afoze so great was her confusion, & her tope
turned into sorowe.

Antiochus also the kyng sente oute a com-
mysyon vnto all hys kyngdome, that all the
people shulde be one. Then they leste eury man
hys lawe, and all the heathe agreed to the com-
maundement of kyng Antiochus: yee, many
of the Israelites contented therunto offeryng
vnto Idols, and despyng the Saboth. So the
kyng Antiochus sente hys mellaungers wyth
hys commysyon vnto Jerusalem, and to all the
cyties of Iuda: that they shoulde folowe the la-
wes of the heathen, and to bad cyther burnt of-
feryng, meat offeryng: or peate offeryng to be
made in the temple of God, & that there shoulde
no Saboth nor hys feast day be kept, but com-
maunded that the Sanctuary and the holy peo-
ple of Israel shulde be despyed. He commaunded
also that there shulde be set vp other aulters, te-
ples, and Idols: to offer vp swynes fleshe, and o-
ther vncleane beastes, & men shulde leaue theyr
chyldren vncymcised, to despye theyr sonnes
with al maner of vncleannes & abhominacions
that they myght forget the lawe, & chaunge all
the holy ordynaunces of God: and that whoso-
uer wolde not do accordyng to the commaun-
dement of kyng Antiochus: shulde suffer death.
In lyke maner commaunded he thosowoute all
hys realme, & set rulers ouer the people, for to co-
pell them to do these thynges, commaundyng
the cyties of Iuda to do sacrifice vnto Idols.

¶ Then

The fyfthe booke

Then went the people vnto the heathen by
beapes, forsoke the lawe of the Lorde, and com-
mitted much euill in the lande: yee, and chan-
ged out the secret Israelites, which had byd the
selues in corners and pryue places. The fyfthe
daye of the moneth Calue, in the hundred & fyue
and forty yere, let kynge Antiochus an ab-
hominable Idole of desolacion vpon the altier
of God, and they buylded altiers thowout all
the cyties of Iuda on euery syde before & doores
of the houses, and in the stretes, wher they went
incense, and byd sacrifice. * And as for the bo-
les of the lawe of God, they byente them in the
fyre, and rente the in peces. Whatsoeuer he was
that had a booke of the Testamente of the Lorde
tounde by hym, yee, whosoever endeouered him
selfe to kepe the lawe of the Lorde, the kynge
commaundement was, that they shuld put hym
to death. And thow he his auctorite they recei-
ued these thynges euery moneth vpon the people
of Israel that were founde in the cyties.

The fyue and twentye daye of the Moneth,
what tyme as they byd sacrifice vpon the alter
(which stode in the steade of the alter of God)
accoordinge to the commaundement of kynge
Antiochus, they put certayne women to death,
whych had caused theyr chyldren to be crysum-
cyled: Not only that, but they hanged up & chy-
ldren by the neckes thowout all theyr houses,
and slewe the crysumcylers of them.

Yet were there many of the people of Israel
whych determined in the selues, that they wolde
not eate vncleane thynges: but chose rather to
suffer death, then to be defyled wth vncleane
meates: So because they wolde not breake the
blesed lawe of God, they were cruellie slayne.
And this greate tyrannye increased verie soze
vpon the people of Israel.

The ii. Chapter.

*The mourninge of Mithathias and his sonnes for the
distruction of the holy cytye. They refuse to do sacrifice
vnto Idols. The iyle of Mithathias for the lawe of God.
They are slayne and wyl not fight agayne because of the
Saboth daye. Mithathias dyinge, commaundeth his
sonnes to fynde by the waye of God, after the example
of the fathers.*

In those dayes there byd stande vpon
one Mithathias the sonne of Eobn
the sonne of Simeon the preast: out
of the hyerd of Joarps from Jeru-
salem, and dweler vpon the mounte
of Modin, & had fyue sonnes, Iohn called Gob-
dys, Symeon called Thasy: Iudas, otherwyle
called Mithathias: Eleaser, otherwyle called
Abaton: & Jonathas, whose surname was Ty-
pus. These sawe the euill that was done amoge
the people of Iuda and Jerusalem. And Mitha-
thias sayde: Woe is me, alas that euer I was
borne, to se this mysery of my people, and the pe-
trous destruccyon of the holy cytye: and thus to
fye so still, it beinge deliuered into the handes of
the enemyes. * Her Sanctuary is come into the
power of straungers: her Temple is, as it were
a man & hath lost his good name: her precious
ornamentes are carryed awaye captiue. Her old
men are slayne in the stretes, and her yonge men
are fallen thowome the swerde of the enemyes.

What people is it, that hath not some posses-
sion in her kyngdome? Who hath not gotte
some of her spoyle? Al her glory is take awaye.
She was a free woman, and now she is become
an handmayde.

Beholde our Sanctuarye, oure betwyl, and
donour is wasted awaye, & defyled by the Gen-
tyles. What helpeth it vs the to lyue? And Ma-
thathias rent his clothes, he & his sonnes, & put
sackcloth vpon them, and mourned very soze.

Then came the men whycher whycher were
sent of kynge Antiochus, to compell suche as
were fled into the cytye of Modyn, for to do sa-
crifice, and to burne incense vnto Idolles, and
to forsake the lawe of God. So, many of the peo-
ple of Israel consented and enclined vnto them
but Mithathias and his sonnes remayned sted-
fast. Then spake the compyllyoners of kynge
Antiochus, and sayd vnto Mithathias: Thou
arte a noble man, of hye reputacion and greate
in this cytye, hauinge saye childre & brethren.
Come thou therfore wyse, & fulfill the kynge
commaundement, lyke as all the heathen haue
done, yee and the me of Iuda, & such as remayne
at Jerusalem: so walte thou and thy chyldren be
in the kynge's fauour and enryched wth gold,
syluer, and great rewardes.

Mithathias answered, and spake wth a
loude voyce. Though all natiōs obey the kynge
Antiochus, & lai awaye euery mā from hepyng
the lawe of theyr fathers: though they consent
to his commaundementes, yet wyl I and my
sonnes & brethren, not fall from the lawe of oure
fathers. God forbyd we shoulde, that were not
good for vs: that we shoulde forsake the lawe &
ordynances of God, and to agre vnto the com-
maundement of kynge Antiochus. Therfore
we wyl do no such sacrifice, neyther breake the
statutes of our lawe: to go another waye. And
when he had spoken these wordes, ther came one
of the Jewes, whycher openly in the syght of all,
byd sacrifice vnto the Idolles vpon the altier
in the cytye of Modyn, accoordinge to the kynge's
commaundement.

Whē Mithathias sawe this, it grieved him
at the herte, so that his raynes toke wythall, &
his wyrt was kyndled for verie zeale of the lawe.
With that he starte vp, and kyled the Jewe be-
syde the altier: yee, and slewe the kynge's com-
myllyoner, that compelled hym to do sacrifice,
and destroyed the altier at the same tyme: suche
a zeale had he vnto the lawe of God. * Lyke as
whiche dyd vnto Iambry the sonne of Salo-
my. And Mithathias cryed wth a loude voyce
thowome the cytye, sayenge: Whoso is feruente
in the lawe, and wyl kepe the couenaunt, let
hym folowe me. * So he and his sonnes fled in
to the mountaynes, and left all that euer they
had in the cytye. Manye other godlye men also
departed into the wyldernes wth theyr chy-
ldren, theyr wyues and theyr catell, and remay-
ned there: for the tyranny increased soze vnto the.

Nowe when the kynge's seruantes, and the
hoolle, whycher was at Jerusalem in the cytye of
David harde that certayne men had broken the
kynge's

kinges commaundement, and were gone they
waye to the wilderness into secret places, and
there were many departed after them: they folo
wed vpon them, to fyghte agaynst them on the
Sabboth day & sayd wyl ye yet rebel? Set you
hence & do the commaundemente of kyngc An
tiochus: and ye shal lyue. They answered: we
wyl not go forth, neither wyl we do the kynges
commaundement, to defyle the Sabboth daye.
Then beganne they to fyghte agaynst them: ne
uertheless they gaue them none other answer
neither cast they one stone at the, nor made faste
they: prey places, but sayde: we wyl dye al in
our innocencye. heauen and earth shall testyfy
wyth vs, that ye put vs to death wrongfullye.
Thus they foughte agaynst them vpon the Sab
bath, and slewe both men and catel, their wyues
& theyr chyldren to the number of a. viij. people.

When Mathathias and hys frendes hearde
this, they mourned for them right sore & sayde
one to another: It so be that we al do as our bre
thren haue done, and fyghte not for our lyues &
for our lawes agaynst the heathen, the shal they
the sooner rote vs out of the earth: so they con
cluded among the selues at the same tyme, say
inge: what for euer he be that commeth to make
battel with vs vpon the Sabboth day, we wyl
fyghte agaynst him and not dye all: as our bre
thren that were murdered so heynouslye. vpon
this came the synagag of the Jewes vnto the
stronge men of Israel, all such as were feruent
in the lawe. And all they that were fled for per
secucion, came to helpe them, and to stande by
them: In somuch that they gathered an host of
men, & slewe the wicked doers in theyr gelousye
and the vngodly men in theyr wrath. Some of
the wycked fled vnto the heathen, and escaped.

Thus Mathathias and hys frendes went a
bout: and destroyed the alters, and circuncysed
the chyldren, that had not yet receaued circum
cision: as many as they found within the costes
of Israel, & folowed myghtely vpon the chyldre
of pryde, and this acte prospered in theyr hādes
In so much that they kepte the lawe agaynst
the power of the Gentyles and the kynges, and
gaue not ouer their dominio vnto wicked doers.

After this, when the tyme came on faste, that
Mathathias shuld dye he sayd vnto his sonnes
Now is pryde and persecucion increased, nowe
is the tyme of destruccyon and washyful dysple
sure: wherfore (O my sonnes) be ye feruente in
the lawe, and leoparde your lyues for the Testa
ment of the fathers cal to remembraunce what
actes our fathers byd in theyr tyme, so shal ye re
ceauie great honour and an euerlastyng name.

* Remember Abrahā, was not he founde
saythfull in temptacon, & it was reckened vnto
him for righteousnes? Josephin tyme of his
trouble kepte the commaundemente, and was
made a lord in Egypte. * Dineches our father
was so feruent for the honour of God, that he op
rayned the councail of an euerlastyng prest
hode. * Josua for fulfilling the woordes of God
was made the captayne of Israel. * Caleb bare
recorde befoze the congregacion & receaued an he

rytage. * Dauid also in his mercifull kyndnes,
obtayned the throne of an euerlastyng kyngdome.
* Elias beinge gelous and feruent in the lawe
was taken vp into heauen. Hananias, Azarias
and Misael remayned steadfaste in sayth, & were
deliuered out of the fyre. In lyke maner * Da
niel beinge vngyley, was saued from the mouth
of the Lyons.

And thus ye maye consyde the good route all
ages since the world beganne, that whosoener
put theyr trust in God, were not overcome. * Ye
are not yet then the woordes of an vngodly man.
* For hys glozy is but donge & woymes: to day
is he set vp, & to morowe he is gone: for he is tur
ned into earth, & his memorial is come to naughte
Wherfore, (O my sonnes) take good hertes vnto
you, and quyte your selues lyke men in the lawe
for ye do the thynges that are commaunded
you in the lawe of the Lorde your God: ye shal
obtaine great honoure therein.

And beholde: I knowe that your brother
Symon is a man of wysdome: se that ye geue
care vnto hym alwaye, he shal be a father vnto
you. As for Judas Machabeus, he hath euer be
ne myghty & stronge from his youth vp, let him
be your captaine & adde the battel of the people
thus shal ye bynginge vnto you all those that fa
uour the lawe, & se that ye auenge the wrong of
your people & recompence the heathen agayne
and applye your selues whole to the commaun
dement of the lawe. So he gaue the hys blessing
and was layde by hys fathers: and dyed in the
C. xlii. yere at Modin, where hys sonnes bu
ryed hym in hys fathers sepulchre: and all Isra
el made greete lamentacyon for hym.

¶ The. liii. Chapter.

Judas to make ruler ouer the Jewes. He killeth Appolonius
& heron the princes of Syria. The confidence of Judas toward
God, Judas determyneth to fight agaynst Lysias: whom Antiochus
had made captaine ouer his host. The prayer of the abrahamites

Then stode vp Judas Machabeus in
his fathers steede, and al his brethren
helped hym and so byd al they that
belde wyth hys father, and foughte
with cheyfulness for Israel. So Ju
das gat hys people grete honoure. He put on a
brestplate as a Spawnte, and arayed hym selfe
wyth his harnesse, and defended the host wyth
hys swearde. In hys actes he was lyke a Lyon
and as a Lyons whelp roaringe at hys praye
* he was an enemye to the wicked, and hunted
them out: and byent vpon those that vexed his peo
ple: so that hys enemyes fled for feare of hym
and all the woorkers of vngodlynes were put to
trouble: such lucke and prosperyte was in hys
hande. Thys greued byuers kynges, but Jacob
was greatly reioysed theore hys actes, and he
gat hym selfe a grete name for euer.

He went theore the cities of Juda, destroy
inge the vngodly out of them, turninge a way
of wrath from Israel, and receauing such as were
oppressed, & the fame of hym went vnto the be
termost parte of the earth. Then Appolonius (a
pryncce of Egypte) gathered a myghty grete host
of heathen, and out of Samaria, to fyghte a
gaynst Israel. Which wyl Judas perceaued he
G g v wente

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The fyfthe booke

hym and a grea^t multitude with him, the rem-
nant fled, and he toke their substance. Judas
also toke Appollonius o^uer his wealde, & fought
with it all his lyfe longe.

Now when Heron (another prince of Siria)
hearde say: that Judas had gathered vnto hym
the congregacyon and church of the faythful he
sayde: I wyll get me a name & prayse thowme-
out the realme: for I wyll go fyghte with Judas
and they that are with hym, as many as haue be-
spiced the kinges commaundement. So he made
him ready, and there went with hym a grea^t
myghty host of the vngodly, to stand by hym
& to be aduenged of the chyldren of Israel. And
when they came nye vnto Bethzon, Judas wote
foz agaynst the was a smal company. And wh^e
his people sawe such a grea^t host befoze them
they sayde to Judas: howe are we able (being
so fewe) to fyghte agaynst so grea^t a multitude
and so stronge, seinge we be so werpe, and haue
fasted all this daye?

l. vii. iiii. a

ii. d. a. t. d. b

* But Judas sayde: It is a smal matter for
many to be ouercome with fewe: per, there is no
dyfference to the God of heauen, to deliuer by a
grea^t multitude or by a smal company: for I
wyctory of the battell standeth not in the mul-
titude of the host, but the strength cometh from
heauen. Behold, they come agaynst vs with a
presumptuous and proud multitude, to destroy
vs: our wyues, & our chyldren, and to robbe vs.
But we wyll fyghte for our lyues, & our lawes
and the Lorde hym selfe shall destroye them be-
foze our face, therfoze be not ye afraied of them.

As soone as he had spoken these wordes, he
lepte sobaynlye vpon them. Thus was Heron
smitten and his host put to flight, and Judas
folowed vpon them beyonde Bethzon vnto the
playne feilde: where there were thaim egypte
hundred men of them, and the resydue fled into
the lande of the Philistines. Then all the hea-
then on euery syde were a frayed of Judas and
his brethren: so that the rumour of him came vnto
the hynges eares, for all the Gentyles coulde
tell of the warres of Judas.

So when hyng Antiochus hearde these ty-
dynges, he was angry in his mynde, wherfoz he
sent to them, and gathered an host of his whole re-
alme, very stronge armyes, and opened his trea-
sury and gaue his host a yeres wages in hand
commaundyng them to bereadye at all tymes.

Nevertheless, when he sawe, that there was
not mony ynoughe in his treasures, and the tho-
rowe the discorde & persecution, which he made
in the lande, to put downe the lawes, had bene of
olde tymes: his customes & tributes of the land
were mynyshed: he feared he was not able for
to beare the costes & charges any longer, nor to
haue such gyften, to geue so lyberally as he had
afoze, moze then the hynges were befoze hym.

l. mach. vii. a

Wherfoze he was heryn in his mynde, and
thought to go into Persyde, for to take tribu-
tes of the lande, & so to gather much mony. So
he lefte Lysias a noble man of his kengen blonde
to ouerse the hynges businesse, from the water
Euphrates vnto the borders of Egypte, and to

kepe wel his sone Antiochus, til he came again.
Wherfoze, he gaue him halfe of his host &
Elephantes, committed vnto him euery thinge
of his mynde, concernyng those whiche dwell in
Juda and Jerusalem, that he shuld send out an
army agaynst them, to destroye and rote out the
power of Israel and the remnant of Jerusalem:
to put out their memoypall from that place, to
set straungers for to inhabite al their quarters
and parte they lande amonge them: Thus the
hyng toke the other parte of the host, and be-
parted from Antioch (a cite of his realme) ouer
the water of Euphrates, in the C. xliiij. yere,
and went thowme the hye countreys.

1. mach. vii. a

* And Lysias chose vnto him Stolymp the
sonne of Dorimachus, Archanoz and Gorgyas
myghtie men, and the kinges frendes. These he
sent with. xl. thousande sote men, and. vii. M.
horse men, for to go into the lande of Juda and
to destroye it, as the hyng commaunded. So
they went forth with al they power, and came
to Emmaus into the playne feilde. When the mar-
chauntes harde the rumoure of them, they, and
they seruantes, toke verpe muche spuer, and
golde, for to by the chyldren of Israel to be their
bondemen. There came vnto them also pet mo-
men of warre on euery syde, out of Siria and
frome the Philistines.

Nowe when Judas and his brethren sawe
that trouble increased, and that the host was nye
vnto they borders consyderinge the hynges
wordes whiche he commaunded vnto the
people: namely that they shulde utterly waste
and destroye them: They sayde one to another,
Let vs redresse the decaye of oure people, let vs
fyghte for oure folke and for oure sanctuarie.
Then the congregacyon were sone readye ga-
thered to fyghte, to praye and to make supplica-
cyon vnto God for mercy and grace.

* As for Jerusalem, it lay voyde and was as
it had bene a wyldernes. There wente no man
in or out at it, and the sanctuarie was troden
downe. The aleuantes kepte the castell, there
was the habitation of the heathen. The myrrh
of Jacob was taken away, the pyper & the harpe
was gone from amonge them.

The Israelites gathered them together and
came to Bethphage befoze Jerusalem, for in Beth-
phage was the place where they prayed afoze ty-
me in Israel. So they fasted that daye, and put
sacker clothes vpon them, and caste ashes vpon
they heades, rent they clothes, and layd forth
the bookes of the lawe (wherout the heathen
sought the likenes of they ymages) & brought
the wearres ornaments, the fyrtlynges & the
titthes. They set ther also the abrayners which
had fulfilled they dayes befoze God, and cryed
with aloude voyce, toward heauen: saying.

l. vii. iiii. a

ii. d. a. t. d. b

What shall we do wyth these? and wher
shall we carpe them awaye? For the sanctua-
rie is troden downe and despyed, the wearres
are come to heynesse and byhonour: and be-
holde, the heathen are come together for to de-
stroye vs. Thou knowest what thynges they
ymagyne agaynst vs: howe maye we stand be-
foze them?

foze them, excepte thou (O God) be our helpe!

They blew oute the trompet also with a lowde voyce. Then Judas ascribede * sayes ouer the people: ouer thousandes, ouer hundredes, ouer fifty, and ouer ten. But as for such as buylded them houses, maped wyues, planted them vineyardes, and those þ were fearful be commaunded them euery manne to go home a gain, accordyng to the lawe. So the hoste remoued, & pitched vpon þ fourth tye of Emmaus.

And Judas sayde: Beine your selues, be strong (O my children) make you redy against to morowe in the morning, that ye maye fyght with these people, which are agreed together to destroye vs and our Sanctuarie. Better is it for vs to byt in battaile, then to see our people & our Sanctuarie in such a miserable case, * the worse lesse, as thy wyll is in heauen, so be it.

The. iiii. Chapter.

¶ Judas went agaynste Gorgias whiche lyeth in Iudaea. He purposed Gorgias and his hoste to fyght. And thus immediately Judas, whiche Judas dyed byn ouer. Judas purposed the temple & immediately the aulter.

Then toke Gorgias fyue thousande men of foote, and a thousande of the beste horsmenne, and remoued by nyghte, to come nye where the Jewes hoste laye, and so to slaye them sodenlye. Howe the men that kepte the castell, were the conuersers of theim. Then arose Judas to smyte the chefe and principall of þ kynge hoste at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyghte into Judas tentes: & when he founde no man there, he soughte them in the Mountaines, and thoughte they had ben fled a waye, because of hym. But when it was daye, Judas shewed hym selfe in the felde wth thre thousande men only, which had nether heerne nor sweardes to theyr mynnes.

But on the order syde, they sawe that the heathen were myghtie and well harnessed, and theyr horsmen aboute them, and all these well experie in feate of warre. Then sayde Judas to the men that were with hym: Feare ye not the myltitude of them, be not afrayde of theyr vyolente runnyng: remember, howe our fathers wer deliuered * in the red see, when Pharao folowed vpon them with a great hoste.

¶ Euen so let vs also crye now toward heauen: and the Lord shall haue mercy vpon vs, & remember the conuauente of our fathers: yea, and destroye this hoste before your face this day. And all the heathen shal know, that it is God hym selfe, which deliuereth and sauerh Israel.

25 Then the heathen lyfte vp theyr eyes: and when they sawe that they wer comyng against them, they went out of theyr tentes into the battaile: and they that were with Judas, blew by the trompettes. * So they buckled together, & the heathen were discomfyted and fled ouer the playne felde: but the hymniste of them were slayne. For they folowed vpon them vnto Asacemorb, and into þ felde of Idumea toward Azot and Iannia: so that there were slayne of them vpon a thye thousande men. So Judas

turned agayne with his hoste, and sayde vnto the people: Be not greedy of spoyle, we haue yet a battaile to fyghte, for Gorgias and his hoste are here by vs in þ mountaines, but stand ye fast against your enemies and overcome the: then maye ye safely take the spoyle.

As Judas was speakyng these wordes: beholde, there appered one parte of them vpon the mount. But when Gorgias saw that they of his partye were fled, and the tentes bent vp for by the smoke they mighte vnderstand what was done: they perceyving this, were very soze afrayed: and when they sawe also that Judas and his hoste were in þ felde redy to stryke the battaile, they fled euerychone into the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precyous stones, purple and greate riches. Thud they went home, and longe a psalme of thanksgyng, and praised God in heauen: * for he is gracious, and his merce endureth for euer. And so Israel had a great victorie in þ days.

Howe all the heathen that escaped, came and tolde Lysias euerye thyng as it happened. Wherefore Lysias was soze afrayed, & greued in his mind, because Israel had not gotten such my fortune, as he would theyr quide, neither as the kynge commaunded. The nexte yere folowing, gathered Lysias thre scoze thousand chosen men of foote, and fyue thousande horsmen to fyght against them.

So they came into Jewry, and pitched their tentes at Berbozon, wher Judas came against them with .x. thousand men. And when he saw so great and myghte an hoste, he made his prayer, and saide: Blessed be thou (O claspourer of Israel) * whiche bydest destroye the vyolent power of the Spauit, in the hande of thy seruaut Dauid, * and gauest the dooste of the heathen into the hand of Ionathas (the sonne of Saul) and of his weapon beater.

But thys hoste now into the hande of thy people of Israel, and let them be confounded in theyr myltitude and horsmen. Make them afrayed, and dyscomforte the boldnesse of theyr strengthe þ they maye be moued thowoe theyr destruction. Cast them downe thowoe þ sword of thy lowers, then shal all they that knowe thy name, prayse the with thanksgyng.

So they broke the battaile, and there wer slayn of Lysias host, fyue thousand men. Then Lysias sepyng the dyscomfytynge of his menne, and the manynesse of the Jewes, how they wer redy, cryeth to lyue as byrlyhe men: he wente vnto Antioche, and chose oute men of warre: þ when they wer gathered together, they mighte come agayne into Jewry. Then sayde Judas & his wyzen, beholde, our enemyes are dyscomfyt: Let vs now go vp, to cleanse & to repaire the Sanctuarie.

* Upon thys, all the hoste gathered them together, and wente vp into mounte Syon. Howe when they sawe the Sanctuarie layed waste, the aulter defiled, the doores bent vp, the

67. 7. 11. 1. 2.

68. 7. 11. 1. 2.

69. 7. 11. 1. 2.

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80. 7. 11. 1. 2.

The firste booke of

shrubbes growyng in the courtes, lyke as in a woode: or vpon mountaynes: yea, and that the prestes selles were broken doune: They rent theyr clothes, made great lamentacion, cast al-
wes vpon theyr heades, fell doune flatte to the ground, made a great noyse with the trompettes, and cryed toward heauen.

Then Judas appoynted certayne men to fyghte agaynst those whiche were in the castell tyll they had censed the Sanctuarie. So he chose prestes that were vnderfild, such as had pleasure in the lawe of God: and they censed y Sanctuarie: and bare oute the despyled stones into an vncleane place. And for so muche as the alter of burnte offerynges was vnbolowed, he tooke aduysemente, what he myght do withall so he thoughte it was best to destroye it (leste it shulde happen to do them any shame) for he had then had despyled it, and therfore they brake it doune. As for the stones, they layed them vp vpon the mountayn by the houle in a conuenient place: tyll there came a prophete, to shewe what shulde be done with them.

So they tooke whole stones accordyng to the lawe, and builded a new alter such one as was befoze, and made vp the Sanctuarie with in and without, and bolowed the houle and the courtes. They made newe ornaments, and brought the candellsticke, the altar of incense, and the table into the temple. The incense laied they vpon the altar, and lyghted the lampes whiche were vpon the candellsticke, that they myght burne in the temple. They set the new bread vpon the table, and hanged vp the vayle & set vp the temple, as it was afore.

And vpon the fyue and twenty day of the mynth moneth, whiche is called the moneth of Caslee, in the hundred and eyght & fortye yere they rose vp by tymes in the morning for to do sacrifice (accordyng to the lawe) vpon the newe burnte offeryng altar that they had made: after the tyme and season of the heathen had despyled it. The same day was it set vp again wth songes, pipes, harpes, and cymbales.

And all the people fell vpon their faces, woyshyping & thanking the God of heauen which had geuen them the victorie. So they kepte y dedicacyon of the altar eyght dayes offeryng burnte sacrifices and thank offerynges wth gladnesse. They deced the temple also wth crownes and shylbes of golde, and bolowed the portes and selles, and hanged doozes vpon the. Thus there was very greute gladnesse among the people, because the blasphemie of the heathen was put away. So Judas and his brethren wth the whole congregacyon of Israel, ordeyned, that the tyme of dedicacyon of the altar shoulde be kepte in his season from yere to yere, by the space of eyght dayes, from the fyue and twenty dayes of the moneth Caslee with myght and gladnesse.

And at the same tyme buylded they vp the mounte Syon with hie walles and strong towers round about: lest y Gentyles shuld come and treade it doune, as they dyd afore. There

fore Judas set men of warre in it, to kepe it, and made it stronge, for to defende. **Beholden:** y the people might haue a refuge agaynst y edomites.

The v. Chapter.

¶ Judas thoughte the heathen that go about to destroye Israel, and to helpe of his brethren Agmon and Jonathan, shoulde be the tyme of Cyprus because they had byd hym paye the tithes.

It happened also that when the heathen rounde about heard, howe that the altar and the Sanctuarie were set vp in theyr olde estate: it displeased them verye sore, wherfore they thoughte to destroye the generacyon of Jacob that was among them: In so muche that they beganne to slaye and to persecute certain of the people. ¶ Then Judas fought agaynst the chyldren of Esau in Idumea, & agaynst those whiche were at Arabathane (for they dwelte rounde about the Israelites) where he slew and spoiled a greute myltitude of them. He thoughte also vpon the malice and vnfaithfulnesse of y chyldren of Beniamin, howe they were a snare & a stoppe vnto the people, & howe they layde waite for the in the hie way. Wherfore he shut vp them into towers, and came vnto them, destroyed them utterlye and burnte vp theyr towers, wth all that were in them.

Afterward, wente he agaynst the chyldren of Ammon, whereof he founde a myghtye power and a greute myltitude of people, with Tymothy theyr capitayne. So he strooke manie battayles wth them, whiche were destroyed befoze hym. And when he had slayne them, he hadde Sazer the cyrie, with the townes belonging therto, & so turned agayne into Jewrye. The heathen also in Galaad gathered them together agaynst the Israelites that wer in theyr quarters, to slay them: but they fled to y castell of Datheman and sente letters to Judas & his brethren, sayng: The heathen are gathered agaynst vs on euery syde, to destroye vs, & now they make them ready for to come, & laye spege to the castell, where vnto we are fled, & Tymothy is capitayne of theyr hoste: come therfore and deliuer vs out of theyr handes: for there is a greute myltitude of vs slayne alreadye. Yea, & our brethren that were at Tuby, are slayn & destroyed (well nye a thousande men) and their wyues, theyr chyldren, and theyr goodes haue the enemyes led awaye captiue.

Whyle these letters were yet a readyng, behold, there came other messengers from Galyle wth rente clothes: whiche tolde euen the same tydinges, and sayde: that they of ytolomays, of Tyrys and of Sydon were gathered agaynst them, and that all Galyle was fylled with enemyes to destroye Israel. ¶ When Judas and the people heard this, they came together (a greute congregacyon) to deuise what they myght do for theyr brethren, that wer in trouble, and beleged of theyr enemyes. And Judas sayde vnto Agmon his brother: chose the ome certayne men, & go deliuer thy brethren in Galyle: As for me and my brother Jonathan, we wyll go into Galaad wthym. So he leste Josephus

Gen. 22.3
Iy. 22.11.2
Ioh. 11.2.8.

II. 10. 11. 2. 8.

II. 10. 11. 2. 8.

Ioh. 11.2

Ioh. 11.2

II. 10. 11. 2. 8.

I. 10. 11. 2. 8.

Gen. 22.3
Iy. 22.11.2
Ioh. 11.2.8.

II. 10. 11. 2. 8.

phus the sonne of zacharye, and Maryas to be Capitaynes of the people, and to kepe the remnant of the hoste in Jewye, and commaunded them sayng: Take the ouerlyghte of this people, and se that ye make no warre againste the heathen, vntill the tyme we come again. And vnto Symeon he gaue thre thousande men for to go into Galyle, but Judas hymself had eight thousande in Galaadryhn.

Then went Symeon into Galyle, & strooke dyuers battayles with the heathen: whome he dyscomfited, and folowed vpon them vnto the postes of Ptolomys. And there were slayne of the heathen almoste thre thousande men. So he toke the spoyles of them, and carped awaye the Israelites that were in Salie and Irbatis with theyr wyues, theyr chyldren, and all that they had, and brought them into Jewye with greate gladnesse. Judas Machabeus also and his brother Ionathas went ouer Jordan, and traunpled. in. dayes iourney in the wyldernesse. Where the Rebutthes met them, and receyued them lounynglye, and tolde them euery thyng that had happened vnto theyr brethren in Galaadryhn, and howe that many of them were beleaged in Borsala, Boro, Almys, Caspho, Mageth and Carnaim: all these are strong walled & mightie great cities: and that they were kept in other cyties of Galaad also: & to moztow they are appoynted to byng theyr hoste vnto these cyties, to take them, & to wyne the in one daye.

So Judas and his hoste turned in all the haste in the wyldernesse toward Boro, & wan the cytie. Slewe all the males with the sword, toke all theyr goodes, and set fyre vpon the cytie. And in the nyght they tooke theyr iourney fro thence, and came to the castell. And by tymes in the morning when they looked vp, behold, there was an innumerable people bearynge ladders and other instrumentes of warre, to take the castell and to ouercome them.

When Judas sawe that the battaile began and that the hople therof wente vp, and range into haun, and that there was so great a crye in the cytie: he sayde vnto his hoste: fyght this daye for youre brethren. And so came behynde theyr enemyes in thre compaynes, and blew vp the trompettes, & cryed in their prayer to God.

But as soone as Tymothys hoste perceyued that Machabeus was there, they fled from hym, & the other slewe them downe ryght soze: so that there was kyled of them the same daye, almoste ryghte thousande men. Then departed Judas vnto Maspha, layde siege vnto it, and wanne it: slewe all the males in it, spoyled it, and set fyre vpon it: From thence wente he and tooke Casdon, Mageth, Boro, and the other cyties in Galaad.

* After thys gathered Tymothy another hoste, whiche pitched theyr tentes befoze Raphon beyonde the water. Judas also sent to espye the hoste, and they brought hym worde agayne, sayng: All the heathen that be rounde aboute vs, are gathered vnto hym, and his hoste is very great. Per, they haue byrd the Arabp

and to helpe them, & haue pitched their tentes beyonde the water and are redy to come and fighte agaynst the. So Judas went on to mete them.

And Tymothy sayde vnto the captaynes of his hoste: when Judas and his hoste come nyr the ryuer: if ye go ouer fyfthe, we shall not be hable to withstand hym, for why? he wyl be to stronge for vs. But if he dare not come ouer so that he pryche his tentes beyonde the water: then wyl we go ouer, for we shall be stronge ynough agaynst hym. Now as soone as Judas came to the ryuer, he appoynted certayne serps of the people, and commaunded them, sayng: see that ye leane none behynde vpon this syde of the ryuer, but let euery man come to the battaile. So he wente fyfthe ouer vnto them, and his people after hym.

And all the heathen were dyscomfited before hym, and let theyr weapons fall, and ranne into the temple that was at Carnym. Whiche cytie Judas wanne, and burnt the temple with all that was in it: So was Carnaim subdued, & myghte not withstande Judas. Then Judas gathered all the Israelites that were in Galaadryhn, from the leaste vnto the moste, with theyr wyues and theyr chyldren (a very great hoste) for to come into the lande of Israel.

* So they came vnto Ephron, whiche was a myghty great and stronge cytie, and lay in theyr waye. For they could not go by it, neither of the ryght hande nor of the lefte, but must go thowowe it. Heretofore they that were in the cytie wolde not let them go thowowe, but walled vp the postes with stones. And Judas sent vnto them with peaceable wordes sayng: Let vs passe thowowe your lande, that we maye go into oure owne countree, there shal no bodie do you harme, we wyl but onely go thowowe on foote. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thowowe the hoste, that euery man shuld kepe his order: and so they dyd theyr beste lyke valaunte men.

And Judas beleaged the cytie all that daye and all that nyght, and so wanne it, where they slewe as many as were males, and destroyed the cytie and spoyled it, and wente thowowe all the cytie ouer them & were slaine. Then went they ouer Jordan into the plain felde befoze Bethsam. And Judas helped those forwarde & came behynde, and gaue the people good exhortacion all the waye thowow, tyll they were come into the land of Juda. Thus they went vp vnto the mount Syon, where they offered wmirch and thankesgeuing: because there wer none of them slain, but came home again peaceably.

Nowe what tyme as Judas & Ionathas were in the lande of Galaad, and Symeon theyr brother in Galyle befoze Ptolamaps: Then Josephus the sonne of zachary & Maryas the captaynes, bearynge of the acten that were done & of the battayles that were stryken, sayde: Let vs get vs a name also, and go fyght againste the heathen that are rounde aboute vs.

So they gaue theyr hoste a commande-
mente

The firste booke.

ment and went towards Jamna. Then came Gorgias and his men out of the cite, to fight against them: Josephus also and Ahasas were chased unto the borders of Idume, & there were slayne that day of the people of Israel two. Men: so that there was a greete mysery among the people: and all because they were not obeyed unto Judas and his brethren, but thoughte they shuld quyte them selues manfully. A curte chelle they came not of f side of these men, by whome Israel was helpe. But the men that were with Judas, were greatly commended in the sight of al Israel, & all the heathen where forer they name was heard vpon, & the people came vnto them, bydding them welcome.

After this went Judas forth with his brethren, and fought against the chyldren of Esau in the lande that lyeth toward the south where he wanne the cite of Ebron, & the towne that lyeth by it: and as for the walles and towne rounde about it, he byent them vp.

Then remoued he to go into the lande of the Philistines, & went thowt Samaria. At the same tyme were there many yeres slain in the battail, whiche wyfull and without aduysment went out for to fight, to get them honour. And when Judas came to Azot in the Philistines land, he brake doune theyr alters, byent the Images of theyr ydolles, spoiled the cyties and came again into the lande of Juda.

The vi Chapter.

Antiochus willing to take the cite of Elmas for a prey in Idume awaye of the cyties. He sailed into Idume and byent the same Antiochus to make hyng. The beys of the towne of Azot. Eupator cometh into Idume with a greute armye. The battaile of Elmas.



When kynge Antiochus tra- uayled thowt the hye countreyes, he hearde that Elmas in Persia was a noble and plenteous cite in syluer and gold, and that there was in it a very ryche temple: where as wer clothes cote armoures and spydes of golde, whiche Alexander the sonne of Philip, kynge of Macedona (that raygned fyfte in Greke lande) had left behynde hym. Wherfore he wente aboute to take the cite and to spoyle it, but he was not hable: for the citizens were warned of it, and fought with hym. And he fled & departed with greute heynesse, and came agayne into Babylon. Wherfore, there came one whiche brought hym tidynge in Persye, & his hostes which were in the lande of Juda, were dyspene awaye, and howe that Lysias wente forth fyfte wyth a greute power, and was dyspene awaye of the Jewes: howe that they had wonne the vycroze and gotten greute goodes out of the hostes that perished, howe they had broken doune the abominacyon whiche he set vp vpon the altier at Jerusalem, and fensed the Sanctuarye with hye walles, lyke as it was afore: yee, and Bethsura his cite also.

So it chaunced, that when the kynge had heard these wordes, he was afraied and greued very soze. Wherfore he layde hym doune vpon

hys bed, and fell synke for very sozow: and all because it had not happened as he had deuyed. And there continued he long, for his greife was cur moze and moze, so that he sawe he must needs dye. Therfore he sente for his frendes, and sayde vnto them: the slepe is gone from myne eyes, for the very sozow and vexacyon of hert that I haue. For when I consyder in my mynde the greute aduersyte that I am come vnto, and the floudes of heynesse whiche I am come in, where as afore tyme I was so mery, & so greatly set by (by reason of my power.) Agayne, consydering the euill that I haue done at Jerusalem, from whence I tooke all pryche of gold and syluer that were in it, and sente to fette awaye the inbaproures of Jewrye wythoute anye reason why: I knowe that these troubles are come vpon me for the same cause. And behold, I must dye with greute sozow in a straunge lande. Then called he for one Philyp a frende of hys, whome he made ruler of all his realme, and gaue hym the crowne, hys robe and hys ruyng: that he shulde take his sonne Antiochus vnto hym, and byng hym vp, tyll he myght raygne hym selfe. * So the kynge Antiochus dyed there, in the hundred and fortye and nyne yere. When Lysias knewe that the kynge was dead, he ordained Antiochus his sonne (* whom he had brought vp, to raygne in his fathers stead and called hym Eupator, now he theyr that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuary, and soughte ever tyll to doo them harme for the strengthe-nyng of the heathen.

Wherfore, Judas thoughte to destroye them and called all the people together, & they might laye sege vnto them. So they came together in the hundred and fortye yere, & beseged them, layng forth theyr ordynance and instrumentes of warre. Then certain of them were beseged, went forth vnto whome some vngodly men of Israel toynded them selues also & went vnto the kynge, sayng: how longe wyl it be, or thou punyche and aduenge our brethren? We haue euer bene mynded to do thy father scrupes to walke in hys statutes, and to obey hys commandementes: Therfore our people fell from vs, and wheresoeuer they found any of vs, they slewe them: and spoyled oure inderstaunce and they haue not onely medled w vs, but with all our countreyes: and beholde, this daye are they besegying the castell at Jerusalem, & haue made vp the strong holde in Bethsura. And if I doot not preuent them ryghte sone, they wyl do moze then these, and thou shalt not be able to ouercome them.

When the kynge hearde this, he was verye angrye, and called all his frendes, the captaines of his footemen, and of all hys horsemen together. He byed men of warre also out of other realmes & out of the Isles of the see, which came vnto hym. And the nombre of hys hoste was an hundred thousande foot men, & twentye thousande horsemen, & two and thyrtye shippes wel extreyed in battaile. These came thowt

thowt

showe Iudaea vnto Bethsura, & besieged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Jewes came out and biente them, and foughte wth the men. Then departed Judas from the castell at Jerusalem, and remoued the hoste towardes Bethsacaran ouer agaynst the kynges armie.

E So the kyng arose befoze the daye, and broughte the power of his hoste into the daye to Bethsacaran, where the hostes made them selfe to the battaile, blowing the trompettes. And to prouoke the Elephanes for to fyghte, thei weied them the sap of red grapes & molbe eyes, and deuoyded the Elephanes among the hoste: so that by every Elefant there stode a thousande menne wel harnessed, and helmetted of stele vpon theyr brades. Yee, vnto every one of the Elephanes also were ordeined foue hundred hoysmen of the best, whiche waited on the Elefant, going wherfozeuer he went, and departed not from hym. Euerye Elefante was couered with a skonge of war of wood, where vpon were two and thirye valeaunt men with weapons to fyghte, and wythin was a man of Jude to rule the beaste.

As for the remnaunte of the hoysmen, he set vpon both the sydes in two partes wth trompettes, to prouoke the hoste, and to fyre vpon such as were slowe in the army. And when the sunne shone vpon theyr byldes of golde and stele, the mountaynes glistered agaynst at them, & were as bright as the creskettes of fyre. The kynges hoste also was deuoyded, one parte vpon the hie mountaynes the other lowe beneth: so they wet on rasing good hede: and heyyng theyr order. And all they that dwelt in the lande, were asayed at the noyse of theyr hoste, when the multitude wente forth, and when the weapons smote together, for the hoste was both great and myghty. Judas also and his hoste entred into the battaile, and slew fyve hundred menne of the kynges armie. Nowe when Eleasar the sonne of Saura, dyd see one of the Elephanes dect with the kynges badge, and was a more goodly beaste then the other: he thoughte the kyng shoulde be vpon hym, and he ordeined hym selfe to deliuer his people, and to get hym a perpetual name. Wherfoze he ranne wth a corage vnto the Elefante in the myddest of the hoste, smytynge them downe of both sydes, and slew many aboute hym. So wente he to the Elephanes feet, and gat hym vnder hym, and slew him then fell the Elefante downe vpon hym, and there he died. Judas also and his men sawynge the power of the kyng and the myghty violence of his hoste departed from them. And the kynges armie went vpon agaynst them toward Jerusalem and pitched theyr tentes in Jewry beside mount Syon. Wherefoze, the kyng tooke truce wth them that were in Bethsura.

But when they came oute of the ctye (because they had no wyttayles within, & the land laye vntilled) the kyng tooke Bethsura, & set men to kepe it, and turned his hoste to the place of the Sanctuarie, and laide seige to it a great

whyle. Where he made all maner ordynance handbowes, fyre dartes, rackerres to cast stones, scopyons to shote arrowes, and syners. The Jewes also made ordynance agaynst them and foughte a longe season.

But in the ctye there wer no wyttayles, for it was the seventh yere of the warres & those brethren that remained in Jewry, had eaten vpon all their store. And in the Sanctuarie wer fewe meate, for the hunger came so vpon them, & they wer scattered abrode euery man to his owne place.

So when Lysias heard of this (where 1. M. 2. 3.) Antiochus the kyng whyle he was yett lyyng had ordeined to lyyng vpon Antiochus his sonne that he myght be kyng) was come agayn oute of Persya, and Medea, wth the kynges hoste and thoughte to obtayne the kyngdome: he gat hym to the kyng in all the haste, and to the captaynes of the hoste, and sayde we decrease daylye, and ouer wyttayles are but small: Agayn the place that we laye seige vnto is very strong and it were oure parte to see for the realme. Let vs agree wth these men, and take truce wth them, and wth all theyr people, & graunt them to lye after theyr lawe, as they dyd afore. For they be greued, and do all these thynges agaynst vs, because we haue despyled theyr lawe. So the kyng and the pryues were contente, and sente vnto them to make peace, and they receyued it. Nowe when the kyng & the pryues had made an othe vnto them, they came oute of the castell and the kyng wente vpon mount Syon. But whan he sawe that the place was wel defended he brake his othe that he had made, and commaunded to destroye the wall rounde about. Then departed he in all the haste, and returned vnto Antioch, where he founde Philippaunng dominyon of the ctye. So he fought agaynst hym, and tooke the ctye again in his handes.

The vii. Chapter.

Demetrius captured after he had killed Antiochus, and Lysias. He troubled the children of Israel throughe the counsyle of certain wyshed persons. The priues of the parties agaynst Sychanus. Judas helieth Sychanus, after he had made hym priues.



At the hundred and one and fyrty yere came Demetrius the sonne of Seleucus from the ctye of Rome with a small company of men, vnto a ctye of the sea coaste and there he bare rule. And it chaunced that whyle he came to Antioch the ctye of his progenytours, his hoste tooke Antiochus and Lysias, to lyyng them vnto hym. But when it was told hym, he sayd: let me not se theyr faces: So the hoste put them to death. Now when Demetrius was set vpon the thron of his kyngdome, there came vnto hym wyched and vngodly men of Israel whose captayn was Alcimus, that wold haue bene made hys prelate: These men accused the people of Israel vnto the kyng, sayynge: Judas and his brethren haue slayne thy frendes, and dyen vpon oure owne lande. Wherfoze sende nowe some man (to whome thou geuest credence) that he maye go and see all the destruction, whiche he hath done vnto vs and to the

The firste booke.

the kynges land, and let hym be punished with all his frendes and fauourers.

25 Then the kyng chose Bachydes a frende of hys, whiche was a man of grete power in the realme (beyond the great water) and sayedful vnto the kyng, and sente hym to see the destruction that Judas had done. And as for that which Alcimus, he made hym hys priest, and commaunded hym to be auenged of the chyldren of Israel. So they stode vp, & came with a great hoste into the lande of Juda, sendyng messengers to Judas and hys brethren, and speakyng vnto them with peacable wordes: but vnder dysceite. * Therfore Judas and his people beleued not theyr sayyng, for they sawe that they were come with a great hoste.

149. 11.

After this came the dysceytes together vnto Alcimus and Bachydes, trustyng the beste vnto them. And for the Judeans requyred peace of them, sayyng: Alcimus & priest is come of the seide of Aaron, howe can he dysceyue vs? So they gaue them louyng wordes, and swoze vnto them, and sayde: we wyl do you no harme neyther your frendes: and they beleued them. But the very same daye toke they all, for me of them, and slewe them accordyng to the wordes that were wrytten. * They haue cast & slayd of thy sayntes, and shed theyr bloude rounde about Jerusalem, and there was no man that wold burye them. So there came a grete feare and dyede among the people, sayyng: there is neither truth nor ryghteousnesse in them, for they haue broken the appoyntemente and othe that they made. And Bachydes remoued his hoste from Jerusalem, and pitched his tente at Betzcha: where he sent forth & tooke many of them that had forsaken him. He slewe many of the people also and cast them into a great pyt. Then committed he the land vnto Alcimus, & left men of warre with hym to helpe him. And Bachydes hym selfe went vnto the kyng. And thus Alcimus defended his hygh priest hode, and all such as were of Israel reioyced vnto hym: In so much that they obtayned the lande of Juda, and dyd muche euill vnto the Israelites.

150. 11.

Nowe when Judas sawe all the myschance that Alcimus and his company had done (yea, more then the heathen them selues) vnto the Israelites. He wente forth rounde aboute all the borders of Jewry, and punished those vnfaythfull renegates, so that they came nomore out into the countrey. So when Alcimus sawe that Judas and his people had gotten & upper hand and that he was not able to abyde them, he went againe to the kyng and said al the worst of them that he coude. Then the kyng sent Apchanoz one of his chiefe prynces (whiche beare euill wylle to Israel) and commaunded hym, that he shoulde utterly destroye the people.

151. 11.

* So Apchanoz came to Jerusalem with a great hoste, and sent vnto Judas and his brethren with frendly wordes (but vnder dysceit) sayyng: there shal be no warre betwixt me and you: I wyl come with fewe men, to see howe ye do, with frendshyppe. Upon this he came vnto

Judas, and they saluted one another praycably but the enemyes were appoynted to take Judas by violence. Heurthelesse, it was told Judas, that he came vnto hym but vnder dysceit. Therfore, he gat hym a way from hym, & wolde se his face nomore. When Apchanoz perceyued that his counsell was betwaised, he wente oute to fyghte agaynst Judas, besyde Capharsaima: where there was slain of Apchanoz host fyue thousande men: and the resydue fled vnto the castell of Dauid.

After this came Apchanoz vnto mounte Syon: and the dyceytes wyth the elders of the people wente forth to salute hym praycably and to shewe hym the burnt sacrifice that were offered for the kyng. But he laughed them and the people to scorn, mocked them, despyed their offerynges, and spake disdainfull: yee, and swoze in his wrath, sayyng: * If Judas and his hoste be not deliuered now into my handes, as sone as euer I come agayne (I fare well) I shal burne vnto this house. With that, went he oute in a grete anger. Then the dyceytes came in, and stode before the altar of the temple, wepyng and sayyng.

152. 11.

* For so much as thou (O Lord) haste chosen this house, that thy name myghte be called vpon therein, and that it shoulde be an house of prayer and prayson for thy people. We aduenced of this man and hys hoste, and let them be slain to the sword, remember & blasphemers of them, & suffer the not, to contynue any longer.

153. 11.

154. 11.

155. 11.

156. 11.

157. 11.

158. 11.

When Apchanoz was gone from Jerusalem he pitched his tente at Bethojon, and there an hoste met hym out of Syria. And Judas came to Adara with thre thousande men, and made his prayer vnto god, sayyng: O Lord, * because the messengers of kyng Demetrius blasphemed the, the Angell wente forth, and slewe an hundred foure score and fyue thousand of them. Euen so destroye & this hoste before vs to day, that our people maye knowe howe that he hath blasphemed thy sanctuary, and punyssh hym accordyng to his malicyousnes.

159. 11.

160. 11.

161. 11.

162. 11.

163. 11.

And the hostes strooke the selfe, the thirtieth day of the moneth. * Adas, and Apchanoz host was discomfyted, and he hym selfe was by the slayne in the battayle. When Apchanoz men of warre sawe that he was hyllid, they caste awaye theyr weapons and fled, but the Jewes folowed vpon them an whole daies iourney fro Adazar vnto Gazara, blowyng with the from pyres and makyng tokens after them. So the Jewes came forth of all & townes there about and blewe out theyr hoines vpon them, & turned agaynst them. Thus were they all slayne, and not one of them left.

164. 11.

165. 11.

Then they toke theyr substance for a praye and smote of Apchanoz heade and hys ryghte hande (whiche he held vp so proude) & brought it with them, and hangd it vpon a tree at Jerusalem. Therfore the people were exceedingly reioysed, and passed ouer that daye in grete gladnes. And Judas ordeined, that the same daye (name lyke the thirtieth daye of the moneth Adar)

166. 11.

167. 11.

168. 11.

169. 11.

170. 11.

shulde

Should be kept in mynth every yere. Thus the lande of Iuda was in rest a lytle whyle.

The viij. Chapter.

¶ Judas considering the power and greivous policye of the Romanes, mached peace with them. The escape of the Romanes from Iuda.

Iudas heard also the fame of the Romanes, that they were mightie and valiaunt men, & agreeable to al thynges that were required of them, and make peace with al men, which come vnto them, and how they were doughtie men of strength. Besydes that, it was told hym of their battayles, and noble actes which they did in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in Spayne: howe that with theire wisdom and sober behauiour they had wonne the mynes of siluer and golde that are there, and obtained all the land, with other places farre from them, howe they had discomfited and slaine downe the kynges that came vpon them, from the vntermost part of the earth, and howe other people gaue them tribute every yere. howe they had slayn and overcome Philip and Verles kynges of Cethim, and other mo (in battail) which had brought they: ordynauce agaynst them, howe they discomfited great Antiochus kyng of Asia: that would nedes fyght with the / Daung an, C. and. xx. elephantes, with horsmen, charrettes, and a very great host: howe they took hym selfe alse, & ordyned hym (with such as wuld raigne after him) to pay them a greate tribute. ¶ And, and to fynd them good succours & pledge besides all this, howe they had taken from him India, Media, and Libia (his best landes) and giuen them to kyng Eumenes. Agayne, howe they perceauynge that the Grekes were comynge to vere them: sent agaynst them a cappytaine of an host, whiche gaue them battayle slew many of them, led a way their wyues and children captiue, spoyled them, & took possession of they: lande. & destroyed they: strong holdes and subdued the to be their bondmen, vnto this daye. Moreover, howe that as for other kyngdomes and isles whiche sometyme withstoode them, they destroyed them, and brought them vnder they: domynyon. But helped euer their owne frendes, and those that were confederate with them, and conquered kyngdomes, bothe farre and nye, & that whosoener heard of they: renowne was afrayed of them: for whom they wold helpe to their kyngdomes, those raigned and whom it liked not them to raigne, they put him downe. And howe they were come to great preeminence: hauing no kyng among them, ne ther any man clothed in purple, to be magnified there though, but had ordeined them selues a parlamente, wher in there sat. iii. C. and. xx. senators dayly vpon the councel, to dispatch euer the busines of the people and to kepe good order. And howe that euery yere they chose a waye to haue a gouernauce of al their land to whom euery man was obedyente, and there was nether euil wil nor discencion among the. Then Judas chose Eupolemus the sonne of

Jhon, the sonne of Jacob, and Jason the sonne of Eleazar, and sent them vnto Rome for to make frendshipp and a bonde of loue with them that they myght take from them the bondage of the Grekes, for the Jewes saw that the Grekes wold subdue the kyngdom of Israel. So they went vnto Rome (a very greate iourney) and came into the parlamente, and saied: Judas Machabeus with his brethren and the people of the Jewes hath sent vs vnto you, to make a bond of frendship and peace with you, and ye to note vs as your louers and frendes. And the matter pleased the Romanes ryght well wherfore it was written vp of the wyche the Romanes made a writing in tables of brasse and sent it to Jerusalem: that they myght haue by them a memoiall of the same peace, & bonde of frendshipp after this maner. God saue the Romanes and the people of the Jewes booth, by sea and by land and kepe the sweorde and enemy from them for euermore. ¶ If ther come first any warre vpon the Romanes or any of their frendes throughout al their dominion, the people of the Jewes shall helpe them (as the tyme requyret) and that with all they: heartes. Al so they shall nether geue nor sende vnto they: enemies vitayles, weapons, mony, nor thynges: but fulfill they: charge at the Romanes pleasure, and take nothing from them therfore. Agayne if the people of the Jewes happen fyrt to haue warre the Romanes shal stand by the with a good wyll, accordyng as the tyme wyl suffer. Neither shall they geue vnto the Jewes enemies, vitayles, weapons, mony, nor thynges. Thus at the Romans contente to do, and shall fulfill they: charge without any disceate. Accordyng to these articles, the Romanes made the bonde with the Jewes. Howe after these articles, sayed they: if any of the parties wyl put to them, or take any thyng from them they shall do it with the consente of booth: and whatsoever they adde vnto them, or take from them, it shall stand fast. And as touchyng the euil that Demetrius hath done vnto the Jewes, we haue wyspen vnto hym sayng: wherefore laiest thou thy heavy rocke vpon the Jewes our frendes and louers? If they make any complayne of the agayne vnto vs, we shall defende them, and fyght with the by sea and by lande.

The ix. Chapter.

¶ How the death of Eumenes Demetrius senteth his army agaynst Judas. Judas is slayne. Jonathan is put in the stead of Iudas. The story becometh Jonathan and Machabeus. Alcimus is taken with the palsey, and dyeth. Machabeus crieth out agayne vnto the kynges, the commonnes vpon Jonathan by the counsell of Alcimus to put in personnes, and to ouersome. The tyme of Jonathan with Machabeus.

In the meane season when Demetrius heard that Alcimus and his host was slaine in the felde, he proceeded further to send Bacchides and Alcimus agayne into Iuday, and those that were in the ryght wyng of his host with hym. So they wente forth by the waye that leadeth vnto Galgala, and pitched they: tentes befoze Bethsaioth whiche is in Arbellis and wanne the cytee and slew muche people.

The firste booke

In the first moneth of the C. and ii. yere, they brought their host to Jerusalem, and rose up, & came to Betea, with xx. thousand men and ii. thousand horsemen. Now Judas had pitched his tent at Laiza, with iii. thousand chosen men. And when they sawe the multitude of the other army that it was so great, they were sore afraid, and many comited the selues out of the host. In so much that there abode no mo of the but. viii. C. men. When Judas sawe that his host failed him, & that he must needs fyght: it bzaie his hert, that he had no time to gather them together: wherefore the ma was in extreme trouble. Reuerthe les, he said vnto them: that remained with him. Up, let vs go against our enemies, peradventure we shalbe able to fyghte with them. But they woulde haue stopped him, sayng: we shall not be able, therfore let vs now save our liues & turne again to our brethren, and then wil we fyghte againste them, for we are here but fewe.

And Judas said: God forbid that we shuld fe from them. Wherefore, yf our time be come let vs die manfully for our brethren, and let vs not staine our honour. Then the host remoued out of the tentes, and stood agaynst them. The horsemen are deuided in two partes, the syngers casters and archers wente before the host and all the myghtie men were foremost in the feilde. Bachides himselfe was in the ryghte wyng of the battail, and the host drew nye in two partes, and blew the trompettes also. & the crye shoke at the nople of the hostes, & they stroke a feild from the moztowtill nyght. And when Judas sawe that Bachides host was strongest of the rightside, he toke with him al the hardy men, & bzaie the right wyng of their order, and folowed vpon them vnto the mounte Zion.

Now when they beheld wer of the list wing sawe that the righte syde was dyscomfite they persecuted Judas and them that wer with him. Then was there a soze battail, for many were slain and wounded of both parties Judas also him self was killed, and the remnant fled. So Jonathan and Simd toke Judas their brother and buried him in his fathers sepulchre in the cite of Modin. And al the people of Israel made great lamentacion for him, and mourned long sayng: Alas that this worthy should be slayn which deliuered the people of Israel. As for other thinges pertaining to the battailles of Judas, the noble actes he did and of his worthynes: they ar not wrote for they were very many.

And after the death of Judas, wicked men came vpin all the coastes of Israel, & ther arose all suche as were vngodlines. In those dayes was there a great death in the land, and all the countre gaue ouer them selues and they vnto Bachides. So Bachides chose wicked men, & made them lordes in the lande. These sought out and made searche for Judas frendes, and brought them vnto Bachides: whyche abueged him selfe vpon them with greute dyspette. And there came so greute trouble in Israel, as was not lene yfime yf no pprophet was lene ther

Then came all Judas frendes together and saied vnto Jonathan: for so muche as thy brother Judas is dead, ther is none lyke hym to go forth against our enemies, against Bachides and suche as are aduersaries vnto our people. Wherefore, this day we chose the for hym, to be our pynce & captain to order our battayl. And Jonathan toke the gouernance vpon hym at the same tyme and ruled in stead of his brother Judas. When Bachides gat knowledge there of, he sought for to sle hym. But Jonathan and Simon his brother, perceiuyng that, fled into the wilderness of Betunia with all theyr companye, and pitched theyr tentes by the water poole of Asphar.

Which when Bachides vnderstod, he came ouer Iordane with all his host vpon the Sabboth day. Now had Jonathan sent his brother Jhon (a captain of the people) to pray his frendes the Nabuthites, that they woulde lend them their ordinaunce, for they had much. So Jchyl dyen of Jambay came out of Gadaba, & tooke Jhon and al that he had, and went their waye with al. Then came word vnto Jonathan and Simon his brother, that the children of Jambay made a great maryage, and brought the byrde from Gadaba with great pompe: for he was daughter to one of the noblest pynces of Canaan. Wherefore they remembred the bloude of Jhon their brother, and wet vpon, and hid theim selues vnder the shadowe of the mountayne.

So they lift vp their eyes, & looked, and beheld ther was much ado, and great repayce: for the bydgrome came forth, and his frendes and his brethren met them with tympanies, instrumentes of musyk, and many weapons. Then Jonathan and they that were with hym, rose out of theyr lurking places against them, and slewe many of them. As for the remnant, they fled into the mountaynes, & they toke al their substance. Thus the maryage was turned to mourning, & the nople of their melody into lamentacyon. And so when they had adueged the bloud of their brother, they turned agayne vnto Iordane.

Bachides hearing this, came vnto the very bozder of Iordane with a great power vpon the Sabboth day. And Jonathan sayd vnto his company, let vs get vpon, and fight agaynst our enemies: for it standeth not with vs to day as in tyme past: Beholde our enemies are in our waye the water of Iordane vpon the one side of vs, with banches, fennes and woodes of the other syde, so that there is no place for vs to departe vnto. Wherefore cry now vnto heauen, that ye maye be deliuered from the power of your enemies. So they stroke the battayl. And Jonathan stretched out his handes to smyte Bachides, but he fled backward. Then Jonathan & they that were with hym, leapt into Iordane & swimmied ouer Iordane vnto him & they were slain of Bachides side that daye a. C. men.

Therfore Bachides with his host turned agayne to Jerusalem, and buyle vp the castles and strong holdes that were in Jewye, Jericho, Emmaus, Berbozon, Bethell, Chamnata

phara, and Topo, with high wailles, with po-
tes and with lockes: and let men to kepe them,
that they myght use theyr malice vpon Isra-
el. He wailled vpon citty Bethsurath, Gazarah
and the castell and prouoked theym with men
and bytacles. He tooke also the chiefe mennes
sonnes in the citty for pledges, and put them
in the castell at Ierusalem to be kepte.

Afterwarde in the .c. and liij. yere in the se-
cond moneth, Alcimus commaunded, that the
walles of the inmost sanctuarie shoulde be de-
stroyed, and the buildynges of the prophetes al-
so. And when he beganne to destroye them, the
thynges that he went about, were hindred, for
he was synpten with a pally, and hys mouthe
shut, so that he coulde nomore speake nor com-
maunde any of hys house: concernyng hys bu-
synes. Thus died Alcimus in great mystry at
the same time. And when Bathydes sawe that
Alcimus was deade, he tournd agayne to the
kyng, and so the layde was in rest two yeres.

Then all the vngodly men helde a counsell, say-
yng: Beholde, Jonathan and hys companye
are at ease, and dwelle without care. Wherefore
let vs byyng Bathydes byther, and he shal take
them all in one nyght.

So they wente and gaue Bathydes thys
counsell which arose to come with agreat host
of sent letters piously to hys adherentes, which
were in Jewrye, to take Jonathan & those that
were with hym: but they might not, for the o-
ther had gotten knowledge of theyr deuice. And
Jonathan took .i. men of the countrey (whiche
were the ryngleaders of them) and slewe them.
Then Jonathan and Symon with theyr com-
pany departed vnto the citty Bethbessen which
lyeth in the wyldernes, and repayred the decay
thereof, and made it stronge. When Bathydes
knewe thys, he gathered all hys host, and sent
word to them that were of Jewry. Then came
he and layd siege to Bethbessen, and foughte a-
gaynst it a longe season, and made instrumen-
tes of warre. Nowe Jonathan left his brother
Simon in the citty, & went forth hym selfe into
the countrey, and came with a certayne nomber
& slewe Obaras and hys brethren and the chy-
ldren of Phaleron in theyr tentes: so that he be-
ganne to be stronge, and to increase in power.

As for Simon and hys company, they went
out of the citty, and byent vpon the instrumentes
of warre, and foughte agaynst Bathydes, and
discomfited hym. And Bathydes was sore vex-
ed, because his counsell & traual was in vayne.
Wherefore he was wroth at the wyched men: &
gaue hym counsell to come into theyr land, and
slewe manye of them. Then purposed he with
hys company to go awayne into hys owne coun-
tre: whereof when Jonathan had knowledge
he sente ambassadours vnto hym, for to make
peace with him, and that he shoulde deliuer him
hys prisoners agayne. To the whiche Bathy-
des consented gladly, and did accordyng to his
desyre: yee, and made an othe, that he shoulde ne-
uer do hym harme all the dayes of his lyfe. So
he restored vnto hym all the prisoners that he

had taken out of the land of Iuda, and then tur-
ned and went hys way into hys owne lande, ne-
ther proceeded he anye further to come vnto the
borders of Iuda. Thus Irael hadde nomore
warre. And Jonathan dyed at Bethemas,
and began there to gouerne the people, and de-
stroyed the vngodlye men oute of Irael.

The .x. Chapter.

*Demetrius belongeth to hys petyr byth Jonathan, Alexander
marcheth agaynst Demetrius. Demetrius is slayne. The
fynishyng of Iudas and Alexander*

In the .c. and lx. yere came Alexan-
der the sonne of noble Antiochus Iudas. ca.
ii. iii. xii.
and tooke Bethsura, whose cite
Judas receiued him, and ther he rag-
ged. When Demetrius heard ther-
of, he gathered an exceeding greete hoste and
wente to the agaynst hym to fyghte. Where-
fore Demetrius sente letters vnto Jonathan,
with louyng wordes, and prayed hym great-
ly. For he said: we wyl fyght make peace with
hym, before he bynde hym selfe with Alexan-
der agaynst vs: elles he shal remember the euil
that we haue done agaynst hym, hys brother &
his people. And so he gaue Jonathan leaue to
gather an hoste, to make weapons, and to be es-
federate with hym, & commaunded the pledges
that were in the castell to be deliuered vnto him.

Then came Jonathan to Ierusalem, and red
the letters in the audyence of al the people, and
of them that were in the castell. And therefore
were they sore astryed, because they heard that
the kyng had geuen hym licence to gather an
hoste. Thus were the pledges deliuered vnto
Jonathan, whiche restored them to their elders.
Jonathan also dwelt at Ierusalem, and began
to buyld vp, and to repayre the citty: comman-
dyng the worke men to wall it, and the mounte
Syon rounde aboute wyped free stone, to bee a
stronge holde, and so they dyd. As for the hea-
then that were in the castelles whiche Bathy-
des had made vp, they fledde: so that euery man
lette the place, and wente into hys owne coun-
tre. Only at Bethsura remayned certayne
of the Jewes, whiche had forsaken the lawe
and commaundementes of God, for Bethsura
was theyr refuge.

Nowe when kyng Alexander hearde of the
promises that Demetrius had made vnto Jo-
nathan, and when it was tolde hym of the bat-
tles and noble actes, whiche he and his bre-
thren had done, and of the great traualles that
they had taken, he sayed: where shal we fynde
suche a man? Alas, we wyl make him our frend
and be confederate with hym. Upon thys he
wrote a letter vnto hym, with these wordes:
Kyng Alexander saluted hys brother Jona-
thas. We haue heard of the, that thou art a va-
leunte man, and mete to be our frende: where-
fore, this daye we ordayne the to be the bye ppe-
r of the people, and so he called the kynges
frende. (Upon thys, he sente hym a purple clo-
thyng, and a crowne of golde) that thou may-
est consider what is for our profyte, and kepe
frendshyppe toward vs.

The firste booke

So in the xiiij. moneth of the c. and lx. yere
vnto the solempne feast day of the tabernacles
Jonathas put his holy rayment vpon hym. The
gathered he an host, & made many weapons.
Which when Demetrius heard, he was marue-
lous for, and sayde: Alas, what haue we done
that Alexander hath pientened vs in getting
the friendship of the Jewes for his owne defence.

Yet wyl I wyse lounge vnto them also,
per, and promysse them dygnytees and rewar-
des, that they may be of my lyde. Whereupon he
wrote vnto them these wordes. King Demetri-
us sendeth greetynge vnto y^e people of the Jewes.
Where as ye haue kept your couenaunt toward
vs, and continued in our frendshipp, not en-
uynge to our enemyes, we were glad, when we
hearde thereof. Wherefore, remaine still, and be
faithful to vs: and we shal wel recompense you
for the thinges that ye haue done on our party.
We shal release you of many charges, and geue
you rewardes. And nowe I discharge you and
all the Jewes from tributes: I forgeue you the
customes of salte, and release you of the crowne
taxes, of the third part of the sheke, and halfe of
the frute of trees which is myne owne dwyng.

This I leaue for you frome this day forth, so
that tithes shal not be taken of the land of Iuda,
nor of the cities which are added therunto out
of Samaria and Galilee, from this day forth
for evermore. Jerusalem also with all thynges
belongynge thereto, shal be holpe and free, per, the
riches and reibutes shal pertain vnto you. As
for the power of the castell which is at Jerusa-
lem, I remyt and geue it vnto the priest that he
may let in such men, as he shal chole to kepe
it. I frely beleue all the Jewes that are pryso-
ners throughout all my realme, so that euery
one of them shal be free from payng any tye bu-
te, per, euen of theyr cattell. All the solempne fea-
stes, sabothes, new mones, the dayes apointed
the iii. dayes before and after the feaste, shal be
free for all the Jewes in my realme, so that in
them no man shal haue power to do any thyng
or to moue any busines agaynst any of them in
any manner of cause. Ther shal. xxx. M. also of
the Jewes be witten vp in the kynges booke, and
haue their wages paid as al other me of warte
of the kynges shoud haue, & of them shal be or-
deined certein to kepe the kynges strong holdes
per, and some of them shal be let ouer the higest
busines, that they may saythfuller deale wth
the same. The Jewes also shal haue priuies of
their owne, & walk in thre owne lawes as the
kyng hath commaunded in the lande of Iuda.

And the thre cities that are fallen vnto Jew-
ry frome the countre of Samaria and Galilee,
shal be take as Jewry, and be vnder one: neither
be subiect to any strange Loyde, but to the hye
priest. As for Ptolomais and the lande perty-
ning thereto, I geue it vnto the sanctuary at Je-
rusalem, for the necessary expences of the holpe
thynges. Moreover, I wyl geue euery yere. xiiij.
M. sicles of syluer oute of the kynges cheker
(which pertyneth vnto me) to the woorke of
the temple: per, & loke what remaineth, which

they that had our matters in hande in tymes
past haue not payed, the same shal they ge-
ue vnto them also. And besides all this, the
syue thousande sicles which they took yere-
ly of the rentes of the Sanctuary, shal belong
vnto the priestes that do scruple.

Item whosoener they be that sit vnto the
temple at Jerusalem or wythin the iherosolym
therof, wher as they are fallen into the kynges
daunger for any maner of busynes, they shal be
pardoned, and all the goodes that they haue in
my realme shal be free. For the buydynge also
and repayrynge of the woorke of the Sanctua-
ry, expences shal be geuen oute of the kynges
chequer: Per, and for the makinge of the wal-
les rounde aboute Jerusalem, for the breaking
downe of the olde and for the setting vp of the
stronge holdes in Jewrye, shal the colles and
charges be geuen oute of the kynges cheker.

But when Jonathas and the people heard
these wordes, they gaue no credence vnto them
neither receiued them: for they remembred the
greate wickednes that he had done vnto Isra-
ell, and howe soe he had vexed them. Where-
fore, they agreed vnto Alexander, for he was a
pryncer that had dealete frendshipp wth them, &
so they stood by hym alwaye. Then gather-
ed kinge Alexander a greates host, & brought
hys armye agaynst Demetrius. So the two
kynges brooke battayle together, but Deme-
trius booke a dede, and Alexander folowed af-
ter, and fell vpon them. A myghtie foote feilde
was it, contynuyng tyl the sunne went downe
and Demetrius was slayne the same daye.

And Alexander sente Ambassadors vnto
Ptolomy the kyng of Egypte with these wo-
des, sayng: For so muche as I am come agayn
to my realme, and am sette in the thione of my
progenytours, and haue gotten the domynyon
ouercommed Demetrius, conquered the lande
and brechen feilde wth hym, so that we haue
discomfited booth hym and hys host, and sye
in the thione of his kyngdome: Let vs now ma-
ke frendshipp together, geue me thy daughter
to wyfe, so that I be thy sonne in lawe, and both
geue the rewardes, and her greates dignite. Pto-
lomy the kyng gaue answer, sayng: Wapye
be the daye wherein thou art come agayn vnto
the lande of thy progenytours, and sit in the
thione of thy kyngdom. As nowe wyl I ful-
fyll thy wyppynge: but mete me at Ptolomais
that we maye se one another, and that I maye
marry my daughter vnto the: accordyng to thy
desyre. So Ptolomy went out of Egypt with
hys daughter Cleopatra, and came vnto Pto-
lomais in the hundred. lxiiij. yere, wher kyng
Alexander mette hym, and he gaue Alexander
hys daughter Cleopatra, and married them at
Ptolomais wth great worshippe, lyke as the
maner of kynges is to be. Then wrote kyng
Alexander vnto Jonathas, that he shoud be come
and mete hym. So he wente honozablye vnto
Ptolomais, and there he met the two kynges,
and gaue them greates presentes of golde and
syluer, and founde fauour in theyr sydes. And
ther

there came together agaynst Jonathan certain
wycked men and vngreuous personnes of Isra-
ell, making complayntes of him, but the kynge
regarded them not. As for Jonathan, the kynge
commaunded to take of hys garments, and to
clothe hym in purple, and so thei dyd. Then the
kynge appoynted hym to syt by hym, and sayd
vnto his pynces: Go with hym into the myd-
dest of the cyter, and make a proclamation, that
no man complain agaynst him of any matter
that no man trouble him for any manner of cause.

So it happened, that whē his accusers sawe
the woorthyppe whiche was proclaimed of him
and that he was clothed in purple, they fled en-
ryschon. And the kynge made much of hym, wrot
hym amonge hys cheefe frendes, made hym a
duke, and partaker of hys domynyon. Thus
Jonathan wente agayne to Jerusalem with
peace and gladnes. In the hundred thre score y
fyue yere came Demetrius the sonne of Demo-
trius from Certe into his fathers lande: wher-
of when Alexander heard tell, he was ryght so-
rry, and returned vnto Antioch. And Demetri-
us chose Appolionius, (whiche had the gouer-
nauce of Celociria) to be hys capytayne.

So he gathered a grete host, and came vnto
Jamnia, and sent word vnto Jonathan the
bye priest, sayng: Darest thou withstande vs
thy selfe alone? As for me I am but laughed to
scorne and shamed, because thou proudest thy
strength agaynst vs in the mountaynes. Now
thereto ye thou trustest in thyn owne streng-
the, come downe to vs into the playne felde,
and there let vs proue oure strength together
thou walte synde that I haue valeaunt meane
of warre with me, and shal knowe whom
I am, and the other that stande by me.

Whiche saye: that yowre foote is not able to
stande before our face, for thy fathers haue ben
thys chaced into theyr owne lande. And now
howe wyll thou be able to abyde so greute an
host of hofemen? I totemen in the felde where
as is netter roche, stone, nay place to fye vnto.

When Jonathan hearde the wordes of Ap-
pollonius, he was moued in his mynde: wherfore
he chose ten thousand men, and went out of Je-
rusalem, and Symon his brother met hym to
to helpe hym. And they pitched theyr tentes at
Joppa, but the citee kepte hym forth, for Jop-
pa was an hold of Appollonius then Jonathan
laid siegeto it, and thei that were in the citee,
for very feare let hym in, and so Jonathan wan
Joppa. Appollonius hearing of thys, toke iii
thousand hofemen, with a grete host of foote
and wente as though he would go to Jotus
and came immediatly into the playne felde: be-
cause he had so manye hofemen, and putte his
trust in them. So Jonathan soloed vpon hym
to Jotus, and there they stroke the battaile.
Nowe had Appollonius left a thousand hofe-
men behynde them piewe in the tentes. And
when Jonathan knewe that suche wayte was
laid behynde them they wente rounde aboute
the enemyes host, and shot darters as the people
frome the moynyng to the euenyng. As for Jo-

nathan people, they kepte theyr order as he had
commaunded them, and the enemyes hostes
were euer labouryng. Then brought Symon
forth hys host, and let them agaynst the foote
men, for the hofemen were very al redy. So
he discomfited them, and they fledde. And they
that were scattered in the felde, gat them to Jo-
tous, and came into the temple of Wagon their
ydol, that they might ther save their liues. But
Jonathan let fyre vpon Jotus and all the cy-
tees rounde aboute it, and tooke theyr goodes
and viente vpon the temple of Wagon, with all
them that were fled into it.

Thus were slayne and viente twelue myghe
thousand men. So Jonathan remoued the host
frome thence, and broughte them to Acolon:
where the men of the cytee came forth, and met
hym with grete woorthyppe. After thys went
Jonathan and his host agayne to Jerusalem,
with grete substaunce of good. And when king
Alexander hearde these thynges, he thought to
do Jonathan more woorthyppe and sente hym a
colar of golde, as the vse is to bee gruen vnto
such as are of the kynges nexte blood. He gaue
hym also the cytee of Accaron (with the landes
belongyng thereto) in posselion.

Chapter.

The despayre betwixt Demetrius and Alexander his sonne
in lawe. The death of Alexander. Demetrius reigneth after the
death of Antiochus. Upon is besieged of Jonathan. Demetrius
hying that noman resisteth hym, sendeth hys army agayne. And
upon marcheth Antiochus agaynst Demetrius. Demetrius is
besieged by the iouen of Jonathan. After hys despayre he
hardlyt hys countenance that he had made.



And the kynge of Egypte gathered
his hoste (lyke the lande that lyeth
vpon the sea coaste) and many wyppes
and went about through byccept
to obtayn the kyngdom of Alexan-
der, & to loyne it vnto hys owne realme. Upon
thys he tooke his iourney into Siria, and was
let into the cytees, and men came forth to meete
hym: for king Alexander had commaunded the
so to do, because he was his father in law. Now
when Ptolomee entred into anye citee, he leste
mit of warre to kepe it, and this dyd he thyngh
out all the citees. And when he came to Jotus
they shewed hym the temple of Wagon and
Jotus that was vrent vp, with the other thin-
ges whiche were destroyed, the deade bodies
cast abrood, and the graues that they had made
by the waie syde, for such as were slaine in the
felde. And tolde the kynge that Jonathan had
done all these thynges, to the intent they myght
get hym euell wyll. But the kynge sayde not a
word thereto. And Jonathan mette the kyn-
ge with grete honoure at Joppa, where they sa-
luted one another, and toke theyr rest. So whē
Jonathan had gone with the kynge vnto the
water that was called Eleutherns he turned a-
gayne to Jerusalem.

Nowe Ptolomee had gotten the domynyon
of the citees vnto Cilicia vpon the sea coaste,
ymagynyng wycked counceils agaynst Alexan-
der, and sent ambassadours vnto Demetrius,
sayng: Come let vs make a bond betwixt vs
hdd.iii. so

The fyfthe booke

so that I geue the my daughter that Alexander hath, and thou shalt reigne in thy fathers kingdome. I repent that I geue Alexander my daughter, for he goeth about to slay me. And thus he flattered Alexander, because he would haue had his realme.

Thus he toke his daughter from hym, gaue her vnto Demetrius, and forsook Alexander, so that his malice was openly knowne. And Ptolomy came to Antioch, where he set two crownes vpon his owne head: the crowne of Egypt and of Asia. In the meane season was kyng Alexander in Sicilia, for they that dwelt in those places, had rebelled agaynst hym. But when Alexander heard of this, he came to warre agaynst hym. So kyng Ptolomy brought forth his host and met hym with a myghtie power and chased hym awaye. The selfe Alexander in to Treby, ther to be defended, and kyng Ptolomyes honour increased. And Jabbell the Arabian smote of Alexanders head, and sent it vnto Ptolomy. But the thyrde daye after, dyed kyng Ptolomy hym selfe: and they whome he had let in the strong holdes, were slayne of those that were within the cyties. And Demetrius reigned in the hundred and seuen & sixtie yere.

At the same tyme gathered Jonathan them that were in Jewry, to lay siege vnto the castel which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then went there certayne vngodly persons (whych hated theyr owne people) vnto kyng Demetrius: & told hym that Jonathan belleged the castel. So wher he heard it, he was angry, and immediately came vnto Ptolomais, and wrote vnto Jonathan, that he shoulde lay no siege to the castel but come and speake with hym in all the haste. Scarcely lesse when Jonathan heard this, he commaunded to belege it. He chose also certein of the elders and priestes of Israel, and put him selfe in the parill, and toke with hym gold & silver, clothyng, & diuerse prestes, & went to Ptolomais vnto the king, and found him gracious. And though certayne vngodly men of his owne people made complayntes vpon hym, yet the kyng entreated hym as his predecessor had done before: and promoted hym in the syght of all his frendes: confirmed him in the hys prest hood with all the worship that he had afore, and made hym his chiefe friend. Jonathan also desired the kyng, that he would make Jewry free with the thre head cities of Samaria and the landes pertainyng thereto: vpon this dyd Jonathan promysse hym. iii. C. talents. Whereunto the kyng consented, and gaue Jonathan writing of the same, containing these wordes: Kyng Demetrius sendeth greating vnto his brother Jonathan and to the people of the Jewes. We send you here a copie of the letter which we did write vnto our elder Lathemus, concerning you, that ye shoulde knowe it.

Demetrius sendeth greting vnto Lathemus his elder. For the sakefulness that our frendes the people of the Jewes bepe vnto vs, and for the louyng kindnes which they beare to

warden vs: we are determined to do them good. Wherefore, we ordeyne at the coastes of Jewry with iii. cities, Libda, and Ramatha, (whych are added vnto Jewry from Samaria) and all the landes pertainyng therunto, to be freely separated for such as do lacyfyce in Jerusalem: both concerning the paymentes which the king toke yereley of Jewry, and the frutes also of the earth and trees. As for other cyties and tributes that belongeth vnto vs, we discharge them therof from this tyme forth. In like maner we graunt vnto them all the customes of sale and croune to ges, whych were broughte vnto vs. And this freedom that they haue firme and sted fast, from this tyme forth for euermore. Therefore let that ye make a copie of these our letters and deliuer it vnto Jonathan: that it maye be kept vpon a holy mount in a conuenient place.

After this when Demetrius the kyng sawe that his lande was in reaste, and that no resistance was made hym: he sent awaye all his host, euery man to his owne place, excepte an army of straungers, whom he broughte frome the illes of the heathen, wherfore all his fathers host had euell wyll at hym. * Howe was ther one Tryphon (that had ben of Alexanders part afore) whych when he sawe that all the host murmured agaynst Demetrius he wente to Emacluel the Arabian (that brought vp Antiochus the sonne of Alexander) and layd forth vpon hym, to deliuer hym this young Antiochus: & he myghte regne in his fathers stead. He told hym also, what greates euell Demetrius had done, and how his men of warre loued him not and so remayned there a longe season.

And Jonathan sent vnto kyng Demetrius to hyne them out whych were in the castell at Jerusalem, and in other refuges for they dyd Israel great harme. So Demetrius sent word vnto Jonathan, sayng: I wyll not onely dooe these thynges for the and the people, but at tyme conuenient I wyll do boeth the and the people great worship. But now thou shalt do me a pleasure, if thou wilt sende me men to helpe me: for all myne army is gone frome. So Jonathan sent hym. iii. C. stronge men vnto Antioch: and thei came vnto the kyng: wherfore the kyng was verie glad at theyr commyng. But thei that wer of the cyties (euen an. C. and xx. M. M.) gathered them togerther: and would haue slayne the kyng, whych fledde into his court, and the citizens kepte the freies of the cytye, and beganne to fyghe.

Then the kyng called for the Jewes helpe, which came to him altogether, and wet abode through the cytye, & slew the same day an. C. M. men: for they vpon the cytye, gat many spoyles in that day, & deliuered the king. So when the cytyens sawe that the Jewes had gotten theyr wyll of the cytye, & that the felous disposited of theyr purpose, thei made their supplication vnto the kyng, sayng: Grant vs peace, & let the Jewes cease from troubling vs & the cytye, & vpon this thei call a way their weapons. Thus thei made peace, and the Jewes gat great worshyp in the syght

lyght of the kyng, and in the lyght of al were in hys realme, and were spoken of throughout the kyngdome, and so they came agayne to Jerusalem wyth grete goodes.

So the kyng Demetrius sat in the thron of hys kyngdom, and had peace in hys lande. Nevertheless, he dissembled in al that euer he spak and wyth hys wyfe hys selfe frome Jonathan, neither rewarded hym accordyng to the benefytes whiche he had done for hym, but troubled him verie soye. After this came Triphon agayne wyth younge Antiochus, whiche reigned and was crowned kyng. Then they gathered vnto hym all the men of warre, whome Demetrius had putte awaye: these fought against Demetrius whiche fledde and turned hys backe. So Triphon toke the Elephantes, and wanne Antioche. And younge Antiochus wrote vnto Jonathan, sayng: I conserue the in thy priesthod and make the ruler of four countreies, that thou mayest be a frende of the kynges.

Upon this he sent hym golden vessels to be serued in, and gaue hym leaue to drynke in gold to be clothed in purple, and to weare a colar of golde. He made hys brother Symon also capytayne, frome the coastes of Tyrus vnto the borders of Egypte. Then Jonathan toke his iourney, and wente through the cities beyonde the water of Jordan, and all the men of warre of Syria gathered vnto him for to help him. So he came vnto Hscalon, and they of the cite receiued hym honourably, and from thence went he vnto Gaza, but they would not let hym in: wherfore he layd siege vnto it, burnyng vp and spoilyng the places that were aboute the cite.

And the cityzens of Gaza submytted thein selues vnto Jonathan, which made peace with them, but tooke of their sonnes to pledge, sente them to Jerusalem, and went through the coltre vnto Damascus. Nowe when Jonathan hearde that Demetrius pynnes were come in to Cades (whiche is in Galilee) wyth a great host, purposyng to put Demetrius oute from medlyn in the realme, he came agaynst them, and lefte Symon his brother in the land which came to Bethsura, and layd siege to it a long season, and dyscomfyted them. So they desired to haue peace wyth hym, whiche he graunted them, and afterwarde putte them oute frome thence, toke the cite and set men to hepe it. And Jonathan wyth hys hoste came to the water of Genesar, and betymes in the moynynge gat them to the playne felde of Azot.

And beholde the hostes of the heathen met them in the felde, and layd watche for them in the mountaynes: so that when Jonathan came agaynst them, the other (whiche were layd to watch) rose out of theyr places and fought and they that were of Jonathan syde, fledde euery man, and there was not one of them left except Mathathias the sonne of Absolomus and Judas the sonne of Calphyr the capytayne of the host. Then Jonathan rente hys clothes, layd earth vpon his heade: made hys prayer and turned agayne to theym in the felde, where they

fought together, and put them to flight. Now when hys owne men, that were fledde, sawe this they turned agayne vnto hym and helped hym to folowe vpon all theyr enemyes vnto their tentes at Cades. So there were slayne of the heathen the same daye thre thousande men, and Jonathan turned agayne to Jerusalem.

The xii. Chapter.

Jonathan sendeth ambassadours to Rome and to the people of Sparta to renewe theyr couenaunt of frendshipp. Jonathan prayeth to fight the populus of Demetrius. Triphon taketh Jonathan by surprise.

Jonathan saynge that the tyme was mete for hym, chose certayne men and sente them vnto Rome for to stablish and to renewe the frendshyppe wyth them. He sente letters also vnto Sparta and to other places in lyke maner. So they wente vnto Rome, and entred into the counsaile, and sayde Jonathan the hye priest and the people of the Jewes sente vs vnto you, for to renewe the olde frendshyppe and bonde of loue. Upon this the Romaynes gaue them free passpotes, that men should lede them home into the lande of Iuda peaciably. And this is the copy of the letters which Jonathan wrote vnto the Spartians.

Jonathan the hye priest with the elders, priests and the other people of the Jewes, send gretyng vnto the Spartians their bretheren. These were letters sent long ago vnto Dmiast the hye priest, from Arius, which than reigned among you, that ye are oure bretheren, as the writinge made thereupon spekyfeth. And Dmiast entreated the ambassadour that was sente, honourably, and receyued the letters: wherein ther was mencyon made of the bonde of loue and frendshyppe. But as for vs, we nede no suche writinges: for why? we haue the holy bookes of scrip- ture in our handes to our comfort. Nevertheless we had rather send vnto you, for the renewyng of the brotherhode and frendshyppe: lest we shoulde be straunge vnto you: for it is long sence the tyme that ye sent wordes vnto vs. Wherfore, in sacrifices that we offer and other ceremonies vpon the hye solempne dayes and other, we alway remember you without fealinge (like as reason is, & as it becometh vs to thinke vpon our bretheren) yet, & are right glad of your spousal- rous honour. And though we haue had greete troubles and warres, so that the kynges about vs haue fought agaynst vs: yet would we not be greuous vnto you, nor to other of our louers & frendes in these warres. For we haue had helpe from heauen, so that we are deliuered, and our enemyes subdued. Wherfore we chose Samus the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renewe the olde bonde of frendshyppe and loue wyth them. We commaunded them also to come vnto you, and to salute you, and to deliuer you our letters, concernyng the renewa- cyon of our brotherhode. And now ye shall do righte well to geue vs an answer therunto.

And this is the copy of the writinge, whiche Arius the kyng of Sparta sente vnto Dmiast. Arius the kyng of the Spartians sendeth gre- tinge

The firste booke

tyng vnto Darius the hye p[er]f[ect]. It is found in wyrtynge, that the Medians and Ieremes are brethren. And come out of the generation of Abrahams. And now so much as this is come to our knowledge, ye shal do well, to wyte vnto vs of your prosperitie. As for vs, we haue wyrtten our mynd vnto you. Our care is good des are yours, and yours ours. These thinges haue we commaunded to be shewed vnto you.

Whē Jonathan heard, that Demetrius p[ri]nce was come forth to fyght agaynst him, with a greater host then afoze, he went from Ierusalem, and met them in the land of hemath, for he gaue them not space to come into hys owne countrey. And he sente spyes vnto thes tentes which came agayn and told hym, that thei wer apoynted to come vpon hym in the nyght season. Wherfoze, whē the sunne was gone downe Jonathan commaunded his men to watche all the nyght, and to be readye wth weapons for to fyght and sent watchmen round aboute the hostes. But when the aduersaries heard that Jonathan was ready with his men to the battayle, they feared, and wer afrayed in their bettes, and kindled fyres in their tentes, brake vp and gat them awaye. Neuerthelesse, Jonathan and hys compaigne knewe it not tyll the morning, for they sawe the fyres burning.

Then Jonathan solowed vpon theim, but he might not ouertake them, for thei wer gone ouer the water Eleutherus. So Jonathan departed vnto the Arabians (whiche wer called zababei) he tōke theim, and tooke thei goodes. He p[ro]ceeded further also, & came vnto Damascus, and went throughe al the countrey. But Symon hys brother toke hys iourne and came to Ascalon and to the nexte strong holdes, departing vnto Joppa: and dwanne it. For he harde that thei woulde stande of Demetrius parte, wherfoze he set inne of water in the cytee, to kepe it. After this came Jonathan home again and called the elders of the people together and deuyled wth them for to buyld vp the strong holdes in Jewry, and the walles of Ierusalem to set vp an hye wall betwixte the castell and the citee, for to separte it frome the cytee, that it myght be alone and that men shoulde netheir by noz sell in it. Upon this they came together for to buyld vp the cytee, and for so muche as the wal vpon the broke of the west syde, called

Capbetath was fallen downe, thei repayred it. And Symon set vp Abiadah in Sephelah and made it strong setting postes and lockes vpon it. Some when* Tryphon purposed to regne in Asia, to be crowned, and to slay the hyng Antiochus: he was afrayed that Jonathan would not suffer hym, but fyght agaynst hym. Wherfoze, he wente aboute to take Jonathan and to hyl him. So he departed, and came vnto Bethsan. Then went Jonathan forth agaynst hym: to the battayle with xi. M. cholen men, & came vnto Bethsan also. But when Tryphon sawe that Jonathan came wth so great host to destroy hym, he was afrayed: and therfoze he receued hym honourably, commended him vnto al

hys frendes, and gaue him rewarde, and commaunded hys men of warre to be as obedyente vnto hym as to hym selfe. And sayd vnto Jonathan: why haste thou caused this people to take such trouble, seying there is no warre betwixt vs? Therfoze send them home agayne, and chole certayne men to waite vpon the, and come thou wth me to Ptolomais: for I wyl geue it the, wth the other strong holdes, men of warre and their offcers. As for me I must depart, this is only the cause of my coming. Jonathan beleued hym, and byd as he sayd, putting a waye hys hostes, whiche wente into the lande of Iuda. He kepte but the thousande by hym, wherof he sent two thousand into Galyle, and one thousande wente wth hym selfe.

Some as sone as Jonathan entered into Ptolomais, the cytyens spared the gates of the cytee, and toke hym, & slewe al them wth the sword, that came in wth hym. The sent Tryphon an host of footemen and hozsmen into Galylee and into the great playne, to destroy Jonathan company. But whē they knew that Jonathan was taken, and al they sayne that waityd vpon hym, they toke counsaile together, & came forth reb to the battayl. So when thei which solowed vpon theim, sawe that it was a matter of lyfe, they turned backe agayn. As for the other they went into the land of Iuda peaciably and be wayled Jonathan, and them that were with him right soze. And Israel made great lamentacion. Then al the heathen that wer rounde about them sought to destroye theim. For they sayde: now we haue they no captayne, noz anye man to helpe them. Therfoze, let vs ouercome them, and rote out their name from among me.

The xi. Chapter.

After Jonathan was taken Symon to chole captayne of iudee. Tryphon taking hys chylde and monye for the redemption of Jonathan hylde hym and hys chylde. He gaue of Iona that. Tryphon hylde Antiochus, and possibled the realm. He marriede ladye truce wth Symon. Symon winneth war, he possibled the towne of Asen, he marriede his sonne Iohn captayne

¶ When Symon heard that Tryphon gathered a great host to come into the land of Iuda, and to destroy it: and sawe that the people was in greete fearfulness and care: he came vp to Ierusalem, and gathered the people together, and gaue them exhortacion sayng: Ye know what greete battayles I and my brethren and my fathers house haue foughte for the lawe and the Sanctuarye, and what maner of troubles we haue sene: throughe occasion wherof, *all my brethren are slayne for Israels sake, and I am lefte alone. And now let me not spare myne owne lyfe in anye maner of trouble, for I am not better then my brethren: but wyl aduenge my people and the Sanctuarye, oure chyliden and oure wyues: for all the heathen are gathered together to destroy vs of very malice.

At thes wordes the heartes of the people were kindled together, so they cryed wth a loud voyce, sayng: Thou shalt be our captayne in steade of Iudas and Jonathan thy brethren

oþþe thou oure battayle, and whatſouer thou commaundeſt vs, we ſhall do it. So he gathered all the men of warre, making haſt to ſiue all the walles of Jeruſalem, whiche he made ſtronge rounde aboute. Then ſent he Jonathas the ſonne of Abſalomes wyth a freſhe hoſte vnto Joppa, whiche ſhoulde them oute that were in the caſtell, and remayned there hym ſelfe. Tryphon alſo remoued fro Ptolomais with a great armie, to come into the lande of Iuda, and Jonathas wyth hym in warde. And Symon pitched his tentes at Addus befoze the playne ſeld.

But when Tryphon knewe that Symon ſtoode vpon ſtrade of hys brother Jonathas, and that he wolde warre agaynſte hym, he ſent meſſengers vnto hym ſayinge: Withre as we haue kepte Jonathas thy brother, it is for money þ he is ſwying in the kynges accompt concerning the buſynes that he had in hande. Wherefoze, ſende nowe an hundred talentes of ſyluer, and his two ſonnes for ſuretye, that when he is letten foſthe, he ſhall not foſake vs, and we ſhall ſende hym againe. Neuertheleſſe, Symon knewe that he diſſembled in his wordes, yet commaunded he the money and chyldren to be deliuered vnto hym, leſt he ſhoulde be the greater enemye agaynſte the people of Iſrael, and ſap: becauſe he ſent hym not the money & the chyldren, therfoze is Jonathas dead.

C So Symon ſente hym the chyldren and an hundred talentes, but he diſſembled, and wolde not let Jonathas go. Afterward came Tryphon into the lande to deſtroye it, and wente rounde aboute by the waye, that leadeþ vnto Adoꝝ. But where ſouer they went, ether they went Symon and hys hoſte alſo. Nowe they that were in the caſtell ſente meſſengers vnto Tryphon, that he ſhoulde make haſte to come by ſwyldeſſes, and to ſende them bytailes. And Tryphon made redye all hys hoſtmen to come the ſame nyght. Neuertheleſſe it was a very great ſnow ſo that he came not in Galadit. And whē he dyewenye Baſcharmo, he ſlewe Jonathas and his ſonnes there, & then turned foꝝ to goo home into his owne lande.

Then ſent Symon to ſet his brothers dead corſe, and buryed it in Modin his fathers cytie. So all Iſrael bewayled hym with greaſe lamentacyd, and mourned foꝝ hym very longe. And Symon made vpon the ſepulchre of his father and his brethren, a buyldyng hie to looke vnto, of fre ſtone beynd and befoze, and ſet vpon ſeuē pylles, one agaynſt another (foꝝ hys father, hys mother, & foure brethren) & ſet greaſe pylles rounde aboute wyth armes vpon them foꝝ a perpetuall memoꝝye, and carued wyppes beyde the armes that they myght be ſene of meſſaging in ſ ſee. This ſepulchre which he made at Modin, ſtandeth yet vnto this day.

D Nowe as Tryphon went foꝝth to walke with the pong kyng Antiochus, he ſlewe hym trayterouſly, and caryed in hys ſtrade, crowned hym ſelfe kyng of Aſia, and dyd much euil in the lande. Symon alſo buylde vpon the caſtells in Jewrye, making them ſtronge wyth hie to

ers, great walles, portes, and lockes and layde vpon bytailes in the ſtronge holdes. And Symon choſe certayne men, and ſent them to kyng Demetrius, to deſyre hym, that he wold diſcharge the lande from all bondage, foꝝ Tryphon had ſpoiled it very ſaie. Whereupon Demetrius ſkyng answered hym, and woꝝte vnto hym after ſpysmaner.

Demetrius the kyng ſende th gretyng vnto Symon the hie preake his frende, wyth the elders & people of the Jewes. The golde crowne and precious ſtone that ye ſente vnto vs, haue we receyued, and are ready to make a ſtedfaſte peace wyth you: yet, and lo wyte vnto our ofſpycers, foꝝ to releaſe you, concerning the thynges wherein we made you ſee, and the appointment þ we make wyth you, ſhalbe ſpyme & ſtable. The ſtronge holdes which ye haue buylde ſhalbe poure owne. As foꝝ aune ouer ſyghte oꝝ ſaute commytted vnto this daye, we foꝝgeue it and the crowne ſare that ye ought vs alſo. And where as was any other trybute in Jeruſalem it ſhalbe nowe no trybute: & loke who are mette among you to be in our court, let them be wyſten vpon, that there maye be peace betwyte vs.

Thus the poke of the deathen was taken frome Iſrael in the hundredth and ſeuenteenth yeare. And the people of the Jewes beganne to wyte in theyꝝ letters and actes on this maner. * In the ſyſte pte of Symon the hie preake, 1. mac. xlii. and pynce of the Jewes.

In thoſe dayes wente Symon vnto Gaza and beſeeged it rounde aboute, where he ſet vpon oꝝdynaunce of war. And wanne a towꝝe, which he toke. So they gat into the towꝝe, leape into ſ cytie, which was in a great feare: In ſo much that the people of the cytie rente theyꝝ clothes, and clymed vpon vpon the walles with theyꝝ wyues, and chyldren, beſechyng Symon to be at one with them, ſaying.

O rewarde vs not after oure wyckedneſſe but be gracious vnto vs, and we ſhal do the ſeruyce. Then Symon foꝝ very pitye wolde ſyghte nomoꝝe agaynſt them, but put them oute of the cytie, and cauſed the houſes (wherin ſymages were) to be clenſed, and ſo entred the cytie with ſalmes of pꝝayſe, geuyng thanks vnto the Loꝝde. So when he had caſt all abhominacyes oute of the cytie, he ſet ſuche men in it as kept ſ lawe of God and made the cytie ſtronge & buylde a dwellyng place foꝝ hym ſelfe.

Nowe, when they in the caſtel at Jeruſalem were kepte ſo ſtꝝyely, & they coulde not come foꝝthe into the countre, and myght nether hie noꝝ ſell, they were very hungrye, and many of them ſampted to death. In ſo muche that they beſought Symon to be at one with them, which he graunted them. So he put them oute from thence, and clenſed the caſtell from ſylthynneſſe. And vpon the thye and thientye daye of the ſeconde moneth in the Cxxi. yere they entred in to it wyth thankſgeuyng and bꝝanches of Palme trees, with harpes, Croudes, Symbales, and lutes, ſyngyng ſalmes and ſonges of pꝝayſe vnto God, foꝝ that the greaſe enemye of

hdd v Iſrael

The firste booke

Israel was overcome.

And Symon obeyed that the same daye
shulde be kepte every yere in gladnesse, & made
strong the pyl of the Temple that was besyde
the caltell, where he dwelte hym selfe with hys
companye. Symon also perceiuyng that John
hys sonne was a myghty man of armes made
hym Captayn of all the hostes, and caused hym
to dwell at Gaza.

The Fifth Chapter.

Demetrius is overthrown at Iliace. Syrian being captured, Syria is given up to the Romans. The courtship of Perseus with the Romans, & with the people of Sparta is treated.

In the. Cxxii. yere gathered kynge
Demetrius hys hoste, and departed
vnto Media, to get him helpe for to
fghte agaynst Tryphon. Nowe
when Trisaces the kynge of Persia
hearde, that Demetrius was entred
in his borders he sent one of his princes to take
hym alyne: and to bryng hym vnto hym. So he
went & slew: Demetrius hoste, toke hym selfe
hroughte hym to Trisaces whiche kept hym in-
ward. And all the lande of Iuda was in rest so
longe as Symon luyed, for he foughte & sleigh
of hys people, therfore, were they glad to haue
him for their ruler, & to do him worship alway.

25 **S**ymon wanne the cite of Joppa also for
an haven toun, and made it an entraunce into
the pilles of the see. he enlarged the borders of
hys people, and conquered them moze land. he
gathered vp many of theyr people & were pris-
oners: he had & dominyon of Gaza, Bethlura
and the castell, which he clensed from synners
and there was noman that respyted hym. So &
euery man tyled hys ground in peace, the land
of Juda, and the trees gaue theyr frute and en-
creace. The elders sat all in iudgement & toke
theyr deuyce for the welch of the lande, & yonge
men put on woollshyp & harnelle vpon them. he
prouyded bytayles for the cyties, & made good
lyr stronge holden of them, to & the same of hys
woollshyppe was spoken of vnto the ende of the
worlde. * For he made peace thorowoute the
lande, & Iiraell was full of myrth and loye.

Curp man sat vnder hys dyne and fygge
trees, and ther was noman to fray them away
There was none in the lande to fyght agaynst
them, so then the hynges were overcome. he
helpt thole þe wter in aduersyte among his peo-
ple. he was diligente to se the lawe kept, as for
such as wer vngodly & wyched he tooke them
away. he set vp the Sanctuarie, and increa-
sed the holie vessels of the Temple.

¶ When the Romayne & the Spanyens had gotten Maize, & Jonathan was dead they were ryght loyfe. But when they hearde & Symon his brother was made hye preest in his frende & howe he had wonne the lande agayne with the cyttyn in it: they wrote vnto hym in tables of brasse, to renue the frendshipp, & bonde of loue which they had made afore with Iudas & Jonathan his brethren. Whiche wytynges were red before the congregacyon at Ierusalem.

And this is the copy of the letters that the

Sparyans sent. The Senators & cytyens of Sparta sende greetynge vnto Simon the great preeste, wyth the elders, preastes, & the other people of þe Jewes theys brethren. When your ambassadours that were sente vnto our people certified vs of youre dootypppe, honour & p[ro]f persons welth, we were glad of theys commynge and haue wytten the errand to which they spake before the causall of þe people, namely þe Rume nus & some of Antiochus, & Antipater & sonne of Jalon the Jewes ambassadours are come vnto vs, so; to renewe the olde frendshyppe wyth vs. Upon this the people consented, & the men shulde be honourably intreated, & that the copy of theys errande shulde be wytten in þe special booke of the people, so; a perpetual memoire vnto the Sparyans: yee, & that we shuld send a copy of the same vnto Symon the great preest. After this dyd Symon sende Rumenius vnto Rome, wth a golden wynde of a thousand pound weyght, to confyrme the frendshyp wth them: which when þe Romans vnderstode, they sayde what thanches shall we recompence agayn vnto Symon and his chyldren? For he hath sablyshed his brethren, & overcome the enemyes of Israel. Wherfoze they graunted hym to bee free. And all this wrote the Jewes in tables of brasse, & nailed it vnto þe pylers vpon þe mount Syon. The copy of the wytyng is this.

The cypher is twentye dayes of the moneth
of April in the hundred. lxxii. yeres, in the thyrtye
yeare of Symon the hie Prieste, in the greate
congregation of the priestes, rulers of y^e people
and elders of y^e countie at Asarame, wer these
wordes openly declared.

For so much as there was much water in
oure land, therefore Symon & sonne of Matha-
thias (come of schyldzen of Jacob) and his bre-
thren put them selues in pael, & resisted & ene-
myed of theyr people: & theyr sanctuarye and
law might be mayntayned, & dyd theyr people
greate worshippe: Jonathan in like maner, af-
ter & he had gouerned his people & ben thei-
re head: dyed, & lyeth buried beynde hyr elders.

After þat woude theþ; enemyes haue troden
theþ; holy thynges vnder foote, destroyed their
lande, & utterly wasted their Sanctuary: The
Symon with his oode them, & fought for his peo-
ple, spent muche of his owne monye, weapened
the valeaunt men of his people, gaue them wa-
ges, made strong the cities of Iuda, with Beth-
sura þat lyeth vpon the borders of Jewry (wher
the odyphnauce of theþ; enemies laye sometime)
and set the Jewes there for to hepe it.

he made last Ioyppa also, which lyeth vpon f
ser, & Gaza & bordereth vpon Egyptus, (where the
enemies dwelt afore) and there he let Jewes to
kepe it: & whatsoeuer was mete for subduyng
of the aduersaryes, & layd he therein. Now wile
the people saw the noble actes of Symon, and
what worthyp he was purposed to do for them
his godly behauiour, & faithfullnesse which he
kept vnto them, & howe he sought by alwayes
the welth of hys people, because he dyd all thyng
therfore they chose hym to be theyr prince, & hys
priest

pleast. And in his tyme they prospered well by hym, so that the deathen were taken out of theyr land: & they also which were in the cite of David at Jerusalem in the castle where they went out and defyled all thynges that were about the Sanctuary, and byd great harme vnto cleynesse) and Symon put men of the Jewes in it, for the defence of the lande and cite, and set up the walles of Jerusalem.

¶ And kynge Demetrius conspyred hym in hys hye pleasthode, made hym his frende, & byd hym great worlshipp. For he heard that the Romans called the Jewes theyr frendes, louers & bresthen, for the honourable they receyued Symons ambassadours: howe the Jewes and pleastes consented that he shoulde be theyr prince and hye pleaste perpetually (till God raised up a true prophet) & that he shoulde be theyr captayn to care for the Sanctuary, & to set officers vpon the workes therof, ouer the lande, ouer the weapons, ouer the houses of defence, to make prouision for the holy thynges, & to be obeyed of euery man, & all the wisprynges of the lande to be made in hys name: that he shoulde be clothed in purple & golde, and that he shoulde be lawfull for none of the people nor prelates to bryake any of these thynges, to withstande hys wordes, nor to call any congregacion in the lande without hym, that he shoulde be clothed in purple, and weare a colar of golde. And if there were any which disobeyed or bryake this ordynance, that he shoulde be punished.

¶ So all the people consented to allowe him, and to do accordyng vnto these wordes: Symon also hym selfe toke vpon hym, & was contente to her the hye pleaste, the captayne, and wyner of the Jewes and pleastes, & to gouerne them all. And they commaunded to make this wypryng in tables of brasse, and fasten it to the compasse of the Sanctuary in an open place, & laye vpon a cove of the same in the treasure, that Symon and his posterite myght haue it.

¶ The xv. Chapter.

¶ Antiochus maketh a covenant of friendship with Simon & his sonne. ¶ The Romans send letters vnto Symon and his sonne in the defence of the Jewes. Antiochus refusing the help that Symon first hym, becometh his enemy.

¶ **M**oreouer kynge Antiochus the sonne of Demetrius sente letters from the Isles of the sea, vnto Symon & hye pleaste and wyner of the Jewes, and to all the people, containyng these wordes: Antiochus the kynge sendeth greetynge vnto Symon the hye pleaste, and to the people of the Jewes. For so much as certain wycked men haue gotten the kyngdome of our progenytours: I am purposed to chalenge the realme again, and to restore it to the olde estate.

¶ Wherfore I haue gathered a greete hoste and made shippes of warre, that I may go the rowe the country, & be aduenged of them which haue destroyed oure lande, & wasted many cities in my realme. And therfore, now I make the free also from all the trybutes, wherof all kynges my progenytours haue discharged the and from other customes, wherfrom they haue

released the: what so euer they be: yet, I geue leave to synke many of thine owne within thy lande. As for Jerusalem, I wyl that it be holy and free: and all the weapons and houses of defence, which thou hast buylded, and kepte in thine handes, shalbe thine. Wher as any thing is of shalbe owng vnto the kynge. I forgeue it the, from this tyme forth for evermore. And when we haue obtayned oure kyngdome, we shal do the, thy people, & the temple greete worship so that your honoure shalbe knowne thorowoute the whole world.

¶ In the Cxxxiiij. yere wente Antiochus into hys fathers lande, and all men of warre came together vnto hym, so that fewe were left with Tryphon. So the kynge Antiochus folowed vpon him, but he fled vnto Doza, which lieth by the see syde: for he sawe that there was mischance comyng vnto hym, and that his hoste had forsaken hym. Then came Antiochus vnto Doza with an. C. & twente thousande men of armes vpon foote, & eight thousande horsemen. So he compassed the cite rounde aboute, and the shippes came by the see. Thus they vered the cite by lande and water, in so muche that they lasse red noman to go in or oute.

¶ In the meane season came Eumenius, and they that had bene with hym from the cite of Rome, hauing letters wyrtten vnto the kynge and prouinces, wherem were containyd these wordes: Lucius the Maye of Rome sendeth greetynge vnto Diodotus the kynge. The ambassadours of the Jewes oure frendes bring sent from Symon the hye pleaste, and from the people of the Jewes, came vnto vs for to renewe the olde frendshipp and bonde of loue, brought a shylde of golde weyng a thousande pounde, whiche we were contente to receyue of them. Wherfore we thoughte it good to wyte vnto the kynge and prouinces, to do them no harme nor to take parte agaynst theim, theyr cities, nor countreyes, neyther to mayntayne theyr enemyes agaynst them. If there be any wycked persones therfore fled from theyr countrey vnto you, deliuer them vnto Symon & hye pleaste that he maye punishe them accordyng to theyr owne lawe.

¶ The same wordes wrote the Romans also vnto Demetrius the kynge, so Attalus, Araba, Arsaces, and to all the regyons, as Haman, to them of Sparta, Dela, Gido, Gidon, Caria, Camos, Pamphilia, Licia, Alicarnassu and to the Rhodes, so Kaselia, Coa, Mida, Arado, Soztina, Gnida, to Cipres, & Ciren. And of euery letter they sente a cove to Symon the hye pleaste and to the people of the Jewes. So Antiochus the kynge broughte hys hoste vnto Doza the second tyme to take it: where he made dyuers ordynance of warre, and kepte Tryphon in, that he shoulde not come forth. Then sent Symon to Antiochus two thousande cholsen men to helpe hym with golde, spuer, and other pleyntous geer: neuertheless, he wolde not receiue them, but bryake all the covenant which he made with him afore, & wherewith he had bounde hymselfe to hym.

The seconde booke

He sente Athenobius also a frende of his unto Symon, for to reason with hym, saying: We wythholde from me Joppa and Gaza, with the castell that is at Jerusalem: whiche are cyties of my realme, whose borders ye haue destroyed and done greute cruel in the lande, hauinge the dominacyon in many other places of my kyng dome. Wherfore nowe deliuer ye cyties whiche ye haue taken, with the tributes of the places that ye haue rule vpon without the borders of Jewry. Or els geue me true hundred talentes offyluer: yee, & for the harme that ye haue done in the cyties, and for the tributes of the same other true hundred talentes. If no, we shal come and fyghte agaynste you.

Enthen Athenobius the kynges frende came to Jerusalem, and when he sawe the greute worshippe and honour of Symon in golde, syluer, and so greute plenty of ornaments, he marvelled, and tolde Symon as the kyng commaunded hym: Then answered Symon & sayd vnto hym: * As for vs, we haue neede taken other mens landes, not witholden them, but only our fathers heritage, whiche our enemyes had vnrightheously in possession a certain tyme. This heritage of oure fathers haue we chalenged in proceste of tyme. And where as thou complained concerning Joppa & Gaza, they dyd greute harme to oure people and in our lande, yett wyl we geue an hundred talentes for them.

After this, Athenobius answered hym not one worde, but turned agayne worshipfully vnto the kyng and tolde hym al these wordes, & the greute bygnite of Symon, with all that he had sene, and the kyng was very angry. In the meane tyme fled Tryphon by wyppye vnto Otholadia. Then the kyng made Cendebeus captain of the ierusalem, & gaue hym an hoste of footmen & horsemen, commaunding hym to remoue the hoste toward Jewry, and to buylde vp the cytie of Edion, to make vp the postes, and to warre agaynste the people of the Jewes. As for the kyng hym selfe, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vexe the people, to make downe Jewry, to take the people prisoners, to slay them, and to buylde vp Edion, where he set horsemen and other men of warre: & they myghte come to the and go the same the stretes of Jewry, as the kyng had commaunded.

The xviij. Chapter.

¶ Cendebeus the captain of ierusalem, when he was put to flight by the sonnes of Symon, fled vnto the sonnes of Heli, who kept hym, and he was there as a bander. John by this tyme was in the ierusalem.

Then came Ihon vnto Gaza and tolde Symon his father, what Cendebeus had done among the people. Vpon this called Symon two of his eldest sonnes, Judas & John, and sayde vnto the: I and my brethren and my fathers house, haue euer from our yowthe vnto this daye foughten agaynste the enemyes of Israel, & God gaue vs good fortune to deliuer Israel of trympes. And nowe for so much as I am olde, be ye in stead of me & my brethren, to go

forth and fyghte for oure people and the helpe of God be with you. So he chose twentye thousande fyghtyng men of the country with horse men also, which went forth agaynste Cendebeus, and rested at Wodan.

In the morning they arose, and wente in to the place of the fildes: and behold a myghty greute hoste came agaynste them both of footemen and horsemen. Nowe was there a water brooke betwixt them, & John remoued his hoste towarde them. And when he sawe that the people was a feare to go ouer the water brooke he went ouer first hym selfe, & the men seing this, folowed him.

Then Ihon let his horsemen and footemen in order, the one by the other, for they enemyes horsemen were verie many. But when they blew vp their pikes trompettes, Cendebeus fled with his hoste, wherof many were slayne, and the remnaunte gat them to the stronge holde. Judas also Johns brother was wounded at the same tyme. And Ihon folowed syl vpon the enemyes, tyl he came to Edion, which he buylde. The enemyes fled also vnto the towers that were in the felde of Azotus, and those did John burne vp. Thus were there slayne two thousande men of the, and Ihon turned agayne peaceably to Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne, which because he had aboundance of syluer and golde, (for he had maryed the daughter of Symon the hye priest) waxed proude in his mynde, and thought to conquire the lande, ymagyning sal shod agaynste Symon and his sonnes to destroy them. Nowe as Symon was goyng aboute the cyties, that were in the country of Jewry, and caryng for them he came doune to Jericho with Machabias and Judas his sonnes, in the thirthe yeere in the xi. moneth called Machab. Then Ptolomy the sonne of Abobus receaued them (but with disceate) into a strong house of his, called Woch, which he had buylde where he made them a bancket.

So when Symon and his sonnes were merry and had drunken well, Ptolomy stole vp with his men, whom he had hid there, and toke their weapons, entered into the bancket house, & slew Symon with his two sonnes, and certayne of his seruantes. Muche greute vnlawfulnessse dyd Ptolomy in Israel, & recompenced euill for good. Then wrote this Ptolomy the same vnto the kyng Antiochus, requyryng hym that he shoulde sende hym an hoste to helpe hym: and so shoulde he deliuer hym the lande, with the cyties and tributes of the same. He sente other meene also vnto Gaza, for to take Ihon, and wrote vnto the captaynes to come to hym, and he shoulde geue them syluer, gold and rewarde. And to Jerusalem he sente other to take it, and the Sanctuarie.

Then ranne there one before, and tolde Ihon in Gaza, that his father and his brethren were slayne, and how that Ptolomy had sent to slay hym also. When Ihon hearde this he was fore abashed, and layde handes of them that were come

Now when Antiochus entred by opening of
the priuy entraunces of the temple, & pzeetles stoned
the captin to death, & rowed them in peces & wre
thd byt him, smote of theyr heades, and thurwe
them out: In all thinges God be praised, which
hath deliuered the wyched into our handes.

Whereas as for ate nowe purposed to hepe
the purtyfycation of the Temple vpon the fyue
e t wentye dayes of y^e moneth Cassu, we thought
necessary to certifie you therof, y^e pe aillomight
* hepe the tabernacles, fraill daye, e the daye of
the fyre, whiche was giuen vs, whē Achemias
offered, after that he had set vp y^e Temple and
the altier. For what tyme as oure fathers wer
led awaye vnto Persia, the y^ereastes (whiche the
sought the honour of God) tooke the fyre pri-
uely from the altier e dyd it in a valley, where
as was a dyre pytte, e therein they kept it, so y^e
the place was unknowen vnto euery man.

the Wachobers.

¶ An Epistle of the Prince that reuled at Jerusalem sent unto
him that reuled in Constantinople they sheweth that he was
now for the death of Ananias. Of the fyre that was lyed in the
pyre. The manner of Chrysostom.



God be gracious vnto you
and thinke vpon his couenaunt
that he made wth Abrahā, Isahar, and Ia-
cob bys faythfull seruauntes: and geue you al
suche an herite, that ye may loue and serue hym
per. and performe his wyl wth an whole hert
and of a willing mynde. He open your hertes
in bys lawe and in his commaundementes, send
you peace, heare youre prayers, be at one wth
you, and neuer forsake you in tyme of trouble.
This is here oure prayer for you.

What tyme as Demetrius raygned, in the
C. lxxiij. yere, the Jewes wrote vnto you in the
trouble & violence that came vnto vs. In those
yeres, after þat Jason departed our of the holie
lande and kyngdome, they bzant by the posted
and shed innocent bloude. Then made we ouer
prayer vnto the Lorde, and were heare: we of-
fered, and lyghted the candels, settynge forth ca-
kes and breade: * And nowe come ye vnto the
feast of tabernacles in the month^{is} Caslu.

In the Cxxxviii. yere, the people that was
at Jerusalem 9 in Jerusay, the counsaill 9 Judas
hym selfe sent his whollsom salutation vnto A
ristobolus kynge Iherolomais master, whyche
came of the generation of 9 annointed prestes
and to the Iewes þ were in Egypt: In so much
as God hath deliuered vs from great perilles
we thanke hym hyghly. In that we respyed so
myghtie a kyng. And wher he brought me out
of Persia by beapes, to fyght agaynst vs 9 the
holy cytle. For as he was in Persia (namely, þ
captayn with the great hoste) he perished in þ
temple of Meneas, beyng dysceyued thow he
deuoyce of Meneas prestes. For as he was pur
posed to haue dwelt there, Antiochus 9 his fre
des came thether, to receyue muche monye for a

Nowe after many yeares when it pleased
God, & Achemias shulde be sent from the king
of Persya, * he sent the chylidres childe of thon
preestes (which had hid the fyze) to seke it. And
as they tolde vs, they found no fyze but thyeke
water. Then commaunded he the to dyue it up
and to bryng it hym, & the offerynges wpthall.
Nowe when & sacrificies were laid on & ordeyd
the pcesse Achemias commaunded to spynkle
them & the wood with water. When this was
done, & the fyre comyng & the sunne shone, which
 afore was hyd in the cloude: there was a great
fyze kyndled. In so much feury man marua-
led. Nowe all the pcessees stayed, while the sa-
cryfye was a making. Ionathas prayed fyzt
and the other gaue answere.

And Hehemias prayer was after this manner, O Lord God maker of all thynges, & fearful & stronge, thou righteous & merciful, & that art only a gracious kyng, only lyberall, onely iust & myghtie and euerlasting, thou that help urest Israel from all trouble, & that haue chosen the fathers, and halowed them, receyue the offering for the whole people of Israel, preferue thyne owne porceion, & halowe it, gather those together, that are scattered abrode from vs: deliuer them & are vnder the heathens bondage, loke vpon them which are dyspyssed and abhorred, that the heathen may know & se how that & art our God: Punyssh them & oppresse, & proudly put vs to dishonoure. Set the people agayn in thy holy place * lyke as Moses hard spoken.

And the Breastes longe Psalmes of thank-
 heisguyng, so longe as the sacrifice endured.
 Nowe when the sacrifice was went, Achimis
 commaunded the greates stones to be spyn-
 dled wth the retydne of the water: & whiche
 when it was done, there was kindled a flame
 of them also: but it was consumed, & so was the
 lyght, that shyned from the autier. So when
 this matter was knowen, it was tolde of king
 of Persya, that in the place where the Breastes
 which were led a waie, had byd spye, there ap-
 peared

The firste booke of

red water in the Sea de offyce: & that Achemi-
an and his company, had purified the sacrific-
ces with all. Then the hyng considering & con-
sidering & murther diligently, made hym a temple
to proue & tryng & was done. And whil he solde
it so in dede, he gaue & yielded many giftes and
byuers & rewards: yee, he tooke them with his
owne hand and gaue them. And Achemian cal-
led the same place Aephthar, which is as muche
to say, as a cleansing: but many meane it Aephi.
The ii Chapter.

Of these seven by the tabernacle, the ark, and the altar in the hol. Of the five boxes of Jason contained in one.

Tis found also in the booke of
Jeremie the Prophet, that he com-
maunded them whiche were carped
awaye to take heere, * as it is sayde
afors. * he commaunded them also,
that they shoulde not forget the lawe and com-
maundementes of the Lord, and that they shuld
not erre in theyr myndes, when they seymaged
of syluer and gold, w^{ch} their oynamentes. These
and suche other thynges commaunded he them,
and exhorted them, that they shuld not let the
lawe of God goo out of theyr hertes.

It is written also howe the prophet (at the commaundement of God) charged them to take the tabernacle & the arke with them: & he went forth vnto the mountain, where Moles climed by, & sawe the heritage of God. And when Jeremy came there, he founde an open caue, where in he layd the tabernacle, the Arke, & the aulter of incense, & so stopp'd & walled. Ther came certain me together also folowynge hym to marke the place, but they coulde not fynde it. Whiche

25 when Ieremy perceyued, he rejoyued them, say-
ing: As for that place, it shalbe unknowne, un-
till the tyme that God gather his people toge-
ther againe, & receyue them vnto mercy. Then
shall God write them these thynges, & the ma-
iestye of the Lorde shal appere: & the cloude also
lyke as it was written vnto Moses: & lyke
as when Salomon desired, & the place myght
be sanctified, and it was written hym.

For he bring a wyse man, banbled honou-
rably a wyselp, offeryng vnto God in the dele-
wyng of the temple, when it was synned.

* And lyke as whē Moyses prayd vnto f Lord
the fyre came downe from heauen, & consumed f
burnt offering: Euen so, prayd Salomon al-
so, * & the fyre came downe from heauen, and co-
sumed the burnt offering. And Moyses sayd: be-
cause f synneofferynge was not eaten, therfore
is it consumed. In lyke maner Salomon kept
the dedicacyon (o; dedycacyon). viii. dayes.

In the annotacyons & saytynges of * Jeremie, wer these thynges put also: & how he made a lyberarye, and how he gathered oute of all countreyes the booke of 8 prophetes, of Dauid the Cytyfies of the hynges and of the presentes. Euen so Iudas also, loke what he learned by ex peryce of harte & such thynges as hard hap pened vnto vs, he gathered them altogether, and now haue the by vs. If ye nowe dryve to haue the same, sende some hobyte to fetch the them vnto

yon. Will here as we then are aboute to celebrate
the purificacion, we haue written vnto you.
Therefore, ye shall doe well, ye ye hope the same
dayes. This hope also, & the God, which deliue-
red his people, and gaue them all the heritage
Iherusalem, Beatiſtode, & Sanctuary, & he
pionpled them in the latter. I shall shortly haue
mercy vpon vs, and gather vs together frame
vnder the heau into his holy place: for he hath
saued vs fro great perils, & hath cleaſed vs place

As concerning Iudas Machabens and his
brethren, the purgacyon of the great temple
the dedicacyon of the altar: per, & of the war-
res & concerne noble Antiochus, and Eutapo:
his sonne, of the thynges & came downe from
heauen vpon those whiche manfully defended
the Jewes. For though they were but fewe, yet
defended they the whole lande, drove away the
enemyes hoste, reconquered agayne the temple &
was spoken of thowout all the world, de-
lynered the ctyte, doyngte they: better, that the
lawe of & Loide which was put downe, myght
with all tranquilitye be restored agayne vnto
the Lojd, that was so merciful vnto them. As
touchyng Jason also of Cyren, we haue vnder-
taken compendiously to bypyn into one booke
the thynges that wer comprehended of hym in
foure. For we consideryng the multytude of &
bookes, and howe harde it shulde be for them &
wolde medle wyth sloppes and actes (and that
because of so dyuers matters) haue vnder taken
so to compzebende the sloppes: that such as are
disposed to reade, myghte haue pleasure and
passeyme therein: and that they whiche are dily-
gent in suche thynges, myghte & better thynke
vpon them: per, and that whosoever read them
myghte haue profyte thereby.

fewest beleefe, the ouer seines that haue med-
dled with this matter for the shortening of it:
haue taken no small labour, but greates dyl-
gence, watchynges and trauayle. I ye as they
that make a least: wold saine do other me plea-
sure: Euen so the also (for manie mens sake)
are verie well content to take the labour wher
as the maye shortly compendhe, the thynges
that other men haue truly wytten.

For be that buyrdeth an house a newe, must
woude for many thynges, to the whole buyl-
dyng, but he that payrdeth it afterwarde seeketh
but onely what is comly, mete and conuenient
to garnyche it wythall. Euen so doo we in lyke
maner. And why? he that begynned to wyte
a story for the first, must wryth his vnderstan-
dyng gather the matter together, set bys wo-
rdes in order and dyligentye sche oute of euery
parte: But he that afterwarde wyll choise it,
bereth some wordes, and toucheth not the mat-
ter at the largeste. Let thys be sufficient for a
Biologe, now wyll he begynne to shewe the
matter, for it is but a foolyshe syng to make
a longe Biologe, & to be choise in a story it selfe

¶ The.iii. Chapter.

of the human race into the temple by the hands of the Gentiles. Aaron interceded that there be in the temple. He took the bread and ate it. He is the type of God and he is the father of all men.

Wit

What tyme as the holy cytie was in
baptised in al peace & welth & when
the lawes were yet very well kept
(for so was it ordeined by Onias
the hye pteast and other godly men
that wer enemies to wickednesse) It came ther
to* that euen the kynge and knyghtes them sel
ues dyd the place grete worshippe, and garni
shed the temple with grete gyltes. In somuche
that Seleucus kyng of Asia of hys owne ren
res, beare all the costes belonging to the ser
uice of the offerynges. Then Symon of the
tribe of Ben Jamin, a ruler of the temple, labou
red to worke some mischefe in the cytie, but the
hye pteaste refysed hym.

Nevertheless, when he might not overcome
Onias, he gat hym to Appolonius the sonne
of Theria (which then was chiefe Loyde in Ce
loeyria and Phenices) and tolde hym that the
treasury in Jerusalem was full of innumerable
money, and howe the comen goodes (whiche
belonged not vnto the offerynges) were excre
ding great also: pre. & howe it were possible
all theise myght come vnder the kynge power.

Nowe when Appolonius had thewed the
kyng of the money, as it was tolde hym: the
kyng called for heliodorus hys steward, and
sent hym with a commaundement, to bryng
hym the same mome. Immedpactly heliodorus
toke his iourney, but vnder a colour as though
he wolde go thowoe Celocya and Phenices
to vset the cyties, but hys purpose was to ful
fyll the kynges pleasure. So when he came to
Jerusalem, and was lounge lyce receyued of the
hye pteaste into the cytie: he tolde what was de
termyned concerning the money, and thewed
the cause of hys commynge, he asked also yf it
were so in dede. Then the hye pteast tolde hym
that there was suche money layde vp for the
holdyng of widowes and fatherlesse chyldren
and howe that a certayne of it belonged vnto
hyccanus. Tobias a noble man, and that of al
the money (whiche the wicked Symon had be
wrayed) there were. xlii. C. talentes of syluer
and two. C. of golde: yee, and that it wer vnpof
syble for those mens meaning to be dysceyued
that had laide vp they money in the place and
temple (whiche is had in worshippe thowoe the
whole world) for the mayntenaunce & honour
of the same. Wherunto heliodorus answered,
that the kyng had comaunded hym in any wise
to bryng hym in the money.

So at the daie appoynted, heliodorus en
tered into the temple to orde thys matter. But
there was no small feare thowout the whole
cytie. The pteastes fell downe befoze the auter
in their vestimentes, & called vnto heauen vpo
him* which had made a lawe concerning iuste
men to kepe, that they shulde be safely pteaser
ued for suche as comynge them vnto heppynge.
Then who so had looked the hye pteaste in the
face it wolde haue greued his herte. For his col
lour and the chaungynge of his coloure, de
clared the inward sallowe of hys mynde. The
ma was al in heuiness, & his body in feare, wher

by they that looked vpon hym, myght perceyue
the grete of his herte, the other people came out
of they houses by heapes vnto the comen pteas
er, because the place was lyke to come into con
fusyon. The women came together thowoe the
streets, & bryng clothes aboute they hys asses.

The wyngins also that were kept in, ranne
to Onias, some in prayer, other some looked
out of the wyndowes: yee, they al held vp they
handes toward heauen, and prayed. A mysera
ble thyng was it to looke vpon the comen peo
ple, and the hye pteaste bryng in suche trouble.
But they besought Almyghty God the god
des whiche were comytted vnto them, myghte
be kept whole, for those that had deliuered the
vnto they heppynge. Nevertheless, the thyng
heliodorus was determyned to do, & perfour
med he in the same place, he hym selfe personal
lye bryng aboute the treasure with his men
of warre. But the spyrte of almyghty God thewed
hymself openly, so that they which presumed
to obeye heliodorus, fell thowoe the power of
God into a grete fearefulnesse and drede.

* For there appered vnto them an hoste
a terrible ma lpytyn vpon hym, deckt in good
lye arape, and the hoste smote at heliodorus
hys foze fete. Nowe he that set vpon the hoste
had harnesse of golde vpon hym.

Moreover, there appeared two sayre & bew
tyfull ponge men in goodly arape, which rode
by hym scourged him on both the sydes, & gaue
hym many stryppes wout ceasynge. * With
that fell heliodorus sodenlye vnto the ground
So they tooke hym vp (bryng compasled a
boutte with grete darchenesse) and bare hym
out vpon a berr. Thus he came with so ma
ny runners and men of warre into the layde trea
sury, was bozne oute, where as no man myght
helpe hym: and so the power of God was many
fest and knowen. He laye styll domine also by
the power of God destytute of all hope & lyfe. And
they prayed the Loyde that had thewed his po
wer vpon hys place and temple, whiche a lytle
afoze was full of feare and trouble: & that tho
rowe the reuelacyon of the Almyghty Loyde
it was fylled with ioye and gladnesse.

Then certayn of heliodorus frendes prayed
Onias, that in all hast he wolde cal vpon God
to graunt hym his lyfe, which was geyng vp
the ghozte. So the hye pteaste consyderyng the
matter, and leaste the kyng shulde suspecte that
the Jewes had done heliodorus some euill: he
offered an healtbofferyng for hym. Nowe wher
the hye pteast had obtayned hys peticyon, the
same ponge men in the same clorbyng appered
and rode besyde heliodorus, sayng: Thanke
Onias the hye pteaste, for his sake darthe the
Loyde graunted the lyfe: therfore sayng that
God hath scourged the, geue hym praise & than
kes, and geue euery man hys myghte and po
wer. And when they had spoken these wordes,
they appered nomore.

So heliodorus offered vnto God, made
grete vowes vnto hym, whiche had graunted
hym hys lyfe, thanched Onias, toke hys hoste
and

The seconde booke

and went agayne to the kyng. Then certified he vnto every man of the great woordes of God that he had sene with his eyes. And when the kyng asked Heliodorus who were mete to be sent yettner agayne to Jerusalem, he sayde: yf thou haste anye enemye or aduersarye in thy realme, sende hym thither, and thou shalt haue hym punished, yf he escape with his lyfe: for in that place (no dwelleth) there is a speciall power and working of God. For he that dwelleth in dreuen, dyspeth and defendeth that place, and all that come to do it harme, he punisheth and plagerh them. This is now the matter concernyng Heliodorus, and the keepyng of the treasure at Jerusalem.

The iiii. Chapter.

Heliodorus receiveth word of Symon. Jason besyng the offyce of the hye pryete. And the kyng with consail. The wyche instances of Jason.

Symon now (of whome we spake afore) beyng a brewer of money and of his owne natural countrey, reported the woordes of Onias: as though he had moued Heliodorus vnto this, and as though he had ben a bringer vp of euil. Thus was he not ashamed to call hym an enemye of the realme: that was so faithful an oursear and defender of the cytie & of his people: yett, & so frequent in the lawe of God: But when the malice of Symon increased so farre, that thow his frendes there were certain men, slaughterers comiterd: Onias considered the perill that myght come thow he thys tyme, and howe that Appolonius (namely the chiefe Loide in Celociria and Phenicia) was al set vpon tyranny, and Symons malice increased the same, he gat hym to the kyng not as an accuser of the cityzens, but as one that by hym selfe intended the comen welthe of the whole multitude.

For he sawe it was not possible to lyue in peace, neither Symon to leaue of from his folyshnes, excepte the kyng shoulde chaunge. But after the deathe of Heliodorus, when Antiochus (which is called the noble) toke the kyngdome, Jason the brother of Onias laboured to be hye pryete. For he came vnto the kyng, and promysed hym iii. C. & lx. talentes of syluer, & of the other rentes, lxxx. talentes. Besydes thys he promised hym yett an. C. and. l. yf he myght haue a scole of scholers, and yf he myght call them of Jerusalem Antiochians. Which when they had graunted, and he had gotten the supreisyte, he beganne immediately to drawe his kynsmen to the custome of the heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemius which was sent ambassadour vnto Rome, for to make the bonde of frendship and loue. He put downe all the Jewes and lyberties of the Jewes & set vpon the wyched statutes. He durst make a synagoge scole vnder the castel, and set faper yonge men to learne the maners of whoreds and brothels.

This was now the begynnyng of the heathenrye & strange conuersacyon, brought in thow the vngacious & vndeared wychednes

of Jason, which shuld not be called a pryete, but an vngodly person. In somuche that the pryetes were now to nomore occupied about the seruyce of the altare, but despyed the temple: regarded not the offerynges: yett gaue they diligence to learne to synge, to waltie, to leape, to dance, and to put at the stonne, not setting by the honoure of theyr fathers, but lyked the glory of the Gyenes best of all: for the whiche they stroue perelously, & were greedy to sola we their statutes: yett, they lyste was in all thynges to be lyke them, whiche afore were theyr enemyes & destroyers. Howbeit, to do wychedly against the lawe of God, shall not escape unpunished, but of this we shall speake hereafter.

What tyme as the Olympiades sportes were plaide at Tynd (The kyng hym selfe beyng present) this vngacious Jason sent word men, bearing from them of Jerusalem (which nowe were called Antiochians). iii. C. drachmas of syluer for an offeryng to Hercules. These had they that carped them despyed them vnder suche a tacyon, as though they shuld not be offered but bestowed to other vices. Nevertheless he that sent them, sent them to intent that they shoulde be offered vnto Hercules. But because of those that were presente, they were geuen as to synnyng of wyppes. And Appolonius the sonne of Helius was sent into Egypt because of the noble men of king Ptolomey Philometos. Nowe when Antiochus perceyued, he was put oute from medlynge in the realme, he soughte his owne pryete, departed from thence came to Joppa: and then to Jerusalem, where he was honourably receyued of Jason, & of the cytie, & was brought in with toschyght and wyth greate prayse, and so he turned hym hote vnto Phenicia.

After, iii. yere Jason sente Menelaus, the forsaide Symons brother, to beate the money vnto the kyng, and to hyng hym answer of other necessary matters. But he (when he was praised of the kyng for magnifyng of his power) turned the pryete hode vnto hym self, layng vp iii. C. talentes of syluer for Jason. So when he had gotten the commaundement from the kyng (he came hauntyng nothyng that becometh a pryete) but bearyng the stomache of a cruell tyrante, and the wyche of a wyld brute beaste. Then Jason (whiche had dysceyned his owne brother) sayng he hym selfe was beggled also, was layne to the into the lande of the Ammonites, & Menelaus gat the dominyon. But as for the money that he had promised vnto the kyng, he byd nothyng therein, when Antiochus the Ruler of the castell requyred it of hym. For Antiochus was the man that gathered the customs, wherfore they were both called before the kyng. Thus was Menelaus put oute of the pryete hode, and Lisymachus his brother came in his stead. Antiochus also was made loide of the Cyrenas.

It happened in the meane season, that the Charlians & Malacians made insurrecyon because they were geuen for a pryete vnto kyng Antiochus

king Antiochus concubine. The came the king in all the host, to kill them agayne, and to pacifye the matter, leaping Andronicus ther to be his debite as one mete therfoze. Nowe Menelaus supposing that he had gotten a righte comynent tyme, stole certain vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he tolde at Cyrus and in the citie therby. Which when Onias knewe of a suretye, he reioyned hym: but he kept hym in a sanctuary beside Daphnis, that lyeth by Antioch. Wherfoze Menelaus gat him to Andronicus, and praied hym that he would slay Onias. So when he cam to Onias, he counsailed him craftly to come out of the sanctuarie geuyng hym his hand with an othe: how be it he suspect hym, and then he lette Onias withoute anye regarde of ryghteousnes. For the whiche cause not onely Jewes but other nacyns also toke indignacion, and were dyspleased for the vnrightheous death of so goodly aman.

¶ And when the kyng was come agayne from Cilicia, the Jewes and certayn of the Giches went vnto hym, complaynyng for the vnrightheous death of Onias. Yee, Antiochus him self was soz in hys mynde for Onias, so that he pitied hym, and he wept, remembryng hys sobernes and manerly behauour. Wherfoze he was so kyndled in hys mynde, that he commaunded Andronicus to be strypped oute of his purple clothyng, and so to be led throughout the citie: yee, and the vnglacynous man to be slayn in the same place: wher he comynitted this wickednes vpon Onias. Thus the Lorde rewarded hym hys punysshment, as he had deserued. Nowe whil Lysimachus had done many wyked dedes in the temple throught the counsaile of Menelaus, and the voyce came abrode: the multitude gathered them together agaynst Lysimachus for he had caried oute nowe muche golde.

¶ So when the people arose, and were full of displeasure, Lysimachus armed. iii. M. vnto hys tentes to defende hym: a certayne tyzant beyng thei captayn, which was growen both in age and woodnes. But when the people vnderstod the purpose of Lysimachus, some gat stones, some good strong clubbes, and some cast athes vpon Lysimachus. Thus there were manye of them wounded, some beyng slayne, and all the other chased away. But as for the wyked church robber hym selfe, thei killed him beside the tresaury. Of these matters therfoze ther was kept a court agaynst Menelaus. Now when the kyng came to Cyprus, they made a complaynt vnto hym of Menelaus, concerninge this busynesse: the ambassadours wer. iii. But Menelaus wylt and promysed Ptolomy, to geue hym much money, yf he woulde perswade the kyng. So Ptolomy wente to the kyng into a court: wher he was set to cole hym, and brought hym oute of the mynde. In so much that he discharged Menelaus from the accusacions, that not wythstandyng was cause of all myschefe, and thole poze men, whiche yf they had tolde thei cause: yee, before the Iewishians, they shoulde haue bene

iudged innocent, them he condeyned to deathe. Thus wer thei sone punyshed, whiche solored vpon the matter for the cite, for the people, and for the holy vessel. Wherfoze, they of Cyprus toke indignacion, and buried the honourably. And so throught the courtesousnes of them that were in power, Menelaus remaned stil in auctoritee: increasing in malice, to the hurt of the citryng.

The v. Chapter.

¶ Of the signes and tokens sene in Jerusalem. Of the ende and offence of Jason, the pursuer of Antiochus agaynst the Jewes, the burning of the temple.



¶ The same tyme Antiochus made Jason redye to go agayne into Egypt. Then were thei sene at Jerusalem xl. dayes long, bozemen, runnyng to and fro in the ayre, whiche had rayment of golde, and speares. There wer sene also whole hostes of men weapened, and bozles runnyng in an order howe they came together, howe they helde forth their speides, howe the harnesssed men dyde oure thei swerdes, and shot thei dartes. The wyne of the golden weapons was sene and of all maner of armure. Wherfoze, euery man praied, that those tokens myghte turne to good. Nowe when there was gone forth a false rumoure, as though Antiochus had bene dead: Jason toke a thousand me and came sodenly vpon the cyte. The cytizens came vnto the walles, at the last was the cyte taken, and Menelaus fledde into the castel.

¶ As for Jason, he spared not hys owne cyte: ying in slaughter, nethe considered he what greate euell it were, to destroye the prosperitee of hys owne kynsmen: but dyd as one that had gotten the vprooz of hys enemyes, and not of hys fryndes. For all thes gat he not the superiortie, but at the last receiued confusyon for his malice, and fledde agayne lyke a vagabound into the lande of the Ammonytes.

¶ Finally for a rewarde of hys wyckendes he was accused before Bertha, the kynge of the Arabians. In so much that he was fayne to flete from cyte to cyte, beyng dyspised of euery mā as a forsaiker of the lawes, and an abhominable personne. And at the last (as an open enemy of hys owne naturall countree and of the cyte-tyngs) he was dyspyn into Egypte.

¶ Thus he that afoze put manye oute of thei owne natyue lande, perished frome home hym selfe. He went to Lacedemon, chynkyng there to haue gotten succour by reaso of kindred. And he that afoze had cast many one out vnburyed was thowne out hym self, no man mournyng for him, nor puttyng hym in hys graue: so that he nethe enioyed the buryal of a straunger, ne ther was he partaker of hys fathers sepulchre.

¶ Now when this was done, the kyng suspect that the Jewes woulde haue fallen from hym: wherfoze he came in agreat dyspleasure out of Egypt, and toke the cyte by violence, he commaunded hys men of warre also, yf they shoulde hyl and none spare, but slaye downe suche as wythstode them, or clymed vpon the houses. Thus was ther a great slaughter of young men, olde men, women, chyldren, and wyngins.

¶ In the

The seconde booke

In thye dayes there were flayn. i. lxxx. four-tye thousande put in prison, and no less sold. Yet was he not content with this, but durst go into the most holy temple, wherelaus that traitour to the lawes and to hys owne natural con- tre, being hys guder, and with his wyched han- des toke the holy vessell, whiche other kynges & cyties had given thider for the garnysshing and honour of the place, theim toke he in hys handes vnyustly, and despyed them.

D So madde was Antiochus, that he consyde- red not, howe that God was a lytle wj othe for the synnes of theim that dwelte in the cytee for the which such confusion came vpon that place. And why? if it had not happened the to haue bene lapped in manye synnes, thys Antiochus (as sone as he had come) had sodenly ben puny- shed, and thus out for hys presumption, & lyke as Heliodorus was, whom Seleucus the king sent to robbe the treasure. Neuerthelesse, God hathe not chosen the people for the places sake, but the place for the peoples sake: and therefore is y place become partaker of the peoples trou- ble, but after ward shal it enioy the welch of hys And lyke as it is now forsaken in the wjath of almyghty God, so when the great God is recon- ciled, it shal be set vp in hys worshippe agayn.

So when Antiochus had taken a. vii. mil- l. talents out of the temple, he gat him to An- tioch in al the hast, thynkyng in hys mynde, that he myght make men sayle vpon the dyse lande and to go vpon the see, such an hys mynde had he. he sette debytes ther, to were the people: At Jerusalem left he Philis a Whigia, in maners moze cruel then him selfe that sette hym there: At Gazim he left Andronicus and Menelaus whych were moze greuous to the citezys then order. * Nowe as he was thus set in malice a- gainst the Jewes, he sente Apollonius an ha- ted wyce, with. xxi. mil. commandyng hym to slay those that were of perfecte age, and to sell the women, maydens, and chyldren. When he came to Jerusalem, he sayned peace, and kepte hym still vntill the Naboth day. And then he commaunded hys mē to take the to theys wea- pons (for the Jewes kepte hys dape) and so he slewe all them that were gone forth to the ope- playe, running here and there through the cyte wyth hys men weaponed & murdered a great nomber. But Judas Machabens whych was the tenth, fled into the wyldernesse, led hys lyfe there wyth hys companye amonge wyld bea- stes: and vpon the mountaynes, dwelling ther and eatyng grasse, least they shoulde be parta- kers of the synithynes.

The. vi. Chapter.

The Jewes are compelled to leave the same of God. The tem- ple is despoiled. The residue are martyred: that they shall not ab- horre the abominable worshippe the heathen offered them. The precious payre of Eleazar.



D Or longe after thys, sent the kyng a messenger of Antioch, for to com- pell the Jewes, to alter the ordyna- unces of the fathers, and the lawe of God, to defile the temple that was at Jerusalem, and to call it the temple of Jupp-

ter Olympius: that they shoulde be in Gazim as those whiche dwell at the place of Jupiter the herberous. Thys wyched sedicion of the vn- godlye was heauye vnto all the people: for the temple was full of voluptuousnes, byddyng and bolling of the heathen, of ribaundes and bar- lottes together. The women went into the ho- ly place, and bare in that was not lawfull. The altar also was ful of vnlawfull thynges, which the lawe forbiddeth to laye vpon it. The Sa- boths were not kepte, the other solempne sea- stes of the lande were not regarded. To bee plaine, there durste no man bee a knowne that he was a Jewe. In the day of the kynges wyth they were compelled perforce to offer, and whē the feast of Bacchus was kepte, they were con- strayned to were garlandes of pype, and so to go aboute to the honour of Bacchus.

Howeouer though the counsaile of Stolo- my, there wente oute a commaundment in the nexte cytees of the heathen, that they shoulde in- treate the Jewes in like maner: namely, to com- pell them for to do sacrifice after the lawes of the Gentiles: and who so would not, to put the to death. A pitous thyng was it to se. There were two women accused to haue circumcised their sonnes, whom when they had led round a- bout the cite (the habes hangyng at theys dy- stes) they cast them downe headlonges ouer the walles. Some that were crepte in denues and had kepte the Saboth, were accused vnto Dyl- lip, and bzant in the fyre: because that for fear of God they kepte the commaundment to stil- ly, and would not defende them selues. Nowe I beseech all those whiche reade thys booke, that they refuse it not for these falles of aduersitee: and iudge the thynges (that are hapned) for no destruction, but for a chastenynge of our people. And why? Whē God suffereth not synners log to foloe theys owne mynde, but thostlye puny- sheth them, * it is a token of hys great louyng- kyndnes. For thys grace haue we of God moze then other people, that he suffereth not vs longe to synne vnpunished lyke as other nacions, that when the daye of iudgement cometh, he maye punyche them in the fulnesse of theys syn- nes. If we synne, he correcteth vs, but he neuer wythdroweth hys mercy from vs: and though he punyche wyth aduersitee, yet doth neuer for- sake hys people. But let thys that we haue spo- ken nowe wyth fewe wordes be for a warnyng and exhortacon of the heathen.

Nowe wyl we come to the declaring of the matter. Eleazar one of the principal scribes, an aged man and of a wel fauoured countenance, was constrayned to gape with an open mouth * and to eate swines flesh. But he despyng ra- ther to dye gloriously then to liue wyth shame offered hym selfe wyllyngly to the martyrdom. Nowe wyl we saye that he must nedes go to it be toke it patiently: for he was at apoynt with hym selfe, that he would consente to do no vn- lawfull thyng for anye pleasure of lyfe. They that stode by being moued with pitee (but not a- right) for y old frendship of the man, toke hym a syde

aside vniuersally and praised him that he would let such flesh be brought hym as were lawfull to eat, & then to make a countenance, as though he had eaten of the fleshe of the sacrifice lyke as the kynge commaunded, soz so he might be deliuered from death, and so for the old frendship of the man, they thewed hym thys kynndesse.

But he beganne to consyder hys bysset and honourable age, hys noble and worshippefull booke, and howe that fro hys yowth vnto he had bene of an honest and good conuersacion, yee, howe constantly he had kept the ordynances and lawes commaunded by God, wherfoze he gaue them thys answer and sayed: Yet had I rather fynde belayed in my graue. * For it becometh not myne age (sayed he) in anye wyse to byssemble, wherby manye younge personnes myght thynke, that Cleazar being xxx. yere olde and x. were nowe gone to a strange lyfe and so through myne ypocrysy (for a lytle time of a transpoyr lyfe) they myght be dysceined by this meanes also should I despyle myne age, and make it abhomyable. For though I were now deliuered from the tormentes of men, yet should not I escape the hand of almyghtie God neether almye nor dead, wherfoze I wyl dye fully and do as it becometh mine age. Wherby I maye peraduenture leaue an example of stedfastnes for suche as be younge, yf I wyth a redy mynde and manfully dye an honest death, for the moost worthy and holy lawes.

When he had saied these wordes, immediatly he was drawen to torment. Nowe they that led hym and were mynde a litle afoze, beganne to take displeasure, because of the wordes that he sayed, for they thoughte he had spoken then of an hie minde. But when he was in hys martyrdom, he mourned and sayd Thou (O Lord) which hast the holy knowledge: knowest openly, that wher as I might be deliuered from death I suffer these soze paines of my body: but in my mind I am wel content to suffer them because I feele the. Thus this man died leuyn the moztal of his death for an exaple, not only vnto yong men, but vnto al people, to be stedfast & maly

The vii. Chapter.

The punishment of the four hundred and of thys mother

It happened also that ther wer. vii. byrthen (with their mother) take and copelled by the kynge against the lawe, to eat swynes fleshe, namely wyth scourges and leathen whippes. And one of them which was the chyl sayed: What sekest thou and what requyrest thou of vs? As for vs, we are readye rather to suffer death, then to offende the lawes of God & the fathers. Then was the kynge angrye, and had heat cauldrons and brasen pottes. Whych when they wer made hot, immediatly he commaunded the younge of hym that spake fyrst to be cut out, to pull the shynne our hys heade, to pare of the edges of his handes and fete: yee, and that in the syghte of hys mother and the other of hys byrthen. Now when he was cleue marred, he commaunded a fyre to be made & so while

there was any breath in hym to be scrid in the cauldron: In the whych when he had bene long payned: the other byrthen wyth thys mother exhorted hym to dye manfullye, saynge: The Lord God whal regardeth the truth, and comfort vs, lyke as Moses testyfeth * and declareth in hys longe, sayng: and he wyl haue compasyon on hys seruantes.

So when the fyrst was dead after thys maner, they broughte the seconde, to haue hym in derpion, pulled the shynne wyth the heare ouer hys head, and asked hym, yf he would eate swynes fleshe, or he were payned in the other members also throughout hys body. But he answered boldlye, and sayed: I wyl not do it. And so was he tormented lyke as the fyrst, and wher he was euen at the gryping vpon of the ghost he sayed: Thou moost vnglacynous personne puttest vs nowe to death, but the kynge of the worldes shall rayse vs vp (whych he sayed for hys lawes) in the resurreccyon of euery lastyng lyfe.

After hym was the thyrde had in derision & when he was requyred, he putte out his tounge and that ryght sone, holdyng forth his handes manfullye, and spake wyth a stedfast sayeth: These haue I of heauen, but nowe for the law of God I despyle them: for my truste is that I shall receyue them, of him agayne. In so much that the kynge and they whych wer wyth him marueled at the younge mans boldnesse, that he nothyng regarded the paines.

Now when he was dead also, they vnder the fourth wyth the tormentes in lyke maner. So when he was nowe at hys death, he saied: It is better that we bringe putte to death of minne, haue our hope and trust in God, for he shal rayse vs vp agayne. * As for the, thou shalt haue no resurreccyon to lyfe.

And when they had spoken to the fyfth they tormented hym. Then looked he vnto the kynge and saied thou hast power among men for thou art a moztal man also thy self, to do what thou wilt, but thincke not, that God hath forsaaken our generacion. Abide the tary stil awhile, and thou shalt se the greates power of God, howe he will punyssh the and thy seede.

After him they broughte the. vi. which bring at the point of death sayed: Be not dysceined (O kynge) for thys we suffer for our owne sakes, because we haue offended our God, & thersfore maruelous thynges are shewed vpon vs. But thyncke not thou, whiche takest in hande to stryue agaynst God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe her seven sonnes dye in one daye, and suffered patiently, because of the hope that she had in God yee, she exhorted euery one of them in especial and that boldly and stedfastly wyth perfect wyl dome, wakenge vpon her wyrdly thoughte with a manly stomache, and saied vnto them: I can not tel how ye came in my wombe: for I netheer gaue you byrth nor soule, no nor lyfe. It is not I that ioyned the members of your bodies together

The seconde booke

but the maker of the world, whiche fashioned the body of man, and began all thynges. Euen he also of his owne mercy shal geue you lyfth & lyfe agayne lyke as ye nowe regard not your owne selues for his lawes sake.

Nowe thoughte Ananias that she had bespyed hym, therefore he let her go wth her seruantes, and beganne to exhort the yongest sonne (whiche yet was left) not onely wth wordes but (wage vnto hym wth an oth) that he shoulde make hym a rich and welthy man (if he wold forsake the lawes of his fathers) yet, and that he shoulde geue hym, whatsoeuer were necessary for hym. But when the yong man woulde not be moued, for al these thynges, he called his mother, & counsailed her to laue her sonnes lyfe. And when he had exhorted her wth many wordes, she promysed hym that she shoulde speake vnto her sonne. So she tourned her vnto hym: hangyng the cruell tynante to scorne) and spake wth a bolde voyce. O my sonne, haue pitie vpon me, that bare the nyne monethes in my wombe, that gaue the sucke, noysed the and brought the vp vnto this age. I beseeche my sonne looke vpon heauen and earth and all that is therein, & consider that God made them and mannes generacion of naught: so walte thou not feare this hangman, but suffer death gladly: like as thy brethren haue done: that I maye receiue the agayne in the same mercy wth thy brethren.

Whyle she was yet speakyng these wordes the yong man sayde whom loke ye for. Walder soze do ye tary? I will not obey the hynges commandemente, & but the lawe that God gaue vs by Moyses. As for thou that ymaginest all myche agaynst the Jewes thou walt not escape the hande of God, for we suffer these thynges, because of our synnes.

And though God be angrie wth vs a lytle while (for our chastenyng and reformatyon) yet shall he be at one agayne wth his seruantes. But thou (O Hametia and moost abhominable person.) Wyldest thou selte thyng vayne hope, in beyng so malicious vpon the seruantes of God: for thou hast not yet escaped the iudgement of the God whiche is almyghty, and seethe all thynges. My brethren that haue suffered a lytle payne are nowe vnder the covenante of euerylastyng lyfe: but through the iudgement of God, thou walt be punished ryghteously for thy pryde.

As for me lyke as my brethren haue done I offer my soule and my body for the lawes of oure fathers, calling vpon God, that he wylldoone be merciful vnto oure people: yet, & wth paine and punishmente to make the graunte, that he only is God. In me now and in my brethren the wrath of all myghty God is at an end, which ryghteously is fallen vpon oure people.

Then the kyng beyng kindled in anger was made cruel vpon hym then vpon al the other, & toke indignacion, that he was so lightly regarded. So this yong man dyed vnderpyed, and put his trust vpon the Lord, last of al after

sonnes, was the mother put to death also. Let this now be ynough spoken, concernyng the sufferynge, and extreme cruelnes.

The viii Chapter.

¶ Judas gathered together his host. Sathanas is frely agaynst Judas. Judas exhorteth his folowes to constancye. Lychanus to overcome. The Jewes grow thicke after they haue put these enemies to flight, bringing the spiles vnto the iherusalem and vnto the wyddenes. Sathanas flyeth vnto Antiochus.

Then Judas Machabeus, and they that were with hym, went pryncipally into the townes, called they: kynsolles and feldes together, toke vnto the all suche as contynued yet in the sayd & lawe of the Jewes, & brought forth. vi. M. men. So they called vpon the Lord, that he woulde haue an eye vnto his people, whiche was troden doune of every man: to be gracious vnto the temple that was defiled of the vngodly: to haue compassyon vpon the destruction of the cytie, whiche was hostile lyke to be layde waste, to heare the voyce of the bloude that cryed vnto hym: to remember the moost vnrightheous deathes of yong innocēt chyliden, & blasphemys also done vnto his name & to punyssh them.

Nowe when Machabeus had gathered this myltitude together, he was to myghty for the heathen (for the wrath of the Lord was turned into mercy) he fell vpon the townes and Cyties vniuerses, bent them, tooke the moost commodious places, and slewe many of the enemies. But specially he made suche chaces by nyghte, in so muche that his manlynes was spoken of, euery where.

So when Philippe sawe that the man increased by lytle and lytle, and that the matter prospered wth hym for the mooste parte: he wrote vnto Ptolomey whiche was a capteyne in Celicia and Idemices, to helpe hym in the kynges busines. Then sent he Aicanos Patrocle a special frend of his in all the hark and gaue hym of the comon sozte of the heathen no lesse then. xx. M. harnessed men, to rote out the whole generacion of the Jewes, haung to help him one Gorgias a man of warr, whiche in matters concernyng battailes, had grete experience. Aicanos ordeined also the tribute which the Romaynes shoulde haue had, to be geuen vnto the kyng out of the captiuite of the Jewes, namely. ii. M. talents. And immediately he sent to the cities of the seacoast, requirynge the for to by Jewes to be their seruantes and bondmen, promysinge to sei them. lxxx. for one talent: but he considered not the wrath of almyghty God, that was to come vpon hym.

When Judas knewe of this he tolde the wex that wer with him of Aicanos commyng. Nowe were there summe of them fearfull, not trustyng vnto the ryghteousnes of God, and fled they way.

But the other that remained, came together and besoughte the Lord, to deliuer them from that wicked Aicanos, which hadde solde them or euer became nye them, and though he woulde not dooe it for theye sakes, yet for the covenante that he made wth their fathers and be cause

because thei called vpon his holy and glorious name. And so Machabeus called his men together, namely about. vi. M. exhortyng them not to agre, vnto their enemies: neither to be a scraped for the multitude of theyr aduersaries commynge agaynst them vnrpghteously: but to fight manly, considering the repoyse that thei had done to the holy place without cause, howe thei had despyed and oppressed the cyter: yee, & destroyed the lawes of the fathers. * For they (saied he) trust in theyr weapons and boldnes but our confydence is in the almyghtye Lorde which in the dwynnyng of an eye may both destroy them that com agaynst vs, & al the world.

He exhorted the also to call to remembrance the helpe, that God thewed vnto theyr fathers: as when there perished an C. and. lxxv. M. of Sennacheribs people: And of the battaile thei had in Babilon agaynst the Salacians: how all the Macedonians that came to helpe them, fode in feare: and howe they beyng but onelye vi. M. slew an C. and. xx. M. through the helpe that was geue them from heauen, whereby thei also had receiued many benefites.

Through these wordes the men toke good hertes vnto them, ready to dye for the law and the coltre. So he let vpon euery companye a caprayn one of his owne brethren: Simon, Joseph and Ionathas, geuyng eche one. xv. C. men. he caused Esdras also to reade the holpe booke vnto them: & to geue them a token of the helpe of god.

* Then he him self beyng captain in the foze fronte of the battaile, buckled with Arcanos. And God was their helpe, in so much that thei slew about. ix. M. men and compelled the moze part of Arcanos hoost to fle, thet wer so wounded and feble. Thus they tooke the mony from those that came to bye them, and solored vpon them on euery syde. But when the tyme came vpon them they turned, for it was the Saboth and therfore they solored nomoze vpon the. So they toke their weapons and spoiles and kept the Saboth, geuyng thanks vnto the Lorde whych had deliuered them that day, and thewed them his mercy. After the Saboth, thei by tributed the spoiles to the sicke, and to the fatherles, and to wyddowes, and the residue had thei them selues with theirs. When this was done, and thei all had made a generall prayer: they besought the mercifull Lorde to be at one with his seruantes.

Of those also that were wyth Timotheus and Bachydes, whych fought agaynst them, p. lxxv. M. wanne he and stronge bold, and deuyded mo spoiles: euer geuyng an equall porcyon vnto the speche, to the fatherles to wyddowes, and to aged personnes.

And when they had diligently gathered their weapons together, thei layed them all in conue nyent places, and the remnaunte of the spoiles brought they to Jerusalem. Thei slew also Philarches that wyked personne which was with Timotheus, and had vered many Jewes. And when they helde the thankegeuyng at Jerusalem for the victorie, they byt those that had set

eye vpon the portes of the temple: namely Calisthenes, which was fled into an house: and so thei gat a worthy rewarde for theyr wickednes. As for the moost vngacious Arcanos, which had brought a M. marchantes, to bye the Jewes he was through the helpe of the Lorde brought doun out of them whom he regarded not, in so much that he put of his glorious raimente fled by see, and came alone to Antioch, with greete shame & dishonour whiche he gat through the destruction of his host. Thus he that promysed the Romaines to pay them their tribute, when he toke Jerusalem: Beganne now to say plainly, that God was the defender of the Jewes, and therfore not possyble to wounde them, because they solored the lawes whych God had made.

The ix. Chapter.

¶ Antiochus flyyng to spyle Persopolys, to tryuen to fflyghte also he persecuted the Jewes, he is slayen of the Lorde. The say ned repentance of Antiochus he dyeth.



The same time, came Antiochus agayne with dishonour out of Persis. For when he came to Persopolis, and undertoke to robbe the temple: and to subdue the citee, the people ranne together and defended them selues, in so much that he and his were faine to fly with shame. And so after that flight, it hapened that Antiochus came agayn with dishonour. But when he came to Egbathana, he gat knowlege what was happened vnto Arcanos and Timotheus. Now, as he was aunceyng hym self in his wyath, he thought he was able to aduenge the injury that was done to them, vpon the Jewes and therfore commaunded to make ready his charet, balyng on his iourneye, wythoute ceasynge, the iudgemente of God prouokynge hym because he had spoken so proudeply that he would come to Jerusalem, and make it a grane of the Jewes. But the Lorde God of Israel, that seeth all thynges, smote hym wyth an vnspysable plage, whiche no man coulde heale. For as soon as he had spoken these wordes, ther came vpon him an horrible payn of his bowelles, and a soze grete of the armed.

And that was but right: for he had martred other mens bowels with diuerse and straunge tormentes, howe be it he would be in nowyse cease from his malice. Yee, he was yet the prouder and moze malicious agaynst the Jewes. But while he was commaundyng to make hast in the matter, it hapened that he fell doun vpon lentys frome the charete so that it brouled his bodye, and dyd hym greete payne.

And so he that thought he might commaund the floudes of the sea (so proude was he beyonde the condicion of man) and to wey the hye mountaines in a pater of balafice, was now brought doun to the ground, and caried vpon an hostrytter, knowledgyng the mannyest power of God vpon hym: so that the wyked bodye of his was full of wormes whych in his payne fell quicke out of his flesh. In so much that his hoost was greued wyth the smell and synke of hym.

The x. Chapter.

The seconde booke

Thus he that a litle afore thoughte he mighte reach to the starres of heauen, hym myghte no man nowe abyde nor beare for the vehemence of synche. Therfore, he beyng broughte some hys great pynde, beganne to come to the know ledge of hym selfe: for the punishment of God warned hym, and his paine increased more and more. And when he hym selfe myghte not abide hys owne synche, he sayed these wordes: It is reason to be obedient vnto God, and that a man desire not to be like vnto him. This wycked person prayed also vnto the Lord, of whome he should haue optayned no mercede. And as for the cytee that he came vnto so hastily, to byng it doune to the grounde, and to make it a graue for dead men: nowe he despayeth to deliuer it free.

And as touchyng the Jewes, whom he had subged not worthy to be buried, but would haue cast them oute for to be deuoured of the foules and wild beastes, sayng: that he would haue destroyed both olde and young: Nowe he promyseth, to make them like the cizezins of Atyes. And where as he had spoiled the holy temple a fore, now he maketh promise to garnish it with great gites, to encrease the holy ornaments, and of hys owne rentes to beare the costes and charges belonging to the offeringes: yee, and that he would also become a Jewe hym selfe to go through euery place of the wynde, and to preache the worde of God.

But when hys paines would not ceasse, for the righteous iudgement of God was come vpon hym) out of a very dyspayre he wrote vnto the Jewes, a letter of intercession, conteynyng these wordes. The kyng and prince Antiochus wisheth vnto the vertuous cizezins of the Jewes, much heath and good prosperite. Yf ye and your chyldren fare well, and yf all thynges go after your mynde: we geue greates thankes. In my sickenes also I do remember you louyngly for as I came out of Persia, & was taken with a sore discaise: I thought it necessary to care for the comyn welth. Rather dyspayre I in my self but haue a good hope to escape this sickenesse.

But considering that my father led an host sometye in the hier places, and shewed who should reigne after hym, that yf there happened any contrauersy, or any heard thyng were declared) thei in the land myghte knowe they the lord, that they should be no insurrection: Again, when I ponder by my self, how that al the myghtie men, and neighbours round about are layng wayte, and loke but for oportunitie to do harme: I haue ordeined that my sone Antiochus shal reigne after me, whom I oft comended to many of you, when I was in the hier kin domes, and haue written vnto hym as foloweth hereafter. Therfore, I pray you and requyre you to remember the benefites that I haue done vnto you generally, and inspecial) and that euery man wilbe faithfull to me and to my sone. For I hope that he shalbe of sober and louing behauiour, and yf ye folow my deuice, he shalbe indifferente vnto you. * Thus I murderer and blas phemer of God was sore smytten: and lyke as

he had intreated other men, so he died a miserable death in a straung countre vpon a mountain. And his body did Philip (who went with hym) carry away: which carrying the sone of Antiochus went into Egypte to Ptolomy Philometos.

The .x. Chapter.

¶ *John Baptistes taking the cytee and the temple, he beganne to showe the actes of Eupator. The Jewes fight agaynst the Idumeans, & Antiochus cometh to Ierusalem, wherewith Iudas repulseth him, & they men open in the eye to the helpe of the Jewes, & mothers to Iudas.*

Nachabeus nowe and hys companye (through the helpe of the Lord) wan the temple and cite again, destroyed the alters and chapels that the heathen had buylded through the stretes, censed the temple, made an other alter of byschite one, and after .ii. yeres thei offered sacrificers, set forth the incense, the lightes and shewbread. When that was done thei fel doune flat vpon the grounde and besought the Lord, that they might come nomore into such trouble: but yf they lined any more agaynst him, he hym selfe to chasten them with increpe, and not to come in the handes of those aleauntes and blasphemous men. Nowe vpon the same daye that the straungers polated the temple, it happened that on the verye same daye it was censed againe namely the .xii. day of the moneth called Casfeu, thei kepte ryghte dayes in gladnes like as in the feast of the tabernacles remembryng, that not long afore thei held the feast of the tabernacles vpon the mounteines and in demmes like beastes. And to the same token thei bare grene bowes, bryanches & palmes, before hym that had genen them good fortune to cense his place. Thei agreed also together, and made a statute that euery yere those dayes should be solemnly kept of all the people of the Jewes. Nowe Antiochus then (who was called a noble) died: it is sufficiently tolde. Nowe wyl we speake of Eupator the sone of that wycked Antiochus, howe it happened with hym: & so wyth the we wordes to comprehend the aduersyte that chaunced in the warres. When he had taken in the kyngedome, he made one Lytiar which had bene captain of the host in Phenices and Assyria ruler ouer the matters of the realme. For Ptolomy that was called Eupator, being a ruler for the Jewes (and specially, to spe in iudgement for such wrong as was done vnto the) undertooke to deale peaceably with them. For the whiche cause he was accused of the frenches before Eupator, & when he was suspecte to be a traytoure (because he had left Cyprus & Philometos had committed vnto him, and because he departed fro noble Antiochus, that he was come vnto) he poisoned hym selfe and dyed.

Now when Cozryas was gouernour of the same places, he toke straungers and undertooke oft tymes, to warre with the Jewes. Whereouer the Idumeans that held the strong holdes, receiued those that were dyscyn from Ierusalem & toke in hand to warre also. But thei that wer with Nachabeus besought & prayed vnto the Lord that he would be thei helper, so they fell vpon the strong holdes of the Idumeans, & wan many places.

of the Machabees.

fol. lx viij.

ced by strenght: Such as came agaynst the they
flew, & killed no lesse of altogether then. xx. **¶**
After this some, no lesse then. ix. **¶** were fled
into two stronge towers, haupng all maner of
ordynance to withstande them.

¶ Then Machabeus leauyng Symon, Jos-
phus, zachus, and those þ were w them (which
were very many) went to belege the, & to fight
where moste neede was. Now they þ were w
him, being led w courtesies, were intrated for
money, thowme certain of those play in þ tow-
ers toke. lxx. m. dragmars: & let so of the escape.
But whē it was told Machabeus what had hap-
pened, he called the capitaines of þ people toge-
ther accusig those persons, þ thei had sold þ
thei for money, & let thei enemyes go. So he
slew those traitours, & immediately wēt in hā
w the. ii. towers. And whē they had ordred the
selues manly, w thei weapons & handes, they
slew in the. ii. castles mo then. xx. **¶** Now
Timotheus* whō þ Jewes had overcome afore
gathered a multitudo of stradge people brought
an hoste also of horsemen of þ Alians to wyne

¶ Jewe by strenght. But when he diethen þ,
Machabeus & they þ were w hym* fell to thei
prayer, sprinkled althes vpon thei heades, being
gyrded w hary cloth aboute thei loynes, fell
downe before þ anker, & besought þ Lorde þ he
wold be merciful to the, but an enemy to their
enemyes, & to take part agaynst their aduersa-
ries, & accordyng as it is promysed in the lawe
So after þ prayer, they went on further from þ
cittie: & when they came npe þ enemyes, they pre-
pared them selues agaynst them. And by times
in þ moynyng at þ break of the day, both þ ho-
stes buclid together. * The one part had þ Lorde
for thei refuge, which is þ gener of prosperite
strenght & vyctory: The other had a manly sto-
mache, which is a captaine of warre. The bat-
tyle nowe beyng great, * there appered vnto þ
enemyes from heuen. v. men vpon horsebackes
w byldes of gold, leadyng þ Jewes, & ii. of the
haupng Machabeus betwixt them, þ kept him
safe on euery syde w thei weapons, but thorte
dartes & lyghtenynge vpon þ enemyes, where
thowde they were confounded w byndenes, &
so soze afraped, þ they fell downe. There were
slayn of formen. xx. **¶** & v. C. s. vi. C. horseme
As for Timotheus himself, he fled vnto Gazer
a very stronge holde, wherin Cereas was cap-
taine. But Machabeus and his company lay-
ed sege to it cherefullpe foure dayes.

¶ Nowe they that wer within trustyng to the
strenght of the place, cursed & banned exceding
ly, & made gerate crakyng w wyched wordes.
After this vpon þ v. daye in the moynyng. xx.
pouge men of Machabeus company, beyng set
on fyre in thei myndes (because of the blasphem-
y) came manfully vnto þ wall, & with bolde
stomaches, they & thei other companyons cly-
med vp vpon stowers, undertakyng to set fyre
vpon þ portes & to burne those blasphemous per-
sons quicke. Two dayes wer they bestrovyng
the castel, which when they found Timotheus
(þ was crept into a cozner) thei killed hi, & slew

Cereas his brother in lyke maner wyth Ap-
lophanes. Whē this was done, they long bla-
mes, & prayes & thankefgeuyng vnto þ Lorde
which had done so great thynges for Israel, & ge-
uen them the vyctorye.

The xi. Chapter.

Lissas goeth aboute to overcome the Jewes. Antiochus is sent
from beauen vnto the Jewes. The letter of Lissas vnto the Je-
wes. The letter of hyng Antiochus vnto Lissas. A letter of the
Jewes vnto the Jewes. A letter of the Romans to the Jewes.

¶ At long after this, Lissas þ hynges
Steward & a kynsman of his, (whiche
had the gouernance of his matres)
toke soze displeasure for the thynges
þ had happened, & when he had gathered. lxxx.
men of force w all the hoste of þ horsemen, he
came agaynst þ Jewes, thynkyng to wyne þ cy-
tie, to make it an habitation of þ heathen: & the John. ii.
style wold he haue to be an house of lucre, lyke
as þ other gods houses of the heathen are, & to
sell the dyctes offyce euery yere. Not conside-
ring þ power of God but was wyld in his mynd
* callyng in the multitudo of foremen, in thowse
of horsemen, & in his foure scoze Elephantes.

¶ So he came into Jewry & then to Bethsura
(a castell of defence) lying in a narrow place. v.
furlonges from Jerusalem, & wanne it. Nowe
when Machabeus & his company knewe þ the
strong holdes wer taken, * they set to thei pray-
ers w wepyng & teares before þ Lorde. And all
þ people in lyke maner besought him, þ he wold
send a good angel to deliuer Israel. Machabeus
him selfe was þ first þ made him redy to þ bat-
tyle, exhortyng the other þ were wth hym to
reorde them selues, & to helpe thei brethren.
And when they were goyng forth of Jerusalem
together wyth a redy & wyllyng mynde * there
appered before them vpon horsebacke a man in
white clothynge w barnesse of golde, charynge
his spere. The they prayled þ Lorde al together
which had shewed them mercy, & were comfort-
ed in thei myndes, in so much þ they wer re-
dy, not only to fyght w men, but w þ most cruel
beastes: yee, & romne thowde the walles of yron

¶ Thus they went one wyllyngly haupng an
helpet from heauen, & the Lorde merciful vnto
them. They fell myghtely vpon thei enemyes
lyke Lyons, brought downe. xi. **¶** s. lxxvi. **¶** vi.
C. horsemen, put all the other to flyght many of
them beyng wounded, & some gat away naked
yee, Lissas hym self was fain to fle shamefully
& so to escape. After this, þ man was not w
out vnderstanding, but considered by hym selfe
þ his power was mynished, & pondred how the
Jewes being defended by the helpe of Almygh-
tye God, were not habile to be overcome, where-
fore he sent them word, & promysed, þ he wold
consent to all thynges which wer reasonable &
to make þ hyng thei frende. To þ which pray-
er of Lissas, Machabeus agreed, sekyng in all
thynges the comen welthe, & what so euer Ma-
chabeus wrote vnto Lissas concernyng the Je-
we, the hyng graunted it. For there were let-
ters wyrtten vnto the Jewes from Lissas con-
tanyng these wordes. Lissas sendeth greetynge
vnto the people of the Jewes. Iohn & Absolon
Jussu whiche

The seconde booke

which were sente from you, deliuered me wth synges, & requyred me to fulfyll the thynges concerning theyr errande. Therefore looke what myght be graunted, I certifieth & hyng therof: & what soeuer was conuenient I agreed thereto. If ye note wyl be saydful in f^r matters I shal enduer my selfe thereafter also to do you good. As concerning other thynges by euery article therof: I haue comytred them to your messengers, & to those whome I sent vnto you, to comynure wth you of f^r same, save ye wel. In f^r C. xl. & viii. yere, f^r xiii. daye of the moneth Dioclosinthus. Now the hynges letter containeth these wordes: hyng Antiochus sendeth gretyng vnto his brother Lysias. For so muche as our father is now dead, our wyl is, f^r they which are in our realme, liue wthout any insurreccion, & euery man to bee diligent in hys owne matters. We vnderstand also f^r the Jewes wolde not content to our father, for to be brought vnto f^r custome of the Gentyles, but f^r theye to haue theyr owne statutes, for f^r which cause they requyre of vs al so, to let them remaine still by theyr owne lawen.

E Therefore our mynd is f^r this people shal be in rest: we haue concluded & determined also, to restore the theyr temple agayn f^r they may lyue accordyng to the vse & custome of theyr forefathers. Thou shalte do vs a pleasure therfore, if f^r send vnto them & agre with them, f^r wth they are certifieth of our mynd, they may be of good chere, and looke to theyr owne welth. And this was the letter. f^r the hyng wrote vnto f^r Jewes hyng Antiochus sendeth gretyng vnto the consell, & the other people of the Jewes: If ye face well: we haue oure desyre: as for vs, we are in good helth. Menelaus came & tolde vs howe f^r your desyre was to come doune to your people which ar with vs. Therefore, those f^r wyl come we geue them fre liberty, vnto the. xiii. daye of the moneth of Appyl, f^r they may vse f^r meates of the Jewes & theyr owne lawes, lyke as afore and none of the by any manner of waies to haue darne f^r thynges done in p^rgnosance. Menelaus whom we haue sente vnto you, shal comen with you at large: save ye well. In the. C. l. viii. yere, the. xv. daye of the moneth of Appyl.

F The Romans also sent a letter containyng these wordes: Quintus Metellus & Titus Manilius embassadors of the Romans, sende gretyng vnto the people of f^r Jewes. Looke what Lysias f^r hynges & hysman haue graunted you we graunt the same also. But as concerning f^r thynges which he referred vnto the hyng sende whether some wth speede, & ponder f^r matter diligently among your selues, f^r we may cast the best to your profite, for we must depart now vnto Antioch. And therefore wyte shortly agayne, f^r we may know your mynd. Farewel. In f^r C. l. viii. yere, the. xv. daye of the moneth of Appyl.

The. xii. Chapter.

Antiochus troubled the Jewes. The wyched dete of the Jewes against the Jewes. Judas is aduantaged of the Jewes f^r the gain of Jerusalem. The perfidy of the Jewes against Antiochus. Antiochus is taken and let goe without. Judas pursueth Antiochus. Judas offeringe sacrifice for the braue sheweth the hope of the resurrection.

C When these courtiages were made: Lysias went vnto f^r hynges, and the Jewes tylied theyr grounde. But Timotheus, Appolonius the sone of Geinei, Jerome & Demophon f^r proud Archonoz, the captain of Egypt, & they play in those places, wold not let the liue in rest & peace. They of Joppa also bidde such a damful dede. They playd f^r Jewes f^r dwelt among them, to go wth theyr wyues & chyldren into the synnys which they had prepared & did wth them as though they had ought them none euell wyl for so muche then as they was gone forth a general proclamaciō thowt f^r cytie because of peace they consented thereto, & suspect nothing, but wth they were gone f^r the into f^r orde, they bounde no lesse then. ii. C. of them. When Judas knewe of this cruelty shewd vnto his people, he commaunded those f^r were wth hym to make them re by, exhortyng them to cal vpon God f^r righteous Judge: went forth against those murderers of his brethren, set fyre in f^r haue by nyght, byt vth f^r shipps, & those f^r escaped from f^r fire, he slew wth the sword. And wth he had done this, he departed as though he wolde come againe, & roote our al the of Joppa. But wth he had gotte word f^r the Jammites wer milded to do in f^r he maner vnto f^r Jewes which dwelt among the, he came vpon the Jammites by nyght, & set fyre on f^r haue wth the shipps, so f^r the light of f^r fyre was sene at Jerusalem, vpon a. ii. C. & xl. furlonges.

Now wth they wer gone from thence. ix. furlonge, in theyr iourney toward Timotheus. v. Men of fore, & v. C. horsemen of f^r Arabians fought wth him. So when battail was earnest & prospered wth Judas thowt f^r helpe of God: f^r residue of f^r Arabians being overcome, besought Judas to be at one wth them, & prompted to geue hym certaine pastures, & to do hi good in other thynges. Judas thynkyng f^r they wulde in dede be profitable concerning many thynges, promysed them peace: wherupon they toke handes, & so they departed to theyr tentes. Judas wente also vnto a cytye, whiche was very fast kept wth byrdges, f^rced rounde about f^r walles, & diuers hiden of people dwellyng therein, called Caspin. They f^r wer win it, put such trust in f^r strength of f^r walles, & in floze of byrtaples: f^r they were f^r slacker in theyr doynge, curlyng & reuylng Judas wth blasphemies, & speaking such wordes as it becometh not. But Machabeus calling vpon the great pynce of the world (which about any battail times, or ordinaunce of warre, byd cast doune the walles of Jericho, in the tyme of Josue) fell m^rfully vpon the walles, toke f^r citie thowt f^r helpe of f^r lord) made an exceedig great slaughter: In so muche f^r a lake of two furlonges brode which lay therby semed to flowe wth blond of f^r slain. Then departed they f^r thence vii. C. & l. furlonges, & came to Taraca vnto f^r Jewes f^r are called Tubianci. But as for Timotheus, they could not get hym there, for (not one matter dyspatched) he was departed from thence, & had leftte certayn men in a very strong holde. But Dositheus, & Sosipater which wer captaynes

captaynes with Machabees, after those 7 Tymotheus had left in the house of defence, even 2000 men. And Machabees prepared him to the 1000 men 7 were about hym, let them in order by companies, & went forth against Tymotheus, whiche had with hym an 1000 men of sorte two thousande and fyne hundred horsemen.

When Tymotheus had knowledge of Judas coming, he sent 7 women, chyldren, & the other baggage unto a castell called Carnion (for it could not be won, & was hard to come unto, the waies of the same places were so narrow) & when Judas company came first in sight, 7 enemies were smytten with feare, they saw 7 presence of God: which serch al thinges. In so much 7 they lying one here, another there, were rather dyscomfyted of theyr owne people, & wounded w the strokes of theyr owne weardes. Judas also was very earnest in folowynge upon the punishment of theyr godly, & slew 1000 men of the Tymotheus also hym selfe fell into 7 handes of Dositheus, & Dositheus, whome he besoughte w many prayers, to let hym go with his lyfe, he cause he had many of 7 Jewes fathers & brethren in prison, whiche (if they put hym to death) might be dysappointed. So when he had promysed saith fully to deliuer them agayne accordynge to the eddyccion made, they let hym go withou harme for the helth of the brethren. And when Judas had slayne 1000 men, he went from Carnion.

After that he had chased away, & slayne his enemies, he remoued 7 host to ward Ephraim a strong cite, wherin dwelt many diuers people of 7 heathen, & the strong yong men kept 7 waller defendynge them myghtelye. In this cite was much ordynance & prouision of barres. But when Judas & his company had called vpon almyghty God (whiche w his power breaketh 7 strenght of 7 enemies) they wan 7 cite, & slew 1000 men of the 7 were then. From thence went they to 7 cite of 7 Bethanians, whiche lyeth w. C. furloges from Ierusalem. But when 7 Jewes whiche were in 7 cite testified: 7 the cytyzens delte louyngly w them: yee, & intreated the kyndly in 7 time of theyr aduersite, Judas & his company gaue the thannes, despyng them to be frendly sty vnto them, & so they came to Ierusalem, the hys least of the weakes beyng at hand. And after 7 feast of pentecost they went forth against Gorgias gouernour of Iudum, w. 1000 men of sorte and 1000 horsemen. Whiche when they met together it chaunced a fwe of 7 Jewes to be slaine. And Dositheus one of 7 Bachenors a myghty horseman toke holde of Gorgias, & wolde haue take hym quicke. But an horseman of Thacta fel vpon hym & smote of his arme so 7 Gorgias escaped & fled into Moza, when they now 7 were of Gorgias lyde, had fought long & were weary Judas called vpon 7 Lord, 7 he wold be theyr helper, & captain of the feide: & with 7 he began w a manly voise to take vp a songe of psalme, & a crye. In so much 7 he made 7 enemies afraied & Gorgias men of war toke their flight. So Judas gathered his host, & came into 7 cite of Dabul. And when 7 vii. day came vpon the, they

cleansed the selues (as the custome was) & kepte the sabboth in the same place. And vpon 7 daye folowynge, Judas & his company came to take by the bodies of them 7 were slayne, & to burye them in their fathers graues. Now vnder 7 coats of certayne Jewes whiche were slaine, they founde Jewels 7 they had taken out of 7 temple & from the pould of the 7 Imiters: whiche thing is so bidde 7 Jewes by the lawe. The euery man saw, 7 this was 7 cause wherfor they were slaine.

And so euery man gaue thannes vnto 7 Lord for his ryghteous iudgement, whiche had opened the thyng 7 was hyd. They fell do wne also vnto 7 prayers, & besoughte God, that the faute whiche was made, myght be put out of remembrance. Besides 7, Judas exhorted 7 people earnestly, to kepe them selues from such synne: for so muche as they sawe before theyr eyes, 7 these men were slayne for the same offence. So he gathered of euery one a certayne, in so muche 7 he brought together two 1000. Dignamars of spluer, whiche he sent vnto Ierusalem 7 ether might a sacrifice be offered for the mysdoe. In the which place he dyd well & right: for he had some consp. deracyon & pondyng of the lyfe 7 is after this tyme. For yf he had not thought 7 they, whiche were slaine, dyd yet lyue, it had bene superfluous and vaine, to make any vow or sacrifice for the 7 were dead. But for so muche as he saw, 7 they which dye in the fauoure & belefe of God, are in good rest & soie, he thought it to be good & honorable for a reconcyllynge, to do the same for those which were slaine, 7 the offence might be forgiven.

The. xiii. Chapter.

The coming of Eupator into Ierusalem. The death of Demetrius: Machabees going to fight against Eupator: murther his souldiers vnto prayer. He byllets souldiers thurande men on the citie of Antiochia. Rhodes the treasurer of the Jewes is taken. Antiochus caryeth sundry ships with the Jewes.

In the C. lxx. yere gat 7 Judas knowledge, that Antiochus Eupator was coming with a great power into Ierusalem, and Lissas the steward & ruler of hys matters wyth hym haung an 1000 men of sorte. 1000 horsemen. 1000. Elephantes, and 1000. Chariots. Menelaus also toynd hym selfe with the (but wyth great dyscreet) & spake saye to the kyng, not for any good of the countrey, but because he thought to haue bene made some great man of auctoryte. But 7 kyng of hynge moured Antiochus mynde agaynst this vngodlye person, & Lissas infortuned the kyng 7 this Menelaus was the cause of all myschefe: so that the kyng commaunded to take him, & (as the manner of them is) to put hym vnto death in the same place. There was also in the same place a tower of 1000 cubytes hye, deaped w a fwe: but aboute, it was so made, ymen might loke doune on euery syde. Wherunto the kyng commaunded 7 shamefull persone to be caste among 7 ashes, as one 7 was cause of all vngodlynesse. And reall it was 7 the vngodlye shuld dye such a death, & not to be buried: for he had done much myschefe vnto the aplyte of God (whose syze & alyes were holy) therfore was it ryght, that he hym selfe also shulde be destroyed with alyes.

But

300. viii. lxx. 100. 100.

100. 100.

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100. 100.

100. 100.

The seconde booke

But the kyng was wroth in his mind, & came to shewe hym selfe moze cruell vnto the Jewes then his father was. Whiche when Judas perceived, he commaunded his people to call vpon his Lord nyght & day that he wold now helpe the also, lyke as he had done alway. For they were afraied to be put from thei lawe, from thei natural country & from the holy temple: & not to suffer the people (which a lytle while afore began to recouer) to be subdued agayne of blasphemous nacyōs. So when they had done this together, & besought the Lord for mercie, with wepyng & fastyng. iii. dayes long flat vpon the ground. Judas exhorted them, to make thei selues ready. But he & the elders together deuised to go forth first to thei people, afore the kyng brought his hoste into Jewry, and afore he beseged the cite, & commyt the matter vnto God.

Wherfore, he ascribed the power of al thingen vnto God, & maker of sworde & shild, & his people to fyght manfully: yet, euen vnto deathe for the lawes, the temple, the cite, thei owne natyue country, & to defend his cytyzens: & let his hoste before God. He gaue them also & were to him a token of his vncrope of God, chosing out his manliest yonge men, went by nyghte into his gyspauynton, & to thei hoste. xiii. Men. & his greatest Elephantes & those & sat vpon them.

DThus when they had brought a great feare & rumour among the tentes of thei enemyes, & all thinges went prosperously to them, they departed in the breake of the daye, God being thei helper & defender. Nowe when the kyng perceyued the manlinesse of the Jewes, he went about to take strong places by craft, & removed his hoste vnto Bethsura, which was a wel kepte house of defence of the Jewes: but they were chased away, hurt & dyscomfyted. And Judas sent vnto them & were in such thinges as were necessary. In the Jewes hoste also there was one Rhodocus which tolde the enemyes thei secrettes: but they sought hym oute, & when they had gotten hym they put hym in prison. After this dyd the kyng comen with them & were in Bethsura, tooke truce with them, departed & stroke battaile with Judas, whiche ouercame hym.

EBut when he vnderstoode, that Hieripppe (whome he had left to be ouerser of his bulwarkes at Antioch) beganne to rebell agaynst hym, he was altorned in his mynde: so that he seided hym selfe to the Jewes, and made them an othe to do whatso euer they thought ryghte.

Nowe when he was reconcyled with them: he offered, to be much of his temple, gaue greates gyftes vnto it, embzased Machabeus, making hym captayne and gouernoure from Ptolomys vnto the Serrenes. Neuerthelesse, when he came Ptolomys, the people of the cite were not content with the bonde of frendshyppe: for they were afraied, that he wold breake the cōuynant. Then came Lysias vnto the senate and enformed the people, & shewed thei cause why, and pacified them. So he came agayne vnto Antioch. This is now the matter concerning the kynges iourney, and his returne.

The xliii. Chapter.

Howe the mayson of the Rache, Demetrius (which Symon to kill the Jewes. Symon maketh a compacte with the Jewes) wold be put to death through the mayson of the Rache, & Symon maketh Rache to be taken. The boldnes of Rache.

After thei peres was Judas entoured, med howe that Demetrius the sonne of Seleucus was come up to a greates power and myghtes, & so thei the haue of Crapulus, to take certayne chynobious places and countreys, agaynst Antiochus and his captayne Lysias. Nowe Alcimus (whiche had bene hys pleast, and dysfully dyspyed hym selfe in the tyme of the murtheryng) seying & by no meanes he coulde be helped, nor haue any moze entralle to the aulter: he came to kyng Demetrius in the C. & li. yere, & perswadinge vnto hym a crowne of gold, a palme & an Olive tree: which (as men thought) belonged to the temple, and & daye he helde his tongue. But when he had gotten oportunitie for his madnes, Demetrius called hym to counsaile, and asked hym, what thynge he coulde saye the Jewes leane vnto. He answered: The Jewes that be called asyde (whose captayne is Judas Machabeus) mayntayne warres, make insurreccions, and wyl not let the realme be in peace.

For I being dyspyued of my fathers honour (I meane the hys pleasthode) am come hether: partly because I was saythful vnto the kyng and partly because I sought the prosperite of the cytyzens. And why all our people, & so thei the wyckednesse of them, are not a lytle troubled. Wherfore, I beseeche the kyng, consider all these thinges diligently, & the make some prouision for the lande and the people, according to the kynndes that thou haste offered vnto them. For as long as Judas hath the vpper hand, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also hauing euell wyll at Judas, let his kyng Demetrius on hys agaynst hym: which immediately sent Alcimus (ruler of his Elephantes) a captayne into Jewry, commaunding hym to take Judas hym selfe alyue, but to slay them that were with hym, and to make Alcimus hys pleaste of the great Temple.

Then the heathen which fled out of Jewry from Judas, came to Sicanos by Rothen, thynkyng the harme and decaie of the Jewes to be thei welfare. Nowe when his Jewes hearde of Sicanos chyming, and the gathering together of the heathen, they sprynckled them selues with earth, and besought hym which made them his people, and ener defended his owne poeccion with euident tokens, that he wold preserve thei still. So at the commaundement of the captayne, they removed from thence, and came to a towne called Delsasan. And Simon Judas brother fel in hande with Sicanos, but & so thei the sodaine comyng of the enemyes, he was afraied.

Neuerthelesse, Sicanos bearyng the manlynesse of them that were with Judas, & the bold stomaches that they had to fyghte for thei natural countrey, durst not moue the matter to bloudshedding. Wherfore, he sent Theodocius

Theodorius, and Gathias before, to geue and to take peace. So when they had take long aduise-ment therupon and the captayne shewed it vnto synnithud, they wer agreed in one mind to haue peace. And they appoynted a daye to sette vpon these matters quyetly among them selues, the scooles also were brought & set forth. Neuertheles, Judas commaunded certayne men of armes to waite in conuenient places, leaste there shulde sodaynely aryse any euill theowse the enemyes. And so they communed reasona-ble together.

D Apicano, whyle he abode at Jerusalem, oz- dined hym selfe not vnreasonably, but sent a way the people & were gathered together. He loued Judas euer with his herte, and fauoured hym. He praid bl also to take a wyfe, & to haue foorth chyldren. So he married, liued in rest, and they led a comen lyfe. But Alcimus perceyving & lone that was betwixt them, and howe they were agreed together, came to Demetrius, and tolde hym & Apicano had taken strange mat- ters in hand, and ozderped Judas (an enemy of the realme) to be the kynges successor. Then & kyng was soze displeased, and theowse & we- ked accusacions, which Alcimus made of Ap- cano, he was so prouoked, & he wrote vnto Ap- cano saynge: that he was very angrie for the frendshyppe & agreement, which he had made w Machabeus. Neuertheles, he commaunded hym in all the haste, that he shuld take Machabeus prisoner, and sende hym to Antioche.

E Which letters when Apicano had sene, he was at his wyttes end, and soze greued, that he shulde breake & thinges wherein they had agre- ed specially seying Machabeus was the man & neuer byd hym harme. But because he myghte not withstande the kyng he sought oportu- nite to fulfill his commaundement. Notwithstan- dyng when Machabeus sawe that Apicano be- ganne to be churliche vnto hym, and & he intrea- ted hym moze roughlye then he was wonte, he perceiued & lache vnkynndnes came not of good and therfore he gathered a fewe of his men, and withdrew hym selfe from Apicano. Whiche when he knewe that Machabeus had manfully p- uentured hym, he came into & great and mozte holy temple: & commaunded & p- ceastes (whiche were doynge theys vsual offerynges) to deliuer hym & man. And when they sware & they coulde not tell where the man was whome he soughte he stretched out his hande, & made an othe, sayng: If ye wyll not deliuer me Judas cap- taine I shall remoue this Temple of God into a playne felde, I shall breahe downe the sulter, and consecrate this temple vnto Bacchus. Af- ter these wordes he departed.

F Then the p- ceastes lyfte vp theys handes to ward heauen, and besought him that was eu- er the defender of theys people, saynge: Thou O Lord of all, which haste nede of nothyng, wol- dest that the temple of thy habitacyon shuld be among vs. Therfore nowe O most holy Lord hepe this house euer vnderpiled: whiche lately was clouised. Now was there accused vnto Ap-

no, one Razis an alderman of Jerusalem a lo- uer of the holy cytie, and a man of god repozte: which for the kynde herte that he bare vnto the people, was called a father of the Jewes. This man oftetymes, when the Jewes wer mynded to kepe them selues vnderpiled, defended and de- liuered them, being content stedfastly to spend his bodye and his lyfe for his people.

G So Apicano wylling to declare the hate & he bare to the Jewes, sent v. C. men of warre to take him: for he thought, if he gat hym, he shuld byng the Jewes in great decay. Now when & people began to rushe in at his house, to breahe the doores, and to set fyre on it: he byng now ta- ken, wold haue defended hym self w his sword chosyng rather to dye manfullye, then to yelde hymself to those wycked doers: & because of his noble stocke, he had rather to haue ben put to & extreme cruelty. Notwithstanding, what time as he mysted of his stroke for past, and & mul- titude fell in vpolently betwixt the doores, he ran boldly to & wal, and cast hym selfe doune man- fully among & heape of them, whiche gaue some place to his fall, so that he fell vpon his bellye. Neuertheles, whyle there was yet hert with in hym, he was kyndled in his mynde, & whyle his bloude gushed oute exceedingly: for he was verye soze wounded, he ran theowse the myddest of the people and gat hym to & toppe of a roche. So when his bloude was gone, he toke out his owne bowels with both his handes, and thye we them vpon the people, calling vpon the Lord of lyfe and spyrte to rewarde hym this agayne and so he dyed.

The xv Chapter.

Apicano goeth aboute to come vpon Judas on the Sabbath daye. The blasphemy of Apicano. Machabeus exhortyng vnto the Jewes the wyson & sterneth theys hartes. The p- ap- of Machabeus. After the herte of Apicano is ones overcome: Ma- chabeus commaundeth his herd and his handes to be cut of: & his tongue to be greeued vnto the foules.

Nowe when Apicano knewe that Ju- das was in the countre of Samaria, he thoughte with all his power to stirre a felde with hym, vpon a Sa- bath daye. Neuertheles the Jewes that were compelled to go wyth hym, sayed: O do not so cruely and vnkynndly, but halow the Sabbath daye, and wo:thyp hym, that seeth all thynges for all thys, yet sayed the vngacious person: Is ther a myghtie one in heauen, & commaun- ded the Sabbath daye to keper? And when they sayed yee, the lyuyng God, the myghty Lord in heaue: commaunded the seuenth day to be kepte: And I am myghtie vpon earth, to com- maunde them for to arme them selues, and to perforce the kynges busynes. Notwithstan- dyng, he myghte not haue his purpose.

Apicano had deuiled with great prid to ouer- come Judas, and to byng a way the vycrope: But Machabeus had euersast confidence and a perfect hope in God, that he wold helpe him and exhorted his people, not to be afrayd at the coumyng of the heathen: but alway to remem- ber the helpe & had ben shewed vnto them from heauen: yee, & to be sure now also, & slough- God

The seconde booke

God wolde geue them þe vncertoyn. He spake vnto the out of the lauer & prophetes, putting the in remembraunce of þe hardshippes þe had dryed ben afore and made the to be of a good courage

B So when they þe bettes were place vp, he shewed them the dyscrefulnesse of the heathen and howe they wolde kepe no couenaunte nor othe. Thus they weapored them: not wth the armour of shyde & speare, but wth wholsome wordes and exhortacions. He shewed them a dreame also wherthorow he made the all glad, which was this: he thought þe he sawe Onias (which had bene hys yreallte, a verreous and a lonyng man sad, and of honest conuersacion, well spoken, & one that had bene exercysed in godlynesse from a chyld) holdyng vp his handes towardes heauen, and prayng for his people. After this ther appered vnto hym another man which was aged honourable & gloypous. And Onias sayde: This is a louer of the byethen, and of the people of Israel. This is he that prayeth muche for the people and for all the holie cytie: Jeremy þe prophet of God. He thought also that Jeremy helde out his ryght hand, and gaue vnto Judas a sword of gold, sayng: Take this holy sword a gyfte from God, wherwith thou shalt smyte downe the enemyes of the people of Israel.

C And so they were well comforted thorow the wordes of Judas, & toke courage vnto them so that the ponge men wer determyned in their myndes to fyghte, and to byde styll at it: In so muche that the thynges which they toke in hande, they holdnesse the wed the same, because the holie cytie and the temple were in perel: for the which they tooke more care then for theyr wyues, chyldren, byethen and kynnsfolkes.

A gayne they that were in the cytie, were most carefull for those which were to fyghte. Nowe when they were all in a hope that the Judgements of the matter was at hande, and the enemyes by the nyc, the hoste beyng sette in aray, the Elephantes & horsemen every one standing in his place: Machabeus consyderyng the comyng of the myltitude, the ordynanner of dyuers weapons, the cruellnesse of the beastes, and helde vp his handes towardes heauen, callynge

upon the Lorde that doeth wonders, * which getteth not the vncertoyn after the myltitude of þe weapons and power of the hoste (but to them þe please hym) accordyng to his owne wyl. Therfore in his prayer he sayde these wordes.

O Lorde, * thou that dydest sende thynne Aungel in the tyme of Ezechias kyng of Juda, & in the host of Sennacherib slewest an. C. lxxx

and. v. **W** sende nowe also thy good aungel be fore vs: O Lorde of heuens in the fearfulness and byde of thy myghty arme, & they which come agaynst the holie people to blasfeme them, make the strayed. So he made an ende of his wordes. Then Sicanos and they þe were with hym, dyewe nyc wyth shawmen, and songen: but Judas and his compayns with prayer and callynge upon God.

With theyr handes they smote, but with theyr bettes they prayed vnto the Lorde, & slew no lesse then thre & thysyde thousand men: For thorow the present helpe of God they were gloryously comforted.

Nowe when they left of, and were turning agayne with ioye, they vnderstode that Sicanos hym selfe was slayne with the other. Then they gaue a greater shoute and a crye, prayng the Almyghty Lorde wth a loude voyce. And Judas (which was euer ready to spende hys bodye and lyfe for hys cytyzens) commaunded to smyte of Sicanos head, with his arme and hande, and to be broughte to Jerusalem. When he came there, he called all þe people, and the prestes to the aulter with those that were in the castell, and shewed them Sicanos head, and his wyched hande which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of the vngodly Sicanos to be cut in lytle peces, & to be caste vnto the soules: and the cruell mans hande to be hanged vp before the temple.

So every man gaue thankes vnto the Lorde sayng: blessed be he, that hath kepte hys place vnderpiled.

As for Sicanos head, he hanged it vp vpon the hye castell, for an eydent and plain token of the helpe of God. And so they agreed all together, to kepe that daye holie, namelpe the thysyene daye of the moneth Adar

which in the byzians language is called the nexte day before Mardocheus day. Thus was Sicanos slaine and from that tyme forth the Iewes had the cytie in possession.

And here wyl I now make an ende.

(.)

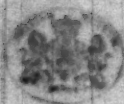
The ende of the seconde booke of the Machabees.





The newe Te
stament in Englishe, translated
after the Greke, containing
these booke.

• The Gospels. Luke. •
• The Actes. •
• The Epistles of S. Paul. •
To the Romans. The I. To the Corinthians. •
The II. To the Corinthians. The II. To the Corinthians. •
To the Galatians. The I. To the Ephesians. •
To the Philippians. To Titus. •
To the Colossians. To the Hebrewes. •
The Epistle of S. James. •
The I. of S. Peter. The II. of S. Peter. •
The II. of S. Peter. The II. of S. Peter. •
The Epistle of S. Jude. The Epistle of S. Jude. •
The Translation of S. Iohn.



Handwritten text, possibly "BIBLIOTHECA" or "MUSEI", written diagonally across the stamp.

48.
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72.

The Gospell of
Saynte Matthewe.



The first Chapter. ✠

The genealogie of Christ, and marriage of his mother
Mary. The Angell sanctifyeth Josephs mynde.

This is the booke of the genera-
cion of Iesus Christe the sonne
of Dauid, the sonne of Abra-
ham. * Abraham begat Isaac.
* Isaac begat Jacob. * Jacob
begat Judas and hys byethren.
* Judas begat Phares and Sa-
ram of Thamar. * Phares begat Esrom. * Es-
rom begat Aram. * Aram begat Aminadab.
* Aminadab begat Naasson. * Naasson begat
Salmon. * Salmon begat Boos of Rahab.
* Boos begat Obed of Ruth. * Obed begat
Jesse. * Jesse begat Dauid the kynge. * Dauid
the kynge begat Salomon, of her that was the
wyfe of Urpe. * Salomon begat Roboam.
* Roboam begat Abia. * Abia begat Asa. * Asa
begat Josaphat. * Josaphat begat Joiam. * Jo-
ram begat Olias. * Olias begat Joatham.
* Joatham begat Achas. * Achas begat Eze-
chias. * Ezechias begat Manasses. * Manasses
begat Amon. * Amon begat Josias. * Josias be-
gat Jerchonias and hys byethren, about the tyme
they were carped awaye to Babylon. And af-
ter they were brought to Babylon, * Jerchonias
begat Salathiel. * Salathiel begat Iobobabel.
* Iobobabel begat Abiud. * Abiud begat Eli-
achim. Eliachim begat Ioz. Ioz begat Sadoe.
Sadoe begat Achin. Achin begat Eliud. Eliud
begat Eleasar. Eleasar begat Matthan. Mat-
than begat Jacob. Jacob begat Ioseph the hus-
bande of Mary of whom was boine Iesus, cuf
he that is called Christe. ✠

And so all the generacions from Abraham
to Dauid, are fourtene generacions. And from
Dauid vnto the captiuyter of Babylon, are
fourtene generacions. And from the captiuy-
ter of Babylon vnto Christe, are fourtene ge-
neracions.

C The byrthe of Iesus Christe was on thys
wyse. ✠ When hys mother Marye was mar-
ried to Ioseph (before they came to dwel toge-
ther) he was founde wth chylde by the holpe
gooste. Then Ioseph her husbnde (because he
was a ryghteous man, and woulde not put her
to shame) he was mynded, pynclipe to departe

from her. But whyle he thus thought: beholde,
the angell of the Lorde appeared vnto hym in
a slepe, saynge: Ioseph, thou sonne of Dauid:
feare not to take vnto the Mary thy wyfe. For
that whiche is conceaued in her, cometh of the
holpe gooste. She shall byrnyng forth a sonne, and
thou shalt cal his name: Iesus. For he shall saue
hys people from theyr synnes.

All thys was done that it myghte be fulfylled
whych was spoken of the Lorde by the pprophet
sayng: * Beholde, a mayde shall be wth chylde,
and shall byrnyng forth a sonne, and they shall cal
hys name Emanuel, whych ys a man interprete,
it is as muche to saye, as God wth vs. ✠

And Ioseph as sone as he awoke out of slepe,
byd as the angell of the Lorde had bydden hym:
and he toke hys wyfe vnto hym, and knewe her
not, tyll she had brought forth a sonne, begot-
ten sonne, and called hys name Iesus.

The. ii. Chapter.

The tyme and place of Christes byrth. The wise men
offer their presentes. Christ flyeth into Egypt, the yode
children are slayne. Christ turneth into Galilee.

When Iesus was boine at Ber-
thleem a citie of Jewye, in tyme
of herode the kynge: Beholde,
there came wyse menne from the
east to Ierusalem, sayng: Where
is he þ is boine kynge of Jewes?
For we haue sene his starre in
the east, and are come worshyppe hym.

When herode the kynge had herde these thyn-
ges, he was troubled, and all the crite of Ierusa-
lem wth hym. And when he had gathered all
the chiefe prestes and scribes of the people toge-
ther: he demaunded of the, where Christ shoulde
be boine. And they said vnto hym: At Berthleem
in Jewye. For thus it is wyrtten by the ppo-
phete: * And thou Berthleem in the lande of Ju-
da, art not the least amonge the pynces of Iuda.
For out of the shall ther come vnto me the cap-
taine, that shall gouerne my people Israel.

Then herode (when he had pceuely called the
wyse men) he enquired of them dilygently what
tyme the starre appeared, and he had them go to
Berthleem, and sayd: So your way thither, and
searche dilygently for the chylde. And when ye
haue found hym byrnyng me worde agayn that I
maye come and worshyppe hym also.

When they had hearde the kynge, they de-
parted: and lo, the starre whiche they sawe in
the east, went before them, tyll it came, and stode
ouer the place, wherein the chylde was. When
they sawe the starre, they were excedyng glad:
and wente into the house, and founde the chylde
wth Marye hys mother, * and fell downe flat
and worshyped hym, and opened their treasu-
res, and offered vnto hym gyftes, gold, frankyn-
sence and myrr. And after they were warned
of God in slepe (that they shoulde not go agayn
to herode) they returned into theyr owne coun-
tre another waye. ✠

When they wer departed, beholde the angell
of the Lorde appeared to Ioseph in slepe, sayng:
A 4 aryle

The Gospell

arise, and take the childe and his mother, and flye into Egypt: and be thou there tyll I brynge the childe. For it shall come to passe that herode shall seeke the childe to destroye hym. And when he awoke he toke the childe and his mother by night, and departed into Egypt, and was there tyll the death of herode, that it myghte be fulfilled, which was spoken of the Loide by the prophet, say- yng: out of Egypt have I called my sonne.

Mat. ii. 13.
Luce. ii. 22.

Then herode when he sawe that he was mocked of the wyse men, he was excreasyng wrothe, and sent forth men of warre, and slew all the chyldren that were in Bethleem, and in all the co- sters (as many as were two yere olde or under) accordyng to the tyme, whiche he had diligently knowne of the wyse men.

Jer. xxxi.

Then was fulfilled that, which was spoken by the prophete Jeremie, where as he sayde: in Rama was there a voyce herde, lamentacion, weeping and great mourning. Rachel weeping for her chyldren, and would not be comforted, be- cause they were not.

Mat. ii. 18.

But when herode was deade: beholde, an angell of the Loide appea- red in a slepe to Joseph, in Egypt, sayng: arise and take the childe and his mother, and go into the lande of Israel, for they are dead whiche soughte the chyldes lyfe. And he arose, and tooke the childe and his mother, and came into the land of Israel. But when he hearde that Archelaus did raygne in Jewry, in the towne of his father herode, he was afrayde to go thither. And with standyng, after he was warned of God in a slepe, he turned asyde into the parties of Galile, and wente and dwelte in a cytie whiche is cal- led Nazareth: that it myghte be fulfilled which was spoken by the prophetes: he shall be called a Nazaryte.

Mat. ii. 19.
Luce. ii. 22.

The iii. Chapter.

The baptisme, preaching and offit of Ihon, and howe Christ was baptised of hym in Jordane.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.
Jhon. i. 7.
Jhon. i. 8.

At those dayes came Ihon the bap- tist, preachinge in the wyldernes of Jewrye, and sayng: Repente of the life that is past, for the kyng- dome of heaven is at hande. For thus is he of whome the prophete Esaye spake, whiche sayth: The voyce of a cryer in the wyldernes, prepare the waye of the Loide, & make his pathes straight. Thus Ihon had his ray- ments of Camels heere. And a gyrdell of a skynne aboute his loynes. His meate was locustes and wilde hony. Then went out to hym Jerusalem and all Jewrye, and all the region rounde aboute Jordane, and were baptised of hym in Jordane, confessyng theyr synnes.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.
Jhon. i. 7.
Jhon. i. 8.

But when he sawe many of the Pharisees and Saducees come to his baptisme, he sayd un- to them: O generation of wyppes, who hath taught you to sleepe the vengeance to come? Bryng forth therefore the frutes that belongeth to repentance. And be not of such mynde that ye would saye win youre selues: we have Abraham to our father. For I saye to you, that God is able to brynge to passe, that of these stones there

shall arise up chylde vnto Abraham. Euen now is the axe also put vnto the roote of the trees: so that every tree which bringeth not forth good frute is hewen downe, and cast into the fyre.

Mat. iii. 1.
Luce. iii. 1.

I baptise you in water vnto repentance: but he that shall come after me, is myghtyer then I, whose shoes I am not worthy to beare. He shall baptise you with the holy gooste, and with fyre: whose fanne is in his hande, and he will poure his floore, and gather his wheate into the barn, but the chaffe will he burne with vnquench- able fyre.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Then cometh Iesus from Galile to Jor- dane vnto Ihon, to be baptised of hym. But Ihon forbad hym, sayng: I haue neede to be ba- ptised of thee: and comest thou to me? Iesus answe- red and sayde vnto hym: Let it be so nowe. For thus it becommeth vs to fulfill al righteousnes. Then he suffered hym. And Iesus, when he was baptised, came straight waye out of the water. And lo, heauen was open vnto hym: & he sawe the spirite of God, descendyng like a doue, and lightyng vpon hym. And lo, there came a voyce from heauē sayng: This is my beloued sonne in whom I am well pleased.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

The iiij. Chapter.

Christ taketh and is tempted: he collecteth Disciples, and howe Christ was baptised of hym in Jordane.

Then was Iesus led away of the spirite into wyldernes: to be tempted of the deuell. And when he had fasted fourte dayes and fourtie nightes, he was at the laste hongred. And when the tempter came to hym, he sayde: If thou be the sonne of God, commaunde, that these stones be made bread. But he answered and said: it is writen, a man shall not lyue by bread only, but by every worde that proceedeth out of the mouth of God.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Then the deuell taketh hym vp into the holy cytie, and setteth hym on a pynacle of the temple, and sayeth vnto hym: If thou be the sonne of God, cast thy selfe downe headlyng. For it is writen: he shall geue his angels charge ouer the, and with theyr handes they shall holde the vp, leaue at any tyme thou dash the thy foote against a stone. And Iesus saide to hym: it is writen agayne: Thou shalt not tempt the Loide thy God.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Agayne, the deuell taketh hym vp into an ex- creasyng hye mountayne, and sheweth hym all the kyngdomes of the world, and the glorie of them, & sayeth vnto hym: all these wil I geue the, if thou wilt fall downe, and worshippe me. The sayeth Iesus vnto hym: I worshippe Satan. For it is writen: Thou shalt worshippe the Loide thy God, and hym onely shalt thou serue.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Then the deuell leaueth hym, & beholde, 7 an- gels cam and ministered vnto hym. Then Iesus had herd that Ihon was taken, he departed into Galile, & left Nazareth, & went and dwelt in Capernaum: which is a cite vpon the seacoaste, in the borders of zabulon & Neptalim: that it myghte be fulfilled which was spoke by Esay the prophet sayng: The land of zabulon & Neptalim, by the waye of the see beyonde Jordane, Galile of the Gentyls:

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

Mat. iii. 1.
Luce. iii. 1.
Jhon. i. 6.

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Mary, I.D.
 And. H.C. D.
 J. L. H. C. D.
 Mary, I.D.

Jacob. H. B
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¶ In this Chapter and in the two next following is con-
tained the most excellent and loving sermon of Chas in
the mountains; which sermon is the best here that opened
the understanding into the lame. In this 17th Chapter,
especially the piety of the ergei he describes as dis-
ciple: Of mental laughter, wrath and anger, of abstinence,
of fearing of suffering wrong and of love, even towards a
man's enemies.

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The Gospell

Againe, ye haue herde howe it was sayde to them of old tyme: * thou shalt not forswere thy seife, but shalt performe vnto the Lord those thynges that thou swearest. * But I saye vnto you: sweare not at all, neither by heauen, * for it is Goddes seate, nor by earth, for it is his fote: neither by Ierusalem, for it is the cytie of y greates hyng: neither shalt thou sweare by thy head because thou canst not make one heer white or blacke. But your communicaciō shall be: yea, yea, naye, naye. For whatsoeuer is added moze then these, it cometh of euell.

Ye haue herde that it is said: * an eye for an eye, and a tooth for a tooth. But I saye vnto you, that ye resist not euell. But * whosoever geue the a blowe on the ryght cheeke, turne to hym the other also. And if any manne will sue the at the lawe, & take awaye thy coat, let hym haue thy cloake also. And whosoever wyl compel the to go a myle, go wyth hym twayne. Geue to hym that asketh the, and from hym that woulde bozowe, turne not thou awaye.

Ye haue herde that it is sayde, * thou shalt loue thyne neyghboure, and hate thyne enemye. But I say vnto you: loue your enemyes. Blesse them that curse you. * Do good to them that hate you, praye for them whych hurte you and persecute you, & ye may be the chyldren of your father whych is in heauen, for he maketh his sunne to aryse on the euell, & on y good, and sendeth rayne on y iust and on the vniuste. For yf ye loue them whych loue you: what rewarde haue ye? Do not the publicans also euen thus? And yf ye make muche of youe bzethren onely, what synfuler thyng do ye? Do not also y publicans like wyse? * ye shal therfor be persyte eue as your father which is in heauen, is persyte. *

¶ The vi. Chapter. ¶

Of almes, prayer, and fastyng. Be tokyd both the careful leryng of worldly thynges.

In the dede yf ye geue not youre almes in the sight of men, to the intent yf ye would be sene of the. Or els you haue no rewarde with your father which is in heauen. Therfore when thou givest thyne almes, let not trumpettes be blown before the, as the ppoctyes do in the synagoges and in y strettes: for to be prayled of men. Merely I say vnto you: they haue they reward. But when thou wilt geue almes, let not thy left hande knowe what thy ryght hande doeth, that thyne almes may be in secrete, and thy father whiche seeth in secrete, shall rewarde the openly. *

And whē thou prayest: thou shalt not be as the ppoctyes are. For they vse to fraude prayyng in the synagoges, and in the caryers of the strettes, that they maye be sene of men. Merely, I saye vnto you: they haue they reward. But when thou prayest: entre into thy chambze, and whē thou hast shut thy doze praye to thy father whiche is in secrete, and thy father which seeth in secrete, shall rewarde the openly.

But when ye praye: bable not muche, as the heathē do: for they thynke it wyl come to passe

that they shal be herd for they much babylnges sake. Be not ye therfore lyke vnto them. * For your father knoweth what thynges ye haue nede of before ye aske of hym, after this maner therfore praye ye.

*** Our father whiche art in heauen, halowed be thy name. Let thy kyngdome come. Thy wyl be fulfilled, as well in earth as it is in heauen. Geue vs this daye oure dayly bzeade. And forgyue vs oure dettes as we forgyue oure debtors. And leade vs not into temptacion, but deliuer vs from euell. For thyne is the kyngdome and the power, and the glorie for euer. Amen.**

Therfore yf ye forgyue other men they: trespasses, your heauenly father shall forgyue you. But yf ye wyl not forgyue men they: trespasses, nomoze shall your father forgyue you your trespasses.

*** Whosoever: when ye fast, be not sad as the ppoctyes are. For they disfigure they faces, & it maye appere vnto men, howe that they fast. Merely, I say vnto you, they haue they reward. But thou when thou fastest, anoynt thyne head and washe thy face that it appere not vnto men that thou fastest: but vnto thy father, whiche is in secrete, and thy father which seeth in secrete, shall rewarde the openly.**

Lay not vp for your selues treasure vpo earth where the rust & moth doth corrupt, and where theues bzeake through and steale. * But lay vp for you treasures in heauē, wher neither rust nor moth doth corrupt, & wher theues do not bzeake thorow: nor steale. For where your treasure is, there wyl your herte be also. *

*** The lyght of the body is y eye. Wherfore yf thyne eye be synge, all thy bodye shal be full of lyght. But yf thyne eye be wyched, all thy body shal be ful of darknesse. Wherfore, yf y lyght that is in the, be darknes, howe great is y darknes? * No man can serue two masters. For ether he shall hate the one and loue the other, or els leane to the one, & despise the other: ye ca not serue God and Mammon. Therfore I saye vnto you: * be not careful for your lyfe, what ye shal eate or drynke, nor yet for your body, what raimēt ye shal put on. Is not y lyfe moze woorth then meat: and the body moze of value, the raimēt? Beholde, the foules of the ayre: for they sowe not, neither do they reape, nor cary in the barnes: and your heauenly father feedeth them. Are ye not muche better then they?**

*** Which of you (by taking careful thought) can adde one cubyte vnto his stature? And why care ye for raimēt? Consider the lilyes of the felde, howe they growe. They labour not, neither do they spynne. And yet I saye vnto you, y euen Salomon in all his royaltie was not arrayed lyke one of these. Wherfore, if God so clothe y grasse of y felde (which though it stande to daye is to morowe cast into the foynasse) shall he not much moze do y same for you, o ye of lytle faith? Therfore take no thought, sayng: what shall we eate, or what shall we drynke, or wherwith shall we be clothed? After all these thynges doo the gruyless sike. For your heauenly father knoweth**

knoweth. that ye haue nede of al these thynges. But rather seeke ye fyrst the kyngdome of God and the ryghtheousnesse therof, and al these thynges shalbe ministred vnto you.

Care not then for the moow. for the moowes daye shall care for it selfe: suffycente vnto the daye, is the traunyle therof.

The vii. Chapter.

The folowynge foloweth and each iudgement, expoundeth ppeccacye, chaunceth vnto prayer, warneth to be hase of false prophetes: and wyllet the hearers of his wordes to be doers of the same.

Wagde not, that ye be not iudged: for as ye iudge, so shall ye be iudged. And what measure ye mete, with that same shall other men measure to you. Why seest thou a moate in thy brothers eye: but couldest not the beame that is in thyne owne eye? Or howe sayest thou to thy brother: brother, suffer me, I wyl plucke out a moate out of thyne eye, and beholde, a beame is in thyne owne eye. Thou hypocrite, firste cast out the beame out of thyne owne eye, & then shalt thou se clearly to plucke out the moate out of thy brothers eye.

Gene not ye that whych is holy vnto dogges: netter cast ye your pearles before swyne, leaste they treade them vnder theyr fete, and the other turne agaynst you, and all to rent you.

Aske and it shalbe geuen you: Seke and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever askereth, receaueth, & whosoever sekereth, fyndeth: and to hym that knocketh, it shalbe opened. Is there any man amonge you whycher if his sonne aske bread, wyl offer hym a stone? Or if he aske fysh, wyl he geue hym a serpent? If ye then (when ye are euell) can geue your chyldren good gyftes, howe muche moze shall your father whych is in heauen, geue good thynges, vnto you aske of hym.

Therefore, whatsoeuer ye woulde that men should do to you: do ye euen so to them also. For this is the lawe and the prophetes. Enter in at the strait gate: for wyde is the gate, and broad is the waye that leadeth to destruction: and many there be whych go in therat. But strait is the gate, and narrow is the waye, whiche leadeth vnto lyfe, and fewe there be that fynde it. Beware of false prophetes whych come to you in shepes cloynges, but inwardly they are rauenyng wolues. Ye shall knowe them by theyr workes.

Do men gather grapes of thornes? or figges of thystles? Eue so euery good tre bynggeth forth good frutes. But a corrupt tre, bynggeth forth euell frutes. A good tre can not bynge forth bad frute: netter can a bad tre bynge forth good frutes. Euery tre that bynggeth not forth good frute, is hewe doune, and cast into the fyre. Wherefore, by theyr frutes ye shall knowe them. Not euery one that sayeth vnto me, Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wyl of my father, whiche is in heauen. (He shall enter into the kyngdome of heauen.)

Wagde not, that ye be not iudged: for as ye iudge, so shall ye be iudged. And what measure ye mete, with that same shall other men measure to you. Why seest thou a moate in thy brothers eye: but couldest not the beame that is in thyne owne eye? Or howe sayest thou to thy brother: brother, suffer me, I wyl plucke out a moate out of thyne eye, and beholde, a beame is in thyne owne eye. Thou hypocrite, firste cast out the beame out of thyne owne eye, & then shalt thou se clearly to plucke out the moate out of thy brothers eye.

Gene not ye that whych is holy vnto dogges: netter cast ye your pearles before swyne, leaste they treade them vnder theyr fete, and the other turne agaynst you, and all to rent you.

Aske and it shalbe geuen you: Seke and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever askereth, receaueth, & whosoever sekereth, fyndeth: and to hym that knocketh, it shalbe opened. Is there any man amonge you whycher if his sonne aske bread, wyl offer hym a stone? Or if he aske fysh, wyl he geue hym a serpent? If ye then (when ye are euell) can geue your chyldren good gyftes, howe muche moze shall your father whych is in heauen, geue good thynges, vnto you aske of hym.

my wyl sape to me in þ daye: Lorde, Lorde, haue we not prophecied thowth thy name: And tho towe thy name haue caste out deuils: And done many myracles thowth thy name: And then wyl I knowlage vnto them: I neuer knew you: Departe fro me, ye that wylle iniquyte.

For whosoever heareth of me these wordes, & doeth the same, I wyl lychen hym vnto a wyse man, whiche buylt his house vpon a roche: & a howter of rayne descended, and floudes came and the wyndes blew, and bet vpon that house and it fell not, because it was grounded on the roche. And euerye one that heareth of me these wordes, & doeth the not, shalbe lychen vnto a foolyshe m. whych buylt his house vpon sand and a howter of rayne descended, and floudes came, & the wyndes blew, and beate vpon that house, and it fell, and great was the fall of it.

And it came to passe, when Iesus had ended these saynges, people were astonnyed at his doctrine. For he taught them as one hauyng power, and not as the scribes. (of them and the pharysees.)

The viii. Chapter.

Christ cleareth the leper, and healeth the captiues fetters, and many other diseases, helpeth the mother in lawe, syllet the sex, and the wounde, and dyspayth the deuils out of the possessed into the swyne.

When he was come doune from the mountayne muche people folowed hym. And beholde, there came a leper, and worshypped hym sayyng: Wapster, if thou wylte thou canst make me cleane. And Iesus put forth his hande, and touched hym sayyng: I wyl, be thou cleane, and immediatly his leprosy was clyensd. And Iesus sayeth vnto hym: se thou tel no man: but go and shew thy selfe to the ppeaste, and offer thy gyfte: that Moses commaunded to be offered for a wytnes vnto them.

And when Iesus was entered into Capernaum, there came vnto hym a Centurion, and besought hym, sayyng: Waster my seruaunt lyeth at home syche of the palsy, and is greuously payned. And Iesus sayeth, when I come vnto hym, I wyl heale hym. The Centurion answered, and saide: Sy, I am not worthy, that thou shouldest come vnder my rooff: but speake the worde onely, and my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authorite of another, and haue souldyers vnder me, & I sape vnto this man: go, & he goeth: and to another come, and he cometh, and to my seruaunt do this, and he doeth it. When Iesus herde these wordes, he marueled: and sayde to them that folowed hym: Verely, I sape vnto you: I haue not founde so greates saythe in Israel. I sape vnto you: that many shal come from the East, and West, and shall rest wryth Abraham and Isahac and Jacob in the kyngdome of heauen: but the chyldren of þ kyngdome shalbe cast oute into vster darkness: there shalbe wepyng and gnasyng of teeth. And Iesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And his seruaunt was made.

Wagde not, that ye be not iudged: for as ye iudge, so shall ye be iudged. And what measure ye mete, with that same shall other men measure to you. Why seest thou a moate in thy brothers eye: but couldest not the beame that is in thyne owne eye? Or howe sayest thou to thy brother: brother, suffer me, I wyl plucke out a moate out of thyne eye, and beholde, a beame is in thyne owne eye. Thou hypocrite, firste cast out the beame out of thyne owne eye, & then shalt thou se clearly to plucke out the moate out of thy brothers eye.

The Gospell

was healed in the selfe same houre. ¶

Mathe. 12.
Luce. 13. 1.

¶ And when Iesus was come into Peters house, he sawe hys wyues mother lying in bed, and spake of a feuer. And he touched her hand, & the feuer left her: and she arose, and ministered vnto them. When the euyl daye on, they brought vnto hym many that were possessed with deuils. And he cast out the spyrites with a word, and healed all that were sycke, that it myghte be fulfilled, whiche was spoken by Esay the prophet when he sayth: * He toke on him our iniquities and bare our sicknesses.

Mathe. 13. 1.
Luce. 13. 1.

¶ When Iesus sawe muche people aboute hym he commaunded that they shoulde go vnto the other syde of the water. And a certayne scribe Luce. 12. 9. (when he was come) sayd vnto hym: * Master, I wyl folow the whither soeuer thou goest. And Iesus sayth vnto hym: the foxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of man hath not where to rest hys head. And another of the nombre of his discyples sayd vnto hym: * Master suffer me to go & bury my father. But Iesus sayd vnto hym: folow me, and let the dead bury their dead.

Luce. 12. 9.

¶ And when he entred into a shyppe, hys discyples folowed hym. And beholde, * there arose a great tempest in the see, in so much that the shyppe was covered with waues, but he was a slepe. And his discyples came to hym and awoke hym saying: Master, saue vs, we perishe. And he sayeth vnto them: why are ye fearful, O ye of lytle faith? Then he arose, & rebuked the wyndes, and the see, and there folowed a great calme. But the men maruelled, saying: what manner of man is this, that beeth wyndes and see obey hym. ¶

Mathe. 8. 1.
Luce. 8. 1.

¶ And when he was come to the other syde, into the countree of the Gergesyes, there mette hym two possessed of deuylles, whiche came out of the graues, and were out of measure ferece, so that no man myghte go by that waye. And beholde, they cryed out saying: * O Iesu thou sonne of God, what haue we to do with thee? For thou comest hyther to torment vs before our tyme.

Mathe. 9. 1.
Luce. 9. 1.

¶ And there was a good waye of from them * a herd of many swyne, feeding. So the deuylles besought hym, saying: if thou cast vs out, suffer vs to go oure waye into the herd of swyne. And he sayd vnto them: go poure wythes. Then wente they oute, and departed into the herd of swyne. And beholde, the whole herd of swyne was carryed headlong into the see, and perished in the waters. Then they that kept them, fled & wente they wythes into the cytie, and told euery thyng, what had fortuned vnto the possessed of the deuylles. And beholde, the whole cytie came oute to meete Iesus, and when they sawe hym, * they besought hym that he woulde departe out of theyr countrey.

Mathe. 9. 1.
Luce. 9. 1.

The 12. Chapter. ¶

The heareth the pallye, collecte Matthew from the end. and Iesus sayd to hys discyples, heareth the woman of the bloudy floure: the pers Jannes daughter, groweth two blind men they fight, maketh a woman man to speake and Iesus out a deuyl.



¶ Entred also into a shyp, & passed ouer, and came into his owne cytie, and behold, * they brought to him a man sycke of the pallye, lying in a bed. And when Iesus sawe the sayd of the, he sayd vnto the sycke of the pallye: sonne, be of good cheere, the synnes be forgiven thee. And beholde, certayn of the scribes said within them selues: this man blasphemeth. And when Iesus sawe their thoughtes, he sayd: Wherefore thynke ye euill in your heartes? Whether is easier to saye, the synnes be forgiven thee, or to saye, arise & walke? But that ye maye knowe, that the sonne of man hath power to forgive synnes in earth. Then sayeth he vnto the sycke of the pallye: * arise, take vp thy bed, and go vnto thyr house. And he arose, and departed to his house. But the people that sawe it, maruelled, and glorified God, whiche had givene suche power vnto men. ¶

Mathe. 11. 1.
Luce. 10. 1.

Mathe. 11. 1.
Luce. 10. 1.

¶ And as Iesus passed forth from thence he sawe a man (named Matthew) sittinge at the receate of custome, and he sayth vnto hym, folow me. And he arose and folowed him. And it came to passe as Iesus sat at meat in his house: beholde, many publycans also and synners that cam, sat doune with Iesus and hys discyples.

¶ And when the pharisees sawe it, they sayd vnto his discyples: why eateth your master with publycans and synners? But when Iesus heard that, he sayd vnto them: They that be stronge neede not the physician, but they that are sycke. So perather and learne what that meaneth. * I wyl haue mercy and not sacrifice. For I am not come to call the ryghteous, but synners to repentance. ¶ Then came the discyples of Iohn vnto hym, saying: * why do we and the pharisees fast, for the moste parte: but thy discyples fast not? And Iesus sayd vnto them: the bydegrome whichen mourne as long as the bydegrome is with them: But the daye wyl come, when the bydegrome shalbe taken from them, and then shall they fast. A woman putteth a peece of newe cloth in an olde garment. For then taketh he away the peece from the garment, and the rent is made worse. Rather do men put new wyne into olde bottels: els the bottels breake, & the wyne runneth oute, and the bottels perishe. But they put new wyne into newe bottels, and both are saued together. ¶

Mathe. 11. 1.
Luce. 10. 1.

Mathe. 11. 1.
Luce. 10. 1.

¶ Whyle he thus spake vnto them, * beholde, there came a certayne ruler, and worshipped hym, saying: my daughter is euyn nowe dyscealed, but come and laye thy hande vpon her, and she shall lyue. And Iesus arose, and folowed hym and so byd hys discyples. ¶ And beholde, a woman whiche was diseased wth anyllue of bloude twelue yeres, came behynde hym and touched the hemme of hys vesture. For she sayd wythin her selfe: if I maye touche, but euyn his vesture onelye, I shalbe safe. But Iesus turned hym and when he sawe her, he sayd: daughter be of good comforte, thy faithe hath made the safe. And the woman was made whole euyn at that tyme. ¶ And when Iesus came out of the rulers

Mathe. 11. 1.
Luce. 10. 1.

Mathe. 11. 1.
Luce. 10. 1.

Mathe. 11. 1.
Luce. 10. 1.

lers house, and sawe the minstrels, and the people making a noise, he said vnto them: get you hence, for the mayde is not bedde * but slepeth. And thei laughed hym to scoone. But when the people wer putte forth, he went in, and toke her by the hande, and she arose. And thei went abode into all that lande. And when Iesus departed thence, twoo blynde menne folowed hym crying and saying: O thou soone of David haue mercy on vs. And whē he was come into the house, the blinde came to hym. And Iesus saith vnto them: Be- leue ye, that I am able to dooe this: Thei saied vnto hym: Loyde, we beleue. Then touched he their eyes, saying: * Accordyng to your faith bee it vnto you. And their eyes wer opened. And Iesus charged thei saying: See that no manne knowe of it. But thei, when thei wer departed, spied abode his name in all that lande.

As thei went out, beholde, * thei brought to hym a dourne manne possessed of a deuill. And when the deuill was cast out the dourne spake. And the people merrailed, saying: it was neuer so sene in Israell. But the pharises saied: he casteth out deuils, through the prince of deuils.

And Iesus went aboute all cities and townes teaching in their synagoges, and preaching the glad tynges of the kyngdome, and healyng euery sickenes and euery dyscalse among the people. But when he sawe the people: * he was moued with compassion on thei, because thei wer destitute, and scattered abode, euē as shepe ha- yung no sheperde. Then saith he vnto his dis- ciples, the * herust truly is plenteous, but the labourers are fewe. Praye ye therefore the Lord of the herust, that he will sende labourers into his haruest.

¶ The x. Chapter.

¶ Chide feithful out his thurlye apostles to praye in house, searche them change, teacheth thei, and comforteth them againe persecution and trouble.



As when his twelve disciples wer called vnto hym, he gaue thei po- uere against vncleane spirites, to cast them out, and to heale all maner of sickenes and all maner of dyscalse.

The names of the twelve apostles are these. The first, Simon whiche is called Peter: * And to his brother: James the soone of zebede, & Iohn his brother: philly & Bartholomew: Tho- mas and Mathew, whiche had been a publick. James the soone of Alpha, and Lebheus (whose surname was Taddes) Simeon of Canaan, and Judas Iscariot, whiche also betrayed hym.

* Iesus sente forth these twelve in nombre, whom he commaunded, saying: Goo not into y wape of the Gentiles, and into the citee of the Samaritans entre ye not. But goo rather to y lost shepe of the house of Israell. So and preach saying: The kyngdome of heauen is at hande.

Heale the sicke, cleanse the lepers, raise the dedde, cast out deuils. * Frely ye haue receiued gene- free ly. * Possesse not golde nor syluer nor brasse in your purses, nor yet scrippe to wardes your iou- nry: neither stode cotes, neither shos, nor yet a rod: * For y woodkman is woorthy of his meate

But to whatsoeuer citee or towne ye shall come enquire who is woorthy in it, and there abyde till ye goo thence. * And when ye come into a house salute the same. And if the house bee woorthy, let your peace come vpon it, but if it bee not woorthy let your peace returne to you again.

And whoeuer shall not receiue you, nor wil heare your preaching: when ye departe out of that house or that citee * Shake of the dust of your fete. Clerly I saie vnto you: it shal bee easier for the lande of sodom and Gemoza in the daye of iudgement, then for that citee. * Behold I sende pon forth, as shepe among wolues. Be ye ther- fore wise as serpentes and innocent as doves. * But beware of menne for thei shall deliuer you vp to the countailes, & shall scourge you in their synagoges. And ye shal bee brought to the dedde rulers, and kynges, for my sake, in witness to thei and to the Gentiles.

But * when thei deliuer you vp, take ye no thought, how or what ye shall speake: * For it shal be geuen you, euē in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father whiche speaketh in you. * The brother shall deliuer vp the brother to death, and the father the soone. And the col- dyen shall aryle agaynst their fathers and mo- thers, and shall putte them to death: and ye shal bee hated of al menne for my names sake. * But he that endureth to the ende, shal bee saved.

But * when they persecute you in this citee flye ye into another. For verily I saie vnto you ye shall not goo through all the cites of Israell till the soone of manne bee cor- * The disci- ple is not aboue the master: nor seruante a- boue his Loyde. It is ynough for the dysciple, that he bee as his master is, and that the ser- uante bee as his Loyde is. If thei haue called the Loyde of the house, Behold: how muche more shall thei call thei of his householde. Feare thei not therefore. * For there is no- thyng clothe that shall not bee opened: and no- thyng hyd, that shall not bee known.

What I tell you in darkenes, that speake ye in lighte. And what ye heare in the eare, that preache ye on the house toppes. * And feare ye not thei whiche kyll the body but are not able to kyll the soule. But rather feare hym, whiche is able to destroye bothe soule and body into hel. Are not two hille sparowes sold for a farthyng? And one of thei shall not light on the grounde without your father. Yea, euē all the heares of your hedde are nombred. Feare ye not therefore: ye are of more value then many sparowes. * Every one therefore that shall knoweloge me be- fore menne, hym will I knoweloge also before my father whiche is in heauen. But whoeuer shall denye me before menne, hym will I also de- nye before my father, whiche is in heauen.

Thynke not that I am come to sende peace into the earthe. I came not to sende peace, but a swerde. For I am come to sette a manne at va- riance * agaynst his father, and the daughter a- gaynst her mother, and the daughter in law a- gaynst her mother in lawe. And a mannes foes

Da y shal bee

The Gospel

Rom. xiii. Shall he that are of his owne household. * He
that loueth father, or mother more the mr. is not
worthy of me. And he p^r loueth soome or daugh-
ter more then mr. is not worthy of me. And he p^r
taketh not his crosse and foloweth me, is not wo-
thy of me. * He that synnderth his life, shall lose it:
and he thate loseth his life for my sake shall finde
it. * He that receiueth you, receiueth me: and he
that receiueth me, receiueth hym that sente me.
He that * receiueth a prophete in the name of a
prophet, shall receive a prophetes rewarde. And
he that receiweth a righteous mane, in the name
of a righteous manne, shall receive a righteous
mannes rewarde. * And whosoever shall geue
vnto one of these litle ones to drinke, a cuppe of
colde water onely (in the name of a discipyle) vere-
ly I saie vnto you he shall not lose his rewarde.

xi. Chapter.

Cyber Baptists leadeth his disciples into exile.

And it came to passe, that when
Jesus had made an ende of com-
maundynge his twelue disciples
he departed thence, to teache and
to preach in their cities. **¶** And
Thou heeing in prison hearde
the woordes of Christ, he sent two of his disci-
ples, & sayed vnto hym. Telle thou he that shall
come: or doe wee loke for another? Jesus an-
swered and sayed vnto them: Soe, and shewe
Thou againe, what ye haue hearde & sene. The
blinde receiue their syghte: the lame walke, the
lepers are cleansed: and the deef heare, the deebes
are applyed by, and the poore receiue the glad ty-
dynges of the Gospell. And happy is he, that is
not offended by me: And as thei departed: Jesus
began to saie vnto the people concerning Iohn.
What went ye out into the wilderness to see? I
rede that it is written with the wynde: Or what
went ye out for to see a man clothed in soft rai-
ment? Beholde: they that weare soft clothynge:
are in kinges houses. But what went ye out for
to see? I prophete: Clerely I saie vnto you: and
more then a prophete. For this is he of whom it
is written: Beholde, I sende my messenger be-
fore thy face whiche shall prepare thy way be-
fore thee. **¶**

✠ Clearly I saie vnto you: among them that
are voine of women, arose not a greater the Ihu
the baptist. For withstandyng he that is lesse in
the kyngdome of heauen is greater then he. Fro
the dayes of Ihu baptist vntill this daye, the
kyngdome of heauen suffereth violence and the
violent plucke it vnto them. * For all the pro-
phetes, and the lawe it self prophesied vnto Ihu
And if ye will receiue it: this is helpen, whiche
daye for to come. he that hath eares to heare: let
 hym heare. 14

*But wherunto shall I liken this generation? It is like vnto the chyldren, whiche sit in the market places, and call vnto their felowes, and saye: wee haue pyped vnto you: and ye haue not dauntyed: Wee haue mourned vnto you and ye haue not sorrowed. For I haue camme neither eatyng nor drynkyng, and they saye, he hath the deuill.

The loonne of manne causē eating and dync-
 yng and thei saye: beholde a glutton, and an vn-
 measurable dyncer of wyne: and a scende vn-
 to publicans and synners. And wysdome is in-
 styged of her chyldezen. * * Then began he to
 blyad p cities which moue of his myracles by
 were dooen in: because thei repented not of their
 synnes. Wo vnto thei Chozasin: Wo vnto thei
 Bethsaida: for if the myracles which were the
 wred in you had been dooen in the cite of Tyre or
 Sydon they had repented of their synnes long a-
 gone in sackcloth and ashen. Neuerthelesse I
 saye vnto you: it shal be easer for Tyre and
 Sydon at the daye of iudgemente, then for you.
 And thou Capernaum, whiche art lift vp vnto
 heauen, walter bee broughte doune to hell. For if
 the myracles whiche haue bee dooen in thee, had
 been the wred in godome: they had remayned vn-
 till this daye. Neuerthelesse, I saye vnto you:
 that it shal be easer for the cite of godome in
 the daye of iudgemente, then for thee. I.

✠ At that tyme Iesus answered and said:
I thanke thee O father, Lord of heauen and
earth, because thou haste p^{ro}vided these thynges fro
the wyse and prudent, and hast thew^{re}d them vnto
babes, verely father, euen so was it thy good
pleasure. ✠ All thynges are geuen ouer vnto me
of my father. ✠ And no manne knowith p^{re}sone
but the father: neither knoweth any manne the
father, save the sonne, and he to whomsoever
the sonne will open hym. Come vnto me all ye
that labour and are laden, and I will ease you.
✠ Take my yocke vpon you, and learne of me,
for I am meke and lowly in heart: and ye shall
fynde resce vnto your soules. For my yocke is
easy, ✠ and my burden light. ✠

Ⓒ The. xii. Chapter.

¶ The disciples plucke feathers of coine. Christ healeth the blind man, helpeth the possessed & was blinde a woman and recoverd who is his brother, sister and mother.

At that time Iesus went on the Sabbath daies through scorine & his disciples were an hungred and began to plucke & eate of corne and to eate. But when the pharisees saw it, they said vnto hym: behold, thy disciples dooe & whiche is not lawfull (for thyne) to dooe vpon the Sabbath daie. But he said vnto them. haue ye not read what Dauid did, when he was an hungred, & they that were with hym: how he entred into the house of God, and did eate the twelve brydes which were not lawfull for hym to eate, neither for the whicher were with hym, but onely for the priestes? Or haue ye not read in the law, how that, on the Sabbath daies, the priestes of the temple breake the Sabbath & are blamelesse? But I saye vnto you that in this place is one greater then the temple. Wherefore, if ye wist what this meaneth, I require mercy and not sacrifice ye would not haue condemned innocents. For the loome of manne also, is Lorde euen of the Sabbath daie.

And he departed thence * and went into their
synagoge : & beholde there was a manne whiche
had his hande dyed vp. And he asked hym, say-
yng : * is it lawfull to heale vpon the Saboth
dayes

dapes: that thei might accuse hym. And he sayd vnto them: whiche of you will it bee, that shall haue a shepe, and if it fall into a pitte in the laboth dape, will he not take it and like it out? How muche moze then is a manne better then a shepe: Wherefoze it is lefull to doze a good dede on the laboth dapes. The saierth he to the manne stretch forth thy hande. And he stretched it forth. And it was restoyed vnto healeth, like as y other.

¶ Then the pharises wente out, and helde a counsaill against hym, how thei might destroy hym. But when Iesus knewe it he departed thence, and muche people folowed hym, and he braled them all, and charged them that thei should not make hym knowen: that it might bee fulfilled whiche was spoken by Esaye the prophete, whiche saierth: Beholde, my chyldre, whom I haue chosen, my beloued, in whom my soule delighth. I will putte my spirite vpon hym, and he shall shewe iudgement to the Gentiles. he shall not strue ner crye, neyther shall any manne heare his voice in the stretes, a brysed reede shall he not bryake, and smokynge flaxe shall he not quenche, till he sende forth the iudgemente vnto victoie, and in his name shall the Gentiles truste.

¶ Then was broughte to hym a blinde & donnee mane, that was vered with a deuell, and he healed hym, in so muche, that the blinde and donnee botte spake and sawe. And all the people were amazed, and said: Is not this the soonne of Dauid? But when the pharises heard it, thei saied this felow dyueth the deuilles no other wyse out, but by the helpe of Belzeub the chief of the deuilles. But when Iesus knewe their thoughtes he saied vnto them: Euery kyngdome deuiled against it self, shalbee broughte to noughte. And euery cite or house deuiled agaynst it self shall not stande. And if Satan cast out Satan, then is he deuyled agaynst himself. How shall then his kyngdome endure? Also, if I by the help of Belzeub caste out deuilles, by whose helpe doo your chyldren caste them out? Therefoze they walke by your iudges. But if I caste out the deuilles by the spirite of God, then is the kyngdome of God come vnto you.

¶ Welis how can one entre into a strong mannes house, and spoyle his trewels, excepte he firste bynde the strong manne, and then spoyle his house? He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroad. Wherefoze, I saie vnto you, all maner of synne and blasphemie shalbee forgiven vnto menne: but the blasphemie agaynst the spirite, shall not bee forgiven vnto menne. And whosoever speaketh a woorde agaynst the soonne of manne, it shall bee forgiven hym. But whosoever speaketh against the holy ghoiste, it shall not bee forgiven hym, neyther in this woorde, neyther in y woerde to come. **¶** Ether make the tree good and his frute good: or els make the tre euill, and his frute euill. **¶** For the tree is knowen by his frute. O generation of vipers, how can ye speake good thynges, wher yout selues are euill? For out of the aboundance of the herte, the mouth speaketh. A good manne out of the good

treasure of y herte, byngeth forth good thynges. And an euill manne, out of y euill treasure byngeth forth euill thynges. But I saie vnto you, of euery ydell woerde that menne shall haue spoken they shall geue accomptes in the dape of iudgemente. **¶** For out of thy woordes thou shalt bee iustified: and out of thy woordes thou shalt bee condemned.

¶ Then certain of the scribes and of the pharisees asked hym, sayng: Master, wer wilt see a signe of thee. But he answered and saied to them: The euill & aduonterous generation: sekerh a signe: there shall no signe bee geuen to them but the signe of the prophete Jonas: for as Jonas was thre dapes and thre nyghtes in the whales belly, so shall the soonne of manne bee thre dais and thre nyghtes in the herte of the earth: The menne of Antioch shall rise in the iudgemente with this nation, and condempne it, because thei amended at the preaching of Jonas. Beholde here is one greater then Jonas. **¶** The queene of the South shall rise in the iudgemente wyth this generacyon, and shall condempne it: for she came from the vtmost partes of y worlde to heare the wysed of Salomon. And beholde in this place is one greater then Salomon.

¶ When the vncleane spirite is gone out of a manne, he walketh throughout drye places seeking rest, & findeth none. Then he saierth: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it emptye and swepte, and garnished. Then gooeth he and taketh vnto hym seuen other spirites wourse the hymself, and so entere he in, and dwelleth there. And the ende of that manne is wourse then the begynnyng. Euen so shall it bee also, vnto this forward generacion. While he yet talked to the people: beholde, his mother & his brythren stode without desiring to speake with hym. The one saied vnto hym: beholde, thy mother and thy brythren stande without, desyryng to speake with thee. But he answered, and saied vnto hym that had tolde hym: Who is my mother? or who are my brythren? And he stretched forth his hande towarde his disciples and sayed, beholde, my mother and my brythren. For whosoever dooth the wyl of my father whiche is in heauen, the same is my brother, sister, and mother.

The xiiij. Chapter.

The parable of the scribe, of the tares, of the mustards seede, of the leauen, of the treasours hid in the heide, of the pearles, and of the nette.

¶ The same dape went Iesus out of the house, & sat by the sea syde, and muche people were gathered together vnto hym, so greatly y he went, and sat in a ship, and all the people stode on the shore. And he spake many thynges to them by similitudes, sayng: Beholde, y sower wit so, yto sowe. And wher he sowd, some seedes fell by the waies side and y fowles came & deuoured them vp. Some fell vpon stony places, where thei had not muche earth, and anon they sprung vp, because they had no deperthe of earth: and when the sunne was

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was vp they caught beate, and because they had no rote, they wyddered awaye. Again some fell among thornes, and the thornes sprong vp and choaked them. But some fell into good ground, and brought forth frute: some an hundred folde, some sixty folde, some thirty folde. Whosoever hath eares to heare, let hym heare.

B And the disciples came, and said vnto hym:

Why speakest thou to them by paraboles? he answered and sayd vnto them: * it is geuen vnto you to knowe the secretes of the kyngdome of heauen, but vnto them it is not geuen. * For whosoever hath, to hym shall be geuen, and he shall haue aboundaunce. But whosoever hath not: from hym shall be taken awaie euery thing that he hath. Therefore speake I to them by similitudes: for they seynge, see not: & hearyng they heare not: neither doo they vnderstand. And in them is fulfilled the prophesie of Esaias, which saith: * with eares ye shall heare, and shall not vnderstande: and seynge ye shall see, and shall not perceiue. For these peoples heartes is wored grosse, and their eares are dull of hearing, and their eyes haue they closed, lest at any tyme they should see with their eyes, and heare with their eares, & should vnderstand with their heart and bee converted, that I also might heale them.

C * But blessed are your eyes, for they see: and your eares, for they heare. Clerely I saye vnto you, * that many prophetes & righteous menne haue desired to see those thynges, which ye see, and haue not sene them: and to heare those thynges, which ye heare, and haue not heard them.

E * Heare ye therefore the similitude of the sower. When one beareth the woorde of the kyngdome and vnderstandeth it not, then cometh the euill manne & taketh awaie that which was sowne in his heart: this is he which was sowne by the waie syde. But he that receiued the seede which was cast into stonye places, the same is he that beareth the woorde, and anon with ioy receiuerh it, yet hath he no roote in hymself, but dureth for a season: for when tribulacion or persecution happeneth because of the woorde, by and by he falleth. He also that receiueh seede into the thornes, is he that beareth the woorde, and the care of this worlde: and the dyspayrefulnes of synnes choke vp the woorde, and so is he made vnfertill. But he that receiueh seede into good grounde is he that beareth the woorde, and vnderstandeth it: which also beareth frute, and bringeth forth, some an hundred folde, some sixty folde, some thirty folde.

D Another similitude putte he forth vnto them sayyng: * The kyngdome of heauen is lykned vnto a manne, which sowed good seede in his felde. But while manne slepte, his enemye came, and sowed tares among the wheate, and went his waye. But when the blade was sprong vp and had brought forth frute, there appeared the tares also. So the seruantes of the householde came, and said vnto hym. Wilt thou biddeste not that they should goe and gather the tares? he answered and sayd vnto them: let them be together vntill the harvest: and in tyme of harvest, I will bidde the reapers gather ye first the tares, and bynde them together in sheues to be brynte: but gather the wheate into my barn.

E * Another parable putte he forth vnto them, sayyng: * The kyngdome of heauen is like to a gayne of mustard seede, which a man sowed in his felde, which is the lesse of all the seedes. But while it is growen, it is the greatest among herbes, and is a tree so that the byrdes of the ayre come, and make their nestes in the boughes thereof.

Another similitude spake he vnto them: The kyngdome of heauen is lyke vnto leuen, which a woman taketh and hyderhin three peches of meale, tyll all bee leuened. * All these thynges spake Iesus vnto the people by similitudes, and without a parable spake he nothing vnto them: that it might bee fulfilled, which was spoken by the prophete, that saith: * I will open my mouth in paraboles: I will speake forth thynges which haue been kepte secreete from the begynnyng of the worlde. * When the people were sente awaye, then came Iesus into the house. * And his disciples came vnto hym, sayyng: declare vnto vs the parable of the tares of the felde. He answered, and sayd vnto them.

He that soweth the good seede is the sonne of manne. The felde is the worlde. And the chylidren of the kyngdome they are the good seed: the tares are the chylidren of the wyched, the enemye that soweth them, is the deuill. The harvest is the ende of the worlde: the reapers be the angels. Euen as the tares therefore are gathered and brynte in the fyre: so shall it bee in the ende of this worlde. * The sonne of manne shall sende forth his angels, and they shall gather out of his kyngdome all thynges that offende, and them which doo iniquitee: and shall caste them into a furnace of fyre. There shall be wailynge & gnashynge of teeth. * Then shall the righteous shyn as the sunne in the kyngdome of their father. Whosoever hath eares to heare, lette hym heare.

Again the kyngdome of heauen is lyke vnto a treasure hid in the felde: the which a manne hath founde and hyd: and for ioy thereof goeth and selleth all that he hath, and buyeth the felde. Again the kyngdome of heauen is lyke vnto a net, that was caste into the sea and gathered of all kynde of fyshes: which when it was full, menne drew to lande, and sette doune and gathered the good into vessels, but cast the bad awaie. So shall it bee at the ende of the worlde. The angels shall come & seuer the bad frō among the good, & shall cast them into a furnace of fyre: there shall be wailynge & gnashynge of teeth. Iesus saith vnto the house of israel: vnderstand all these thynges. They said vnto hym: yea Lord. Then said he vnto them. There

unto hym: wilt thou then that wee goe, & weede them vp? But he said: naye, lest while ye gather vp the tares ye pluche vp also the wheate with them, let both grow together vntill the harvest, and in tyme of harvest, I will bidde the reapers gather ye first the tares, and bynde them together in sheues to be brynte: but gather the wheate into my barn. * Another parable putte he forth vnto them, sayyng: * The kyngdome of heauen is like to a gayne of mustard seede, which a man sowed in his felde, which is the lesse of all the seedes. But while it is growen, it is the greatest among herbes, and is a tree so that the byrdes of the ayre come, and make their nestes in the boughes thereof.

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Again the kyngdome of heauen is lyke vnto a treasure hid in the felde: the which a manne hath founde and hyd: and for ioy thereof goeth and selleth all that he hath, and buyeth the felde. Again the kyngdome of heauen is lyke vnto a net, that was caste into the sea and gathered of all kynde of fyshes: which when it was full, menne drew to lande, and sette doune and gathered the good into vessels, but cast the bad awaie. So shall it bee at the ende of the worlde. The angels shall come & seuer the bad frō among the good, & shall cast them into a furnace of fyre: there shall be wailynge & gnashynge of teeth. Iesus saith vnto the house of israel: vnderstand all these thynges. They said vnto hym: yea Lord. Then said he vnto them. There

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for every scribe whiche is taught vnto the kyng dome of heauen, is like vnto a manne that is an houtholder, whiche byngeth out of his treasure thynges newe and olde. **I**

And it came to passe that when Iesus had finished these similitudes, * he departed thence: And when he came into his owne countrey, he taught them in their synagoges, in so muche, that: they were astonyed and said: whence cometh this wysdome and powers vnto hym: is not this carpenters sonne? Is not his mother called Mary: and his brethren, James and Ioses and Simon and Judas? And are not all his sisters with vs? Whence hath he then all these thynges. And they were offended at hym. Iesus said vnto them: * A prophete is not without honoure, saue in his owne countrey, and in his owne house. And he did not many miracles ther because of their vnbelefe.

¶ The. xliii. Chapter.

¶ When he taken and behedded. Chyldre seereth five thousande menne with fyue loaves and fyue fishes, and ap- preached by night vnto his disciples upon the sea.



¶ That tyme * Herode the Tetrarche hearde of the fame of Iesu, and said vnto his seruantes: this is Ihon the baptist. he is risen from the dedde, and therefore these miracles wroughte by hym.

For Herode had taken Ihon and bounde hym, and putte hym in prison because of Herodias, his brother Philipps wife. For Ihon said vnto hym: * it is not lawfull for thee to haue her. And when he would haue putte hym to deathe, he feared the people, * because they counted hym as a prophete. But when Herodes by the daye was kepte, the daughter of Herodias daunced before them, and pleased Herode. * Wherefore he promised with an othe, that he would geue her whatsoeuer she would aske. And she beeyng instructed of her mother before, said: geue me here Ihon baptistes hedde in a platter. And the kyng was forp. Nevertheless, for the othes sake, and them whiche sat also at the table, he commaunded it to bee geuen her: and sente to mentoures, and bebedded Ihon in the prison, and his hedde was broughte in a platter, and geuen to the damosell, and she brought it to her mother. And his disciples came and toke vp his bodye, and buryed it: wente, and tolde Iesus.

¶ When Iesus hearde of it, he departed thence in a shippe vnto a deserte place, out of the waie. And when the people had hearde thereof, they folowed hym on foot and lette the cities. And Iesus wente forth, and sawe muche people, and was moued with mercie towarde them, and he healed of them those that were sicke. And when the even was come on, his disciples came to him, sayng this is a deserte place, and the houre is now past: lette the people departe, that they maye goo into the townes, and buye them victualles. But Iesus said vnto them. They haue no neede to goo awaye. Geue ye them to eate. They said vnto hym, wee haue here but fyue loaves and two fishes. He said byng them better to me. And he commaunded the people to sit doune on the grasse,

and he tooke the fyue loaves and the two fishes and lift vp his eyes towarde heauen and blessed. And when he had broken them, he gaue the loaves to his disciples, and his disciples gaue them to the people. And they did all eate, and were satisfied. And they gathered vp / of the fragmentes that remayned / twelue baskets full. And they that did eate, were aboute fyue thousande menne besyde women and chyldren.

* And straight waie Iesus made his disciples to get vp into a shippe, and to go before hym vnto the other syde while he sent the people awaye. And when the people were sent awaye, he went vp into a mountaigne to praye alone. And when nyght was come, he was there hymself alone. But the ship was now in the myddes of the sea, and was tolt with waues, for it was a contrary wynde. And in the fourth watche of the nyghte, Iesus went vnto them walking on the sea. And when the disciples sawe hym walking on the sea they were troubled, sayng: it is some spirite, and they cried out for fear. But straight waie, Iesus spake vnto them, sayng: be of good cheare, it is I: bee not afrayed. Peter answered hym, & said: Lorde, if it bee thou, byd me come vnto thee on the water. And he said: come. And when Peter was come doune out of the shippe, he walked on the water, to go to Iesus. But when he sawe a mighty wynde, he was afrayed. And when he began to synke, he cried, sayng: Lorde saue me. And immediatly Iesus stretched forth his hande and caught hym, and said vnto hym. O thou of litle faith, wherefore diddest thou doubt?

* And when they were come into the shippe, the wynde ceased. Then they that were in the shippe came and worshipped hym, sayng: of a truthe thou art the sonne of God. And when they were gone over, they came into lande of Genesareth. And when the merne of the place had knowlage of hym, they sent out messengers into all the countrey round aboute the coste, & brought vnto hym all that wer sicke, and besoughte hym, that they mighte touche the hemme of his vesture onelye. And as many as touched it were made safe.

¶ The. xlv. Chapter.

¶ Chyldre exccuseth his disciples, and rebuketh the scribes and pharises for transgressing Godes commandmentes through their owne tradicions. The thyng that goerth into the mouth defileth not the manne, but the defuureth the wombe of Cananes daughter, healeth the multitude and bryngeth fyue loaves and a fewe litle fishes, fedeth foure thousande menne, besyde women and chyldren.



¶ When came to Iesus scribes and pharises (whiche wer come from Iherusalem) sayng: why dooe thy disciples transgresse the tradition of the elders? For they waite not their handes when they eate bread. But he answered & said vnto them: why dooe ye transgresse the commandemente of God because of your owne tradicion? For God commaunded, sayng. * Honour father & mother, and he that curseth father or mother: let hym dye the deathe. But ye saie: every one that saie to his father and mother: * what gift soener should haue come of me the same is turned vnto thy profite: and so shall he not honoure his father or his mother.

And

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And thus haue ye made the commandemente of God of none effecte, because of youre owne traditions. Ppocrites, full well did Elay prophesy of you saying: This people draweth nie vnto me with their mouth, and honoureth me with lippes, howbeit, their heartes are farre from me: but in vain dooe they serue me, teaching the doctrynes and pceptes of menne.

B And he called the people to hym, and said vnto them, heare and vnderstande. That whiche goeth into the mouth, defileth not manne: but that whiche cometh out of the mouth, defileth the manne. Then came his disciples, & said vnto him: knowest thou not, that the pharises were offended at this saying? But he answered and said: Every plante whiche my heavenly father hath not planted, shall be plucked vp by the rootes. Let them alone, they bee the blinde leaders of the blinde. If I blinde leade the blinde, bothe shall fall into the ditch. Then answered Peter and said vnto hym: declare vnto vs this parable. Iesus said: are ye also yet without vnderstandyng? dooe not ye yet vnderstande, what soeuer entereth into the mouth, goeth into the belly, and is cast out into the draught? But those thynges whiche proceed out of the mouth, come forth fro the heart, & they defile the manne. For out of the heart proceed euill thoughtes, murders, breaking of wedlocke, whozdon, thestes, false witness, blasphemies. These are the thynges whiche defile a manne. But to take meate wth vnwashed handes, defileth not a manne.

C And Iesus went thence, and departed into the costes of Tyre and Sidon, and beholde a woman of Canaan (whiche came out of the same costes) cryed vnto hym saying: haue mercie on me. O Lorde, thou sonne of Dauid: My daughter is piteously vexed with a deuill. But he answered her nothing at all, and his disciples came & besought hym, saying: sende her away, for she crieth after vs. But he answered, & said: I am not sente: but vnto the lost shepe of the house of Israel. Then came she, & worshipped hym, saying: Lorde, helpe me. he answered and said: it is not mete, to take the chyldeys bryde, and to cast it to dogges. She answered & said: trued Lorde for the dogges eate of the crummes, whiche fall from their masters table. The Iesus answered & said vnto her: O woman, greate is thy faith: be it vnto thee, eue as thou wilt. And her daughter was made whole euen at that same tyme.

D And Iesus went awhete from thence, and came nie vnto the sea of Galilee, and went vp into a mountaigne, and satte doune there. And muche people came vnto hym, byyngyng with them thole that were lame, blinde, deafe, maymed, & other many: and cast them doune at Iesus fete.

E And he healed them: in so muche, that the people wondrously, when they sawe y domine speake the maymed to be whole, the lame to walke, & the blinde to see. And they glorified the God of Israel. Then Iesus called his disciples vnto him, and said: I haue compassion on the people because they continue with me now thre daies, and haue nothing to eate: and I will not let thei

departe sayyng, lest they miscary by the waye. And his disciples sayed vnto hym: Whence should we gette so muche bryde in the wyldernes as to suffice so greute a multitude? And Iesus sayeth vnto them: how many loaves haue ye? And they saye: seuen, and a fewe litle fyshes. And he commaunded the people to sytte doune on the grounde: and toke the seuen loaves, and the fyshes: and after that he had geuen thanks he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they did all eate, and were sufficed. And they toke vp (of the broken meate that was left) seuen baskettes full. And yet they that did eate were foure thousande menne, besyde women and chyliden. And he sente awaye the people, and toke hypppe and came into the partes of Magdala.

The xvi. Chapter.

The pharises require a token. Iesus sheweth his disciples of the pharises doctryne. The confession of Peter. The keyes of heauen. The sayntfull must beare the crosse after Chri. st.

The pharises also with the Saducees, came and tēpted hym, and desired hym, that he would shew them a sygne from heauē. he answered and said vnto them: whē it begynneth to bryawe towardē euen, ye saye: it wyll bee saye whether, for the skye ys read. And in the morning: It wyll bee foule whether to daye, for the skye ys gloumyng red. O ye ppoctites, ye can discern the outward apperance of the skye: but can ye not discern the sygnes of the tymes? The frowarde and aduouterous nacyon requyret a sygne, and there shall no sygne be geuen vnto it, but the sygne of the ppopet Jonas. And he left them, and departed.

And when his disciples were come to the other syde of the water, they had forgotte to take bryde with them. Then Iesus sayed vnto them: Take hede and beware of the leuen of the pharises and of the Saduces. And they thought in them selues, saying: we haue taken no bryade with vs. Whyche when Iesus vnderstode he sayed vnto them: O ye of lytle faith, why take ye thought wythin your selues, because ye haue brought no bryade? Dooe ye not yet perceyue, nether remembre those fyue loaves, when there wer fyue thousande menne, & how many baskettes toke ye vp? Nether the seuen loaves when there were foure thousande menne, and how many baskettes toke ye vp: how happeneth it that ye dooe not vnderstand, that I speake it not vnto you concerning bryade, that ye shuld beware of the leauen of the pharises, and of the Saduces? Then vnderstode they, how that he had not them beware of the leuen of bryade: but of y doctryne of the pharises, and of the Saduces.

When Iesus came into the coastes of the cite whiche is called Cesarea Philippi, he asked his disciples saying: who dooe menne saye y I am the soone of manne? They sayed: some saye y thou art Ihon the baryst, some helyas, some Jeremias, or one of the nobze of the ppopetes. he sayeth vnto them. but who saye ye that I am

Simon

Simon Peter answered and saide: * Thou arte Christ the sonne of the lyving God. And Jesus answered and saide vnto hym: happye arte thou Simon the sonne of Ionas, for thou shalt be fished by the sonne of man. And I say vnto the that thou art Peter: and vpon this * rocke I will buyde my congregaciō. And the gates of heuē shall not preuaile against it. And I will geue vnto the, the keyes of the kyngdō of heauen: And whatsoeuer thou byndest in earthe, shall be bounde in heauen: and whatsoeuer thou locest in earthe, shall be loosed in heauen also. ¶

Then charged he his disciples, that they shoulde tell no man, that he was Jesus Christe. ¶ From that tyme forth began Jesus to shewe vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynges of the elders, and of the p̄iestes, and scribes, and must be kylled and be rayssed againe the thirde daye. And when Peter had take hym aspyde, he began to rebuke hym saying: master, saue thy self, this shall not happen vnto the: but he turned hym about, & saide vnto Peter: go after me Satana, thou hindrest me: for thou sauest not the thynges that be of God, but those that be of men.

¶ Then saide Jesus vnto his disciples: ¶ If any man will folow me, let hym forsake hym self and take vpon hym his crosse, & folow me. ¶ For whoso wyl saue his life, shall lose it. Againe who so doeth lose his life for my sake, shall fynde it. For what doth it p̄ofyte a man, yf he wyne all the world, and lose his owne soule? Or what shall a man geue to redeeme his soule againe? ¶ For the sonne of man shall come in the gloze of his father, with his angels: and then shall he rewarde euery man accordyng to his dedes. ¶ Clearly I saye vnto you, & there be standyng here, whiche shall not tast of death, tyl they se the sonne of man come in his kyngdome.

The xvij. Chapter. ¶
The transfiguration of Christ. He healeth the lunatyke, and p̄cureth tribute.

¶ After sixe dayes, Jesus taketh Peter, James & Iohn his brother, and bringeth them vp into an hye mountayne out of the waye, & was transfigured before them. ¶ And his face shone as the sonne, and his clothes were as whyte as the lyght. And beholde, ther appeared vnto them Moyses and Elias talkyng with hym. Then answered Peter, and saide vnto Jesus: Lorde, here is good helyng for vs. ¶ If thou wilt, let vs make here thre tabernacles: one for the, and one for Moyses, & one for Elias. While he yet spake, beholde, a byghe cloude shadowed them. And beholde, there came a voyce out of the cloude whiche said: this is my beloued sonne, in whome I deelyte. ¶ Heare hym. And when the disciples hearde these thynges, they fell on theyr faces and were sore afrayed. And Jesus came & touched them and saide: aryse and be not afraid. And when they had lyft vp theyr eyes they sawe no man, saue Jesus onely.

¶ And when they came doune from the mountayne, Jesus charged them saying: see that ye shewe the vision to no manne, vntill the sonne of manne be risen againe from the dedde. ¶ And his disciples asked hym, saying: why the saye the scribes, that helias must firste come? Jesus answered, and saide vnto them: ¶ Helias truly shall firste come, and restore all thynges. But I saye vnto you, that Helias is come already and they knowe hym not: but haue dooen vnto hym whatsoeuer they lusted. In lyke wyse shall also the sonne of manne suffer of them. Then the disciples vnderstode, & he spake vnto them of Iohn Baptist. And when they were come to the people there came to hym a certain man knelyng doune to hym, and saying: Master haue mercy on my sonne, for he is lunatyke and sore vexed, for oft tymes he falleth into fyre, and oft into the water. ¶ And I broughte hym to thy disciples, and they coulde not heale hym. Jesus answered and saide: O faithles and croked nation, how long shall I bee with you? how long shall I suffer you? Bring hym hether. And Jesus rebuked the deuill, and he departed out of hym. And the childe was healed euē that same tyme. ¶

¶ Then came the disciples to Jesus secretly, and saide: why couldest thou not cast hym out? Jesus saide vnto them: Because of your vnbelefe. For verely I saye vnto you: ¶ If ye haue faith as a graine of musterde seede, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shall remoue: nether shall any thyng be impossible vnto you. Howbeit this kinde goeth not out, but by praye and fastyng. While they were occupied in Galilee, Jesus said vnto them: ¶ It will come to passe that the sonne of manne shall be betrayed into the handes of menne, and they shall kill hym and the thirde daye shall he rise againe. And they were exceeding sore. ¶ And when they were come to the citee of Capernaum, they that use to receiue tribute money, came to Peter, and saide: Woorth your master paie tribute? he saith: yea. And when he was come in to the house, Jesus p̄uented hym saying: what thinkest thou Simon? of whom dooe the kynge of the earth take tribute? of his owne children, or of straungers? Peter saith vnto hym: of straungers. Jesus saith vnto hym: Then are the children free: ¶ For withstanding, least wee should offend them, goo thou to the sea, and cast an angle, and take the fysh that firste cometh vnto thee: and when thou hast opened his mouth thou shalt fynde a peece of twenty pence: that take and geue it vnto them for me and thee. ¶

The xviii. Chapter. ¶
He teacheth his disciples to be humble and to hate: to auoyde occasions of sinne, and one to loyde another's offence.

¶ The same tyme came the disciples vnto Jesus, saying: ¶ Who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and set hym in the myddell of them, and saide: Verely I saye vnto you: ¶ except ye turne, & become as children, ye shall not enter into the kyngdome of heauen. Whosoouer therfore humblyeth

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bleth hym self as this chyld, the same is the grea-
test in the kyngdome of heauen. And who so recei-
ueth suche a chyld in my name, receiveth me.

Mat. 18. 6 But whoso dooth offende one of these litle ones
which beleueth in me, it wer better for hym that
a millstone wer haged aboute his necke, and that
he wer drownded in the depeth of the sea. Wo un-
to the world because of offences. * Necessarye
it is that offences come. But wo vnto the mane
by whom the offence cometh.

Mat. 18. 7 Wherfore * if thy hande or thy fote hynder
thee, cut hym of and cast it fro thee. It is better
for thee to enter into life hant or maymed, rather
then thou shouldst be (hauyng twoo handes or
twoo fete) bee cast into euerylasyng fyre. And if
thine eye offende thee, pluche it out, & cast it from
thee. It is better for thee to enter into life with
one eye, rather then (hauyng twoo eyes) to bee cast
into hell fyre. Take hede that ye despise not one
of these litle ones. For I saie vnto you, that in
heauen the angels doe alwayes beholde the
face of my father whiche is in heauen. For
sooner of mane is come to saue that which was
lost. How thynke ye? If a manne haue an hun-
dred shepe, and one of them bee gone astraye
dooth he not leaue ninety nine in the mountay-
nes, and goeth & sekerth it that was gone astraye.
And if it happen that he fynde it, verily I saie
vnto you: he reioiceth more of that shepe then of
the nynty and nyne whiche went not astraye. E-
uen so it is not the will of your father in heauen
that one of these litle ones should perishe.

Mat. 18. 15 Whosoever if thy brother trespass agaynst
thee, go and tell him his faute betwene him and
thee alone. If he heare thee, thou hast wone thy
brother: But if he heare thee not, then take yet
with thee one or twoo, that * in the mouth of
twoo or thre witnesses, every matter may bee
established. If he heare not them, tell it vnto the
congregation. If he heare not the congregacion
let hym bee vnto thee as an heathen manne,
or as a publican. Verily I saie vnto you: what
soever ye hynde on earth, shall bee bounde in hea-
uen. And whatsoeuer ye loose on earth, shall bee lo-
sed in heau. Again I saie vnto you, that if twoo
of you agree in earth vpon any manner of thyng,
whatsoeuer they desire: they shall haue it of my
father whiche is in heauen, for where twoo or
three are gathered together in my name, there
am I in the middes of them.

Mat. 18. 19 Then came Peter to hym, and saide: Lorde,
how oft shall I forgiue my brother, if he synne
agaynst me: till seven tymes? Iesus saith vnto
hym: I saie not vnto thee vntill seven tymes:
but scruffy ty mes seven tymes. For the soze
is the kyngdome of heauen likened vnto a certa-
ine manne that was a kyng, whiche would take
accountes of his seruantes. And when he had
begonne to reken, one was broughte vnto hym
whiche oughte hym tenne thousande talentes,
but for as muche as he was not able to paie, his
Lorde commanded hym to bee solde, and his
wife and chylde, and all that he had: & payement
to bee made. The seruante fell downe, and be-
soughte hym sayng: Wit haue pacience with

me, and I will paye the all. Then had the lord
pitie on the seruante and loosed hym and forgaue
hym the debte.

So the same seruante went out, & founde one
of his feloes whiche oughte hym an hundred pence
and he layd handes on hym, and toke hym by the
throte, sayng: paye that thou owest. And his
feloe fel downe, and besoughte hym, sayng: haue
pacience with me, and I will paye the all. And
he would not, but wente & cast hym into pelson,
till he should paye the debte. So whē his feloes sawe
what was done, they were very sorry and came &
told vnto their lord: be al that had happened. The
his Lorde called hym and said vnto him: O thou
vngacious seruante, I forgaue the all that
debt, whē thou besydest me: shouldst not thou
also haue had compassion on thy feloe, euen as I
had pitie on the? And his Lorde was wroth, and
deliuered hym to the iaplers, till he should paye
all that was due vnto hym. So* whē wyse shall
my heavenly father do also vnto you if ye from
your brether, forgiue not (euery one his brother)
their trespasses. For

The xix. Chapter.

*Christe groweth and dwelleth concerning marriage, and teach-
eth not to be carefull, nor to loue worldly thynges.*



As it came to passe: that whē Ie-
sus had synghed the saynges, he
gat him from Galile, and came in
to the coastes of Ieruzalem, beynde
Iordane, and muche people folo-
wed hym, and he healed them there.

The pharysees also came vnto hym temptyng
hym, and sayng vnto hym: Is it lawfull for
a man to make a deuocement wyth his wyfe for
any manner of cause? He answered and said vnto
them: haue ye not red, howe that he which made
man at the begynnyng * made the man and wo-
man, and said: for this cause shall a man leaue fa-
ther and mother, and shall cleaue vnto his wife
and they twayne shall be one flesch, wherfore now
they are not twayne but one flesch. Let no man
therefore put asunder, that which God hath cou-
bled together. They said vnto him: why did Mo-
ses then commaunde to geue a testimonial of de-
uocement to put her away? he said vnto them
Moses (because of the hardnes of your hartes)
* suffered you to put away your wyues: But fro
the begynnyng it was not so, I saie vnto you:
whosoever putteth away his wife (except it be
for fornicacion) and marryeth another, breake-
th the blocke. And whoso marryeth her which is de-
uoced, doth commit adultery.

His disciples said vnto hym: if the matter bee
so betwene man and wyfe, then is it not good to
marry. He saide vnto them: all men cannot com-
prende this sayng: & saue they to whome it is
geue: for there are some chaste which are so borne
out of their mothers wombe. And there are some
chaste, which he made chaste of men. And there bee
chaste, which haue made them selues chaste for the
kyngdome of heuens sake. He that can compze-
hende it, let him cōprehende it. * Then wer there
brought vnto hym yonge chylde, that he shoulde
put his

put his handes on them and praye. And the dy-
sciples rebuked them. But Iesus said vnto the
suffre the chylidren and forbyd them not to come
vnto me. for of such is the kyngdome of heauen
And when he had put his handes on them, he de-
parted thence.

And beholde, one came, and saide vnto hym:
+ good master, what good thyng shal I do, that
I may haue eternal lyfe. he said vnto hym: why
callest thou me good? there is none good but
one, and that is God. But if thou wilt enter in-
to lyfe, kepe the commandementes. he sayeth
vnto hym: which? Iesus said: * Thou shalt not
comyt manslaunder. Thou shalt not comyt
aduoutry. Thou shalt not steale: thou shalt not
beare false wytnes: honoure father and mother:
* and thou shalt loue thy neighbour as thy self
The yong man sayeth vnto hym: All these thyng-
es haue I kept from my yowth vp: what lacke
I yet? Iesus sayd vnto hym: if thou wilt be per-
fyt, * go and sell all that thou hast, and geue to
the poore, & thou shalt haue treasure in heauen,
and come and folow me. But when the yong ma-
herde that sayng, he wente awaye soyy. For he
had great possessions.

Then Iesus sayd vnto his dysciples: verely
I say vnto you: it shalbe hard for: & crye to en-
tre into the kyngdome of heauen. And agayne I say
vnto you: it is easyer for a camell to go throughe
the eye of a needle, then for the ryche to entre into
the kyngdome of God. When the disciples herd
this, they were excedynglye amazed, sayng:
wherthen can be said: But Iesus beheld them
and sayd vnto them: wyth men this is impossy-
ble: but wyth God all thynges are possyble.

Then answered Peter and sayde vnto hym:
Beholde, * we haue forsaken all and folowed the,
what shal we haue therfor? Iesus sayde vnto
them: Verely I say vnto you, * when the sonne
of man shall sit in the seat of his maiestye, ye
shalle haue folowed me, in the regeneracion * shall sytte
also vpon the xii. seates, and iudge the xii. trybes
of Israel. * And euery one that hath forsaken house, or
brethren, or systers, or father or mother, or wife
or chylidren, or landes for my names sake, * shal
receaue an hundred fold, and shall inherite euery
lastyng lyfe. I. * but many that are first, shalbe
last, and the last shalbe first.

¶ The xx. Chapter.

¶ Child teacheth by a similitude that God is better than
to no man. he teacheth his disciples to be lowly, and ge-
ueth two bynde men they sight.

¶ The kyngdome of heauē is lyke
vnto a man that is an housholder,
which wet out early in the mornynge
to hyre labourers into his vyngard.
And when the agremēt was made
with the labourers, for a peny a daye, he sent the
into his vyngard. And he went out aboute the
thryd houre, & sawe other standyng ydell in the
market place, & sayd vnto the: go ye also into
the vyngard, and whatsoeuer is ryghte, I will
geue you. And they wente theyr waye. Agayne
he wente out aboute the syxte and nynt houre,
and ydell ydell. And aboute the eleuenth houre
he went out, and found other standyng ydell, &

sayd vnto them: why stande ye here all the daye
ydell? They saye vnto hym: because no mā hath
hyred vs. he sayeth vnto them: go ye also into
the vyngard, and whatsoeuer is ryghte, I will
geue you. So, when euen was come the lord
of the vyngard sayd vnto his steward: call the
labourers, and geue the theyr hyre, begynnynge
at the last vntill the first. And when they had
come that came aboute the eleuenth houre they
receaued euery man a peny. But when the first
came also, they supposed that they shoulde haue
receaued more, and they likewise receaued euery
man a peny. And when they had receaued it, they
murmured agaynst the good man of the house,
sayng: These last haue wrought but one houre
and thou hast made them equall vnto vs which
haue borne the burthen and heate of the daye.

But he answered vnto one of them and sayde
frende, I do the no wrong: dydest thou not agree
wyth me for a peny? Take that thyne is and go
thy waye: I will geue vnto this last, euen as vnto
the. Is it not lawfull for me to do as my ly-
sted with myne owne goodes? Is thine eye enuie
because I am good? So the last shalbe first
and the first shalbe last. For many be called, but
few be chosen. I.

¶ And Iesus goyng vp to Ierusalem, toke
the twelue disciples asyde in the way, and sayd
vnto them: * Beholde, we go vp to Ierusalem,
and the sonne of man shalbe betrayed vnto the
chefe priestes and vnto the scribes, and they shal
condemne hym to death, and shall deliuer hym
to the Gentils, to be mocked, and to be scourged
and to be crucified: and the thryd daye he shal
ryse agayne. * Then came to hym the mother
of Iesudes chylidren, with her sonnes, worshyp-
pyng hym & desyryng a certayne thyng of hym.
And he sayeth vnto her: what wilt thou? She
sayd vnto hym: Graunt, I praye the, that my two sonnes
may sit, the one on the ryghte hande, & the other
on the left, in the kyngdome. But Iesus answer-
ed & sayde: ye wote not what ye aske. Are ye a-
ble to drynke of the cuppe that I shall drynke of, &
to be baptysed w the baptysme? I am baptysed
with. They saye vnto hym: we are. he sayd vnto
the: ye shall drynke in dede of my cup: & be ba-
ptysed with the baptysme? I am baptysed with.
But to sit on my ryghte hande, and on my left,
is not myne to geue: but it shal chaunce vnto the
that it is prepared for of my father.

¶ And when the ten herd this, they disapoynd
at the two brethren. But Iesus called the vnto
hym, and sayd: * ye knowe that the prynces of
nacions haue dominion ouer the. And they that
are great men, exercise authoritee vpon them.
It shal not be so amonge you. But whosoever
will be great amonge you, let hym be your mini-
ster, & whoso will be cheefe amonge you, let hym
be your seruaunt: euen as: & sonne of man came
not to be ministered vnto, but to minister, and to
geue his life a redemption for many. I.

¶ And as they departed fro Jerico, much pro-
ple folowed hym. And beholde, two blynd men syt-
tyng by the waye syde, when they heard that Je-
sus passed by, they cryed sayng: O Lord thou
Ab. sonne

The Gospel

some of Dauid haue mercy on vs. And ¶ people
rebuked them, because they shoulde holde they
peace. But they cryed the more, sayinge: haue
mercy on vs, O Lorde, thou soune of Dauid.
And Iesus shode spyll and called them, and said:
what wyl ye ¶ I shall do vnto you? They saie
vnto hym: Lorde, that our eyes maye be opened.
So Iesus had compassion on them, and touched
they eyes, and immediatly they eyes receaued
syght. And they folowed hym.

¶ The .xii. Chapter. ✠

¶ He cytherh into Jerusalem, by woth the marchantes
out of the temple, casteth the tregge mce, & cytherh y pha-
ryses woth the synnytyrde of the rme lawes and of the
hulbandmen, that cleme such as wex sent wroth them.

And whē they & dyēd nyr vnto Je-
rusalem, and ther come to Beth-
phage, vnto mosse Olyuete: then
lent Iesus two discyples, sayng:
vnto them: go into the toun that
lyeth ouer agaynst you, & a none
pe shal fynde an asse bounde, & a colte, wyth her:
looke them, and brynge the vnto me. And yf any
man say ought vnto you, say ye: the Lord hath
nede of them: & straight way he will let the go.
Al this was done, & it myght be fulfilled, whiche
was spoken by the prophet, sayng: & Tel ye the
daughter of syon: behold, thy kynge cometh vn-
to the meke, sperryng vpon an asse and a colte, &
fole of the asse vled to the yocke. The discyples
went and dyd as Iesus commanded them, and
broughte the asse & the colte, & put on them theyr
clothes, & let hym thereon. And many of þe people
sped theyr garments in the way. Other cutte
downe bryches from þe trees, & strawed them in
the way. Whereouer þe people that went before, &

They that came after, cryed sayng: holanna the
sonne of Dauid. * Blessed is he that commeth in
the name of the Lorde¹ holanna in the brest. **I**

✠ And when he was come to Ierusalem, all the cyrie was moued, sayng: who is thys? And the people sayde: this is Iesus, the prophete of Nazareth, a cyrie of Galile. ² And Iesus wente into the temple of God, and cast out all the that solde and boughe in the temple, and ouerthrewe the tables of the mony changers, and seates of them that solde doves, and said vnto them: It is wytten: my house shalbe called the house of prayer. But ye haue made it a drinke of theues. And the blind, and the balde came to hym in the temple, and he denied them.

When the chiefe p̄iestes and scribes sawe
the wonders that he dyd, and the child cryng
in the temple: and sayng: hofanna to the sonne
of Dauid: they besought, and sayd vnto hym:
hearest thou what the saye: But Iesus sayd vn
to the: why not: haue ye neuer read: Out of the
mouth of babes and suckelinges thou halte oꝝ
bernyed p̄p̄le. And he left them, and wente oute
of the cytie vnto Bethanpe, and had hys aby
dyng there. ¶ In the moꝛnyng as he returned
into the cytie againe, he hongred: and whē he had
spied a figge tree in the way, he came to it, and
found nothing thereon, but leaues only, and said
vnto it: neuer fruite growe on thee henceforward.
And anon the figge tree withered away. And

when by a discipple sawe it, they marvelled, say-
 yng: How soone is the figge tree withered a-
 waye? Iesus answered, and sayde vnto them:
 Verely I saye vnto you: * If ye haue sayth and
 doubte not, ye shall not onely do thys that is
 happened vnto the figge tree: but also if ye shall
 saye vnto thys mountayne: remove, and caste
 thy selfe into the see, it shall be done. * And all
 thynges whatsoeuer ye shall in prayer (if ye be-
 lieue) ye shall receaue them.

✠ And when he was come into the temple the chiefe priests and the elders of the people came vnto hym (as he was teaching) and sayd: * By what auctorite doste thou these thynges? and who gaue the thes power? Iesus answered and sayde vnto them: I also wyl aske of you a certayne thyng, which ye tell me, I inly he wyl tell you by what auctorite I do these thynges. The daytyme of Ihon: whence was it: from heauen or of men? And they thought among theselves, sayng: If we saye from heauen, he wyl saye vnto vs: why dyd ye not then beleue hym? But if we shall saye of men, then feare we the people. * For all men holde Ihon as a prophete. And they answered vnto Iesus, and sayde: we can not tel. And he sayd vnto them: neither tel I you, by what auctorite I do these thynges. ¶ What saye ye to this? ¶ A man had two sonnes, and came to the first, and sayde: sonne, go and worke to daye in my vynyarde. he answered and sayde: I wyl not, but afterwarde, he repented, and went. Then came he to the seconde, & sayde vnto hym: And he answered, & sayd: I wyl go, and wente not. ¶ Whether of the twayne dyd he the wyl of the father? And they saye vnto hym: the first. Iesus sayeth vnto them: verely I saye vnto you, the publicans and harlottes go into the kyngdome of God before you. For Ihon came vnto you by the waye of synners, & ye beleued hym not: but publicans and harlottes beleued hym. And ye (which ye had seene) were not moued afterwarde with repentance, that ye myght haue beleued hym.

¶ Herthen another symilitude. A Ther was a
certain ma an hougholder, which platted a vyne
parde, & hedged it round about, & made a wyne-
pyssle in it, & buile a tower, & let it out to husbā-
nien, & wet into a strange cōstie. And when the
tyme of frute dyrtwe nere, he sent hys seruaun-
tes to the husbānme, & they myght receaue the
frutes of it. And y husbānme caughte hys seruaun-
tes, & beat one, kyllid another, & stoned another.
A gayne he sent other seruauntes, mo then y first
and thei dyd vnto the like wise. But last of al, he
sent vnto the his owne sonne, sayng: they wyll
stand in awe of my sonne. But whē y husbānme
sawe y sonne, they said among thei selues: A This
is y heire: come, let vs kyll hym, & let vs enioie
his inheritance. And they caughte him, & they
cast hym out of y vyneyard, & stowe hym. When the
lordes therfore of y vyneyard cometh, what wyll
he do vnto those husbānme? They sayde vnto
hym: For as much as they be euil, he wyl cruelly
destroye the, and wyl let out his vyneyarde vnto
other husbānmen, whych shall dryuer hym
the frute

the frute in due seasons. Iesus sayth vnto them: **W**hy ye neuer read in the scripture? The stone whych the buylders refused, the same is become the head of the corner: this is the Lordes doynge and it is maruelous in oure eyes. Therefore saye I vnto you: the kyngdome of God shal be taken from you, and geuen to a nacyon whiche shall bring forth the frutes thereof. And whosoeuer falleth on this stone, shal be broken in peces: but on whomsoever it falleth it shall all to grynne hym. And when the chiefe priestes and pharysees had herd his parables, they perceyued he spake of them. And they went about to laye handes on hym: but they feared the people, because they toke hym as a prophet. And Iesus answered and spake vnto the again by parables and said.

The xxii Chapter.

The marriage of the kynges sonne. Tribul to be geuen to the emperoure. Christ confuted the opinion of the pharysees, concerning the resurrection, and answered the scruples vnto his question.

The kyngdome of heauē is like vnto a ma that was a kyng, which made a marriage for his sonne & sent forth his seruantes, to call the that were hydden to the wedding, & they would not come. Agayne, he sent forth other seruantes, sayng: Tell them whych are hydden: behold, I haue prepared my dynner, myne oren & my satynges are kylled, & all thynges are ready, come vnto my marriage. But they made lyght of it, and went they wayes: one to his ferme place, another for his marchaundise, & the remanent toke his seruantes, and intrated them shamefully & slew them. But when the kyng herd thereof, he was wroth and sent forth his men of warre and destroyed those murderers and bent vp theyr eyte.

Then sayd he to his seruantes: the marriage is drede is prepared. But they whych wer hydden wer not worthy. So ye therfore out into the bye wayes: and as many as ye fynde, byd them to my marriage. And the seruantes went out into the bye wayes, and gathered together all as many as they could fynde, both good and bad, and the wedding was furnished with gesses. Then the kyng came in to see the gesses, and whē he spied there a man, whych had not on a wedding garment, he sayd vnto hym: friend, how comest thou in hyther, not hauyng a wedding garment? And he was enen spechlesse. Then sayd the kyng to his mynistres: take he and bynd hym bande and soote, and cast him into vter darkenesse: there shal be wepyng and gnashyng of teth. For many be called, but fewe are chosen.

Then wrote the pharysees, and toke counsell how they myght tangle hym in his wordes. And they set out vnto hym their disciples wth herodes seruantes, sayng: Master, we know that thou art true, and teachest the waye of God truly, netter carest thou for any man, for thou regardest not the outward apperaunce of men. Tell vs therfore: how thyngest thou? Is it lawfull that trybute bee geuen vnto Cesar or not? But Iesus perceauyng theyr wickednes, sayde:

Why tempt ye me, ye hypocrites? shewe me the trybute mony. And they toke hym a peny. And he sayd to them: whose is this peny image and super scrypeyon? They saye vnto hym: Cesar. Then sayd he vnto them: Geue therfore vnto Cesar the thynges whych are Cesar, and vnto God, those thynges that are Goddes. When they had herd these wordes, they marueyled, and left hym, and wente they waye. The same daye came to hym the Saducees: whych say that ther is no resurrection, and asked hym, sayng: Master, Moses sayde: that if a man dye, hauyng no chyld, his brother shuld marrye his wyfe, and rayse vp siede vnto his brother. Ther wer wth vs seue brethren, & the fyrst married a wyfe, and deceased wythout issue, and left his wyfe vnto his brother. Likewise, the second and the thyrde, vnto the seuen. Last of all the woman dyed also. Therefore, in the resurrection, whose wyfe shal she be of the seue? For they al had her. Iesus answered and sayd vnto the: ye do erre, not knowyng the scripture, nor the power of God. For in the resurrection, they netter marrye nor are married, but are as the Angels in heauen.

But as touchyng the resurrection of the dead: haue ye not rede that which is spoken vnto you of God, whych sayeth: I am the God of Abrahā and the God of Isaac, and the God of Jacob? God is not a God of dead, but of lyuyng.

And when the people herd this they wer astonnyed at his doctrine. But when the pharysees had herd, that he had put the Saducees to silence they cam together, and one of them (whych was a doctoure of lawe) asked hym a question, temptyng hym, and sayng: Master, whiche is the great commaundement in the lawe? Iesus sayd vnto hym: Thou shalt loue the Lord thy God wth all thy herte, and wth al thy soule, and wth all thy mynde. This is the fyrst and great commaundemente. And the seconde is lyke vnto it.

Thou shalt loue thyne neighbour as thy self. In these two commaundementes hange all the lawe and prophetes.

Whyle the pharysees wer gathered together Iesus asked them sayng: What thynke ye of Christ? whose sonne is he? They said vnto hym: the sonne of Dauid. he sayd vnto them: howe then doeth Dauid in spytte call hym Lozde, sayng: The Lozde said vnto my Lozde: set thou on my ryght hande, tyll I make thyne enemyes thy foote stoles? If Dauid then call hym Lozde, howe is he then his sonne? And no man was able to answer hym any thyng, neyther durste any man (from that tyme forth) aske hym any mo questions.

The xxiii Chapter.

Christ cryeth vnto the pharysees, herodes and hypocrites, and prophesyeth the destruction of Ierusalem.

When spake Iesus to the people, and to his disciples, sayng: The Scribes and pharysees sit in Moses seate. Al therfore, whansoeuer they byd you obserue, that obserue and do: but do not ye after theyr

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Mathe. x. 23. they worketh for they saye, and do not. * Per, they bynde together heavy burthens, and grievous to be borne, and laye them on mennes shoulders but they them selves wyl not beare at the wyth one of theys synners. All theys doctes do they for the intent, that they maye be sene of men. They set abroade theys phylacteries, and make large the borders of theys garments, and lene the uppermoste seates at feastes, & to syt in the chiefe place in counceils, and gretynge in synagogs, and to be called of men Rabbi.

Mathe. xi. 23. But be not ye called Rabbi, for one is your master, even Christ, and al ye are brethren. And call no man your father upon the earth, for one is your father whych is in heauen. Nether bee ye called masters, for one is your master, even Christ. He that is greatest amonge you, shalbe your seruauant. * But whosoever exalteth hym selfe: shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted. * **Luke. xi. 23.** Wnto you scribbes and pharises, ye pprocytes, for ye saye, that the kyngdome of heauen befoze men, & ye nether go in your selues, nether suffer ye the that come to enter in.

Wnto you scribbes and pharises, ye pprocytes: for ye deuoure wyddowes houses, & that vnder a pretence of longe prayer: therfore shall ye be the sozer punished. Wnto you scribbes and pharises, ye pprocytes: for ye compasse see and lande, to make one proselyte, & when he is become one, ye make hym twofolde moze the chyld of hell, then ye your selues are.

Wnto you, ye blynd guydes, for ye say: whosoever doeth sweare by the temple, it is nothyng: but whosoever sweareth by the golde of the temple, he is gyltye. Ye fooles and blynd: for whether is greater: the golde or the temple that sanctifyeth the golde. And whosoever sweareth by the aultare, it is nothyng, but whosoever sweareth by the gyfte that is vpon it, he is gyltye: ye fooles and blynde, for whether is greater the gyfte, or the aultare that sanctifyeth the gyfte: whoso therfore sweareth by the aultare, sweareth by it, and by all thynges that are thereon. And whoso sweareth by the temple, sweareth by it, and by hym that dwelleth therein. * And he that sweareth by heaut, sweareth by the seat of God and by hym that sytteth thereon.

Mathe. x. 23. Wnto you scribbes and pharises, ye pprocytes. * For ye tyeth myne, and anyle, and compyn, and haue leste the waggbyter matters of the lawe: iudgemente mercey and saythe. These ought ye to haue done, and not to leane the ocher vndone: ye blynde guydes, whych strayne out a gnat, and swaloe a Camell.

Wnto you scribbes and pharises, ye pprocytes: for ye make cleane the vtter syde of the cup, & of the platter: but wythin they are full of hybbery & exesse. Thou blynde pharyse, cleane syt: whych is wythin the cuppe and platter, & the outsyde of them maye be cleane also.

Luke. xi. 23. Wnto you scribbes and pharises, ye pprocytes: for ye are lyke vnto paynted sepulchres, whych appere beauryfull outwarde, but are wythfull of dead mens bones & of all fylthynges.

Even so ye also, outwarde appere righteous vnto men. But wythin ye are full of sapnednes and iniquitie. * Wnto you scribbes and pharises, ye pprocytes: ye buyde the tombes of the prophetes, and garnyshe the sepulchres of the righteous, and say: yf we had bene in the dayes of our fathers, we wold not haue ben partners wyth them in the bloude of the prophetes. And so ye be witnessen vnto your selues, that ye are the chyld of them whych kylled the prophetes. Kall ye lyke wyse the measure of your fathers. Ye serpentes, ye generation of vipers, how wyl ye escape the damnation of hell?

Therfore beholde, I sende vnto you prophetes and wyse men, and scribbes, and some of them ye shall kyll and crucyfy: and some of the shall ye scourge in youre synagoges, & persecute them from cytye to cytye: that vpon you maye come all the righteous bloude, which hath bene shed vpon the earth, from the bloude of righteous

* I sell, vnto the bloude of iachary the sonne of Barachias: whome ye slewe betwene the temple and the aultare. Verely I saye vnto you: all these thynges shall come vpon this generation. * **Luke. xxi. 23.**

Jerusalem, Jerusalem, thou that killest the prophetes, and stonest them whych are sente vnto the: how oft would I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, and ye wold not.

Beholde, your house is left vnto you desolate. For I say vnto you: ye shal not se me here for the tyll that ye say: blessed is he, that commeth in the name of the Lozde. * **Luke. xxi. 23.**

The xxiii. Chapter.

Christ sheweth his disciples the destruction of the temple, & the ende of the world, and the tokens of the latter dayes, & warneth them to make, for the world shall suddenly perishe.



And Iesus wente out and departed from the temple: and his disciples came to hym, for to shew hym the buynges of the temple. Iesus saied vnto them: Se ye not all these thynges?

Verely I saie vnto you: there shall not bee here leste one stone vpon another, that shall not bee destroyed. And as he saie vpon mount Oliuete, his disciples came vnto hym secretly, sayng: tel vs: when shall these thynges bee: and what shal bee the token of thy commyng and of the ende of the world? And Iesus answered, & saied vnto them: Take heede, that no man deceiue you. For many shal come in my name, sayng: I am Christ, & shal deceiue many. Ye shal heare of warres & tidynge of warres: bee not troubled. For all these thynges must come to passe, but the ende is not yet. * Nation shall rise against nation, and realme against realme: and there shalbe pestilence, and hunger and earthquakes in all places.

All these are the begynnynges of sorowes. * Then shall they putte you to trouble, and shal kyll you & ye shalbe hated of all nacions for my names sake. And then shall many be offended, & shall betraye one another, & shal hate one another. And many false prophetes shal arise, and shal deceiue many. * And iniquitie shall haue the vpperhand, the loue of many shal abate. * But he that endureth to the ende, the same shalbe safe. * And

* And

And this Gospel of the kyngdom shalbe preached in all the world, for a wytnes vnto all nations, and then shall the ende come.

¶ When ye therefore shal see the abhominacion of desolacion (that was spoke of by Daniel the prophet) stand in the holy place, whose reade is let hym vnderstand. Then let them whiche be in Jerusaleme, flye into the mountaynes. And let hym whiche is on the houle toppe, not come downe to set any thyng oute of his house. Neither let hym whiche is in the felde, retorne backe to fetch his clothes. Also shalbe in those dayes to them that are with chylde, & to the that geue sucke. But praye ye that your flight be not in the wynter, neither on the Saboth daye. For then shalbe great tribulacions: such as was not lens the begynnyng of the world to this tyme, nor shalbe. Yet except those dayes should be shortned, they shuld not helpe be saved, but for the chosens sake those dayes shalbe shortned.

¶ Then if any man saye vnto you: lo, here is Christ, or there: beleeue it not. For there shall arise false Christs, & false prophetes: and shall shewe the greates myracles, & wonders. In so muche (that if it wer possible) they shuld deceaue: behold, I haue told you before. Wherfore, if they saye vnto you: behold, he is in the deserte, go not ye forth: behold, he is in the secret places, beleeue it not. For as the synghenynge cometh out of the east, & appeareth into the west: so shall the comynge of the sonne of man be.

¶ For whersoever a dead karhas is, thre wyll the Eagles also be gathered together. Immediately after the tribulacions of those dayes shall the sunne be darkened, and the moone shall not geue her lyght, and the starres shall fall fro heauen, and the power of heauen shalbe moued. And then shal appere the token of the sonne of man in heauen. And then shall all the kynredes of the earth mourne, and they shal see the sonne of man comynge in the cloudes of heauen, with power and greates glorie, & he shall send his Angels with the greates voyce of a trompet, and they shal gather together his chosen, from the hyghest partes of heauē, vntyll they endes thereof.

¶ Learne a sylmptude of the figgetree: whē his boughes is yet tender, & the leaues sprong ye knowe that sommer is nye. So lyke wyll ye, when ye se all these thynges, be ye sure that it is nere, euen at the doores. Verely I saye vnto you: this generacō shal not passe, tyll all these thynges be fulfilled. ¶ Heauen and earth shal passe, but my wordes shal not passe. But of that daye and houre knoweth no man, nor the angels of heauen, but my father only.

¶ But as the dayes of Noe were, so shall also the comynge of the sonne of man be. For as in the dayes (that went before the flood) they dyd eate and drynke, marry, & were marryed, eue vntyll the day that Noe entered into the ship, & knewe not tyll the flood came and toke the all awaye. So shall also the comynge of the sonne of man be. Then shal two be in the felde, the one receaued & the other refused: two were shalbe gryndynge at the myll, the one receaued and the other refused.

¶ When in a bed, the one shalbe receaued, and the other refused. ¶ Watche therefore, for ye knowe not what houre your Lord shal come. Of this yet be sure that if the good man of the house knewe what houre the thiefe would come: he would surely watche, and not suffer his house to be broken vp. Therefore, be ye also ready, for in such an houre as ye thynke not, wyll the sonne of man come. ¶ Who is a faythfull and wyse seruaunt, whome his Lord hath made ruler ouer his household, to geue them meat in season. Blessed is that seruaunt, whom his Lord (when he cometh) shall fynde so doynge: Verely I saye vnto you, that he shall make hym ruler ouer all his goodes. But and if that euill seruaunt saye in his herte: my Lord shal be long a comynge (and so begynne to smyte his feloes, yet, and to eate and drynke with the dronken) the same seruaunt his Lord shal come in a daye when he loketh not for hym, and in an houre that he is not ware of, and shall hewe hym in peeces, and geue hym his porcion with the popytes: there shalbe wepyng and gnashynge of teth.

¶ The xxv. Chapter.

¶ The ten vyrgyns. The talentes deliuered to the seruaunts, and of the generall iudgement.

¶ When shall the kyngdome of heauen be lyke vnto ten vyrgyns, whiche toke their lampes, and went to mete the byrdgrom (and the byrdgrom) But fyue of them were folysh, and fyue were wyse. They that wer folysh, toke they lampes but toke none oyle with the. But the wyse toke oyle with them in they vessels, with the lampes also. Whyle the byrdgrom taryed, they all slombred and slepte. And euen at mydnyght, there was a crye made: behold, the byrdgrom cometh: go oute to mete hym. Then all those vyrgyns arose, and prepared they lampes. So the folysh sayd vnto the wyse: geue vs of your oyle: for our lampes are gone out. But the wyse answered, sayng: not so lest they be not ynough for vs and you, but go ye rather to them that sel and buye for your selues. And whyle they went to buye, the byrdgrom came: and they that wer ready, wente in with hym to the maryage, and the gate was shut vp. Afterward came also the other vyrgyns, sayng: Lord, Lord, open to vs. But he answered and sayde: Verely I saye vnto you: I knowe you not. ¶ Watche therefore for ye knowe neither the daye, nor yet the houre wherin the sonne of man shall come.

¶ ¶ Lyke wyll ye as a certayne man ready to take his iorney into a straunge countre, called his seruaunts, and deliuered vnto them his goodes. And vnto one he gaue fyue talentes, to another two, and to another one: to every mā after his habyltye, and straight waye departed.

¶ Then he that had receaued the fyue talentes, went, & occupied with the same, & wanne other fyue talentes. Lyke wyll ye also he that receaued two, gaped other two. But he that receaued one, went & dygged in the earth, and hys lozdes money. After a long season the lord of those seruaunts came, and rekened with them. And so he that had receaued fyue talentes came and

¶ And he brought

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and brought other fyue talentes, sayng: My lord deliuered it vnto me fyue talentes: beholde I haue gayned wyth them fyue talentes mo. His lord sayd vnto hym: wel thou good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges: entre thou into the reioys of thy lord. He also that had receaued two talentes, came and sayd: My lord thou deliueredst vnto me two talentes: beholde I haue wonne two other talentes wyth the: his lord sayd vnto hym: wel good and faythfull seruaunt. Thou hast ben faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges: entre thou into the reioys of thy lord.

C Then he whych hath receaued the one talent, cam, and sayd: My lord, I knewe the, that thou arte an harde man, reappynge where thou hast not sown, and gatherynge where thou hast not strawed, & therfore was I asrayed, and went and hid thy talent in the earth: lo, there thou hast that thyne is. His lord answered and sayd vnto hym: thou euil and slothfull seruaunt, thou knewest, that I reape where I sowed not, & gather where I haue not strawed, thou oughtest therefore to haue deliuered my money to the exchaungers, & then at my comynge shouldest thou haue receaued myne owtne wyth vantage. Take therfore the talent from hym, and geue it vnto hym whych hath ten talentes. * For vnto euery one that shal be geuen, & he shal haue aboundaunce: But he that hath not, from hym shal be taken awaye euery thyng that he hath. And cast the vnyppyttable seruaunt into vetter darke, & ther shal be wepyng and gnashynge of teth.

¶ When the sonne of man cometh in his glorie, and all the holy angels wyth hym, then shall he sit vpon the seate of his glorie, and befoze hym shal be gathered all nations. * And he shal separate them one from another, as a shepheard doth the shepe from the goates: and he shall set the shepe on his right hande, but the goates on the left. Then shall the kyng saye to them that shal be on his ryght hande. Come ye blessed of my father, inheret the kyngdome, * ye prepared for you is the begynnyng of the worlde. * For I was an hongred, and ye gaue me meat. I was thyrstye, & ye gaue me drynke. I was herbourlesse, and ye toke me in. Naked, & ye clothed me.

* Myche, and ye vssted me. * I was in prison, & ye came vnto me. Then shall the ryghteous answer hym sayng: Lord, when sawe we the an hongred, & fed the: or thyrstye, & gaue the drynke? when sawe we the herbourlesse, and toke the in? or naked, and clothed the? or when sawe we the syche, or in prison, and came vnto the? And the kyng shall answer, and saye vnto them, verily I saye vnto you, in as muche as ye haue done it vnto one of the least of these my brethyn, ye haue donett vnto me.

Then shall he saye also vnto them, that shal be on the left hande: * departe from me ye cursed into euerlastyng fyre: whyche is prepared for the deuyl and his angels. For I was an hongred and ye gaue me no meat. I was thyrstye, and ye gaue me no drynke. I was herbourlesse, and ye

toke me not in. I was naked & ye clothed me not. I was syche and in prison, & ye vssted me not. Then shall they also answer hym sayng: Lord, when sawe we the an hongred, or thyrstye, or herbourlesse, or naked, or syche, or in prison, and did not mynister vnto the? Then shall he answer the, sayng: Verily, I say vnto you, in as muche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shal go into euerlastyng payne, the righteous into life eternall.

The xxvi Chapter.

¶ Many Magdalene anoynted Christ. They eat the Ma-
gribanbe. Christ prayeth in the garden. Judas betrayeth
hym. Peter curseth of Maichus care. Christ is accused by
false wytnesses, Peter denieth hym.

And it came to passe, whil Jesus had si-
nyghed all these saynges, he sayd vnto
his dyscyples. * Ye knowe that af-
ter two dayes shalbe Easter and the
sonne of man shal be deliuered ouer to be cruci-
fied. * Then assembled together the chiefe pree-
stres and the scribes and the elders of the people,
vnto the palace of the hye preeft (which was cal-
led Cayphas) and held a counsell that they might
take Jesus by subteltye and kyll hym. But they
sayd: not on the holye daye, least there be an op-
roure among the people.

¶ When Jesus was in Bethany, in the house
of Symeon the leper, ther came vnto hym a wo-
man: * hauynge an alabastrer boxe of pyncop-
oyntmente, and poured it on his head, as he sat
at the tabor. But when his dyscyples sawe it,
they had indignacion sayng: Whereto seruet
this waste? This oyntmente myght haue bene
well solde, and geuen to the poore. When Jesus
vnderstode that, he sayde vnto them: why trou-
ble ye the woman? For she hath wrought a good
wojke vpon me. * For ye haue poore alwayes
wyth you: But me shall ye not haue alwayes.
And in that she hath cast this oyntment on my
body, she dyd it to bury me. Verily, I saye vnto
you wherforeuer this Gospell shal be preached
in the worlde, there shall also this that she hath
done be tolde, for a memoypall of her.

¶ Then one of the twelve (which was called Ju-
das Iscariot) went vnto the chiefe preestres, and
sayd vnto the: what wyl ye geue me, and I wyl
deliuer hym vnto you? And they appoynted vn-
to him thyrty peces of syluer. And fro that time
foze he sought oportynyte to betraye hym.

¶ The first daye of sower bread, the dyscyples
came to Jesus, sayng vnto hym, where wylte
thou & we prepare for the to cate the pasche? And he sayde: go into the cite, to synche a man, &
saye vnto hym, the master sayeth: my time is at
hande, I wyl kepe myne Easter by the, wyth my
disciples: And the dysciple dyd as Jesus had a-
poynted them, & they made ready the pasche.

¶ When the eue was come, he sat downe wyth
the twelve. And as they dyd cate, he sayde: Ve-
rily, I saye vnto you, that one of you shal be-
traye me. And they were exceeding lozofull
and began euery one of them to saye vnto hym:
Lord, is it I? he answered and sayde: he that
byppeeth his hande wyth me in the dyshe, the
same

mat. xxi. 4
mar. xiii. 4

mat. xxi. 4
mar. xiii. 4

1. thes. i. 1

1. thes. i. 1

mat. xx. 4
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mat. xxi. 4
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1. thes. i. 1

psal. xli. e. **E**uen shall betraye me. * The sonne of man true-
ly goeth, as it is wyrtten of hym: but wo vnto
that man, by whom the sonne of man is betray-
ed. It had bene good for that man, yf he had not
bene bozne. Then Judas whiche betrayed hym
answered and sayd: master, is it I? he sayd vnto
hym: thou hast sayd. When they were eatyng
Jesus toke bread, and when he had geuen than-
kis, he brake it, and gaue it to the discyples, and
sayd: * Take, eat, this is my body. And he toke
the cuppe, and thanked, and gaue it them, say-
yng: Drynke ye al of this, for this is my blood
(whiche is of the newe testamente) that is shed
for many, for the remysyng of synnes. But I say
vnto you: I wyll not drynke hence forth of this
frute of vyne tree, vntyll I draye when I shall
drynke it new with you in my fathers kyngdome.

mar. xliii. e. *** And when they had sayd grace, they wente**
out vnto mount Oliuete. Then sayeth Jesus vn-
to the: all ye shalbe offended because of me this
nyght. For it is wyrtten: * I wyll smyte & shep-
herde, and the shepe of the flocke shalbe scattered
abrode. But after I am rysen agayn, I wyll go
before you into Galile. Peter answered, & sayde
vnto hym: * though al men be offended because
of the, yet wyll not I be offended. Jesus sayd vn-
to hym: Clerke, I saye vnto the, y in this same
nyght, before the cocke crowe, thou shalt denye
me thysse. Peter sayd vnto hym: Pee, though I
shoulde dye with the, yet wyll I not denye the:
Lyke wyll also sayd all the discyples.

mar. xliii. b. *** Then came Jesus with them vnto a farme**
place (whiche is called Gethsemane) & sayd vn-
to the discyples: syt ye here whyle I go & praye
yonder. And he toke with hym Peter & the two
sonnes of zebede, & began to waie sorrowful and
deuy. Then sayd Jesus vnto the: * My soule is
heuy, eue vnto the death. Tary ye here & watche
with me. And he wente a lytell farther, and fell
flat on his face, & prayed, sayyng: O my father,
yf it be possyble, let this cuppe passe from me:
neuer thelesse, not as I wyll, but as thou wyll.
And he came vnto the discyples and founde the
a slepe, and sayeth vnto Peter: What coulde ye
not watch with me one houre: watche & praye,
that ye entre not into temptation. * The spyte
is wylling, but the fleche is weak.

mar. xliii. e. *** He went away once agayn and prayed, say-**
yng: O my father, yf this cuppe maye not passe
away from me, except I drynke of it, thy wyl be
fulfylled. And he came, and founde them a slepe
agayn. For they eyes wer heuy. And he left the
and wente agayne, and prayed the thyrde tyme,
sayyng the same wordes. Then cometh he to
his discyples, and sayeth vnto them. Slepe on
nowe and take youre rest. Beholde, the houre is
at hande, and the sonne of man is betrayed into
the handes of synners. Ryse, let vs be goyng: be-
holde, he is at hande, that doeth betraye me.

mar. xliii. e. *** Whyle he yet spake: lo, Judas one of the nom-**
ber of the twelue, came, and with hym a greate
multytude, with swordes and staves, sent from
the chiefe prestes and elders of the people. But
he that betrayed hym, gaue them a token, say-
yng: Whom soeuer I kysse that same is he, hold

hym faste. And forthwith he came to Jesus, and
sayd: Haille Master, and kysed hym. And Je-
sus sayd vnto hym: frende, wherfore arte thou
come? Then came they, and layed handes on Je-
sus, and toke hym.

And beholde, one of them whiche were with
Jesus, stretched out his hand, & drew his sword
and stroke a seruaunte of the hye prestes, and
smote of his eare. Then sayde Jesus vnto hym:
put vp thy swerde into his sheath. * For all
they that take the swerde: shall perishe with
the swerde. Thinkest thou that I can not now
praye to my father, & he shall geue me (euen now)
more then twelue Legions of Angels? But how
then shall the scrpytutes be fulfilled: for * thus
must it be. In that same houre sayde Jesus to
the multytude: * Ye be come out as it were vnto
a shepe, with swordes and staves, for to take
me. I sat daylye with you teachyng in the tem-
ple, and ye toke me not. * But all this is done,
that the scrpytures of y prophetes myght be ful-
fylled. * Then al the discyples forsoke hym, and
fled. And they toke Jesus, & led him to Cayphas
the hye preste where the scrpytes and the elders
wer assembled. But Peter folowed hym a farr of
vnto y hye prestes palace, and went in, and sate
with the seruauntes, toke the ende.

* The chiefe prestes and the elders, and all the
counsell, soughte false wytnes against Jesus (for
to put hym to death) but found none: yee, when
many false wytnesses came, yet found they none.
At the last came two false wytnesses, and they
sayde: Thys felow sayde: * I am able to destroye
the temple of God, & to buyde it agayne in thre
dayes. * And the chiefe preste arose, and sayd vn-
to hym: Answerest thou nothyng? Why do these
beare wytnes agaynst the? But Jesus helde his
peace. * And the chiefe preste answered and sayde
vnto hym: I charge the by the lyuyng God, that
thou tell vs, whether thou be Christus the sonne
of God. Jesus sayeth vnto hym: thou hast sayd.
Howe thelesse, I saye vnto you: * Here after
shall ye se the sonne of man sytting on the right
hande of power, and comyng in the cloudes of
the shay.

* Then the hye preste rent his clothes, sayyng:
he hath spoken blasphemy: what nede we of any
mo wytnesses? Scholde, now ye haue herd his
blasphemy, what thynke ye? They answered, &
sayd: he is worthy to dye. * Then dyd they spyt
in his face, and buffeted hym with fyngers. And
other smote hym on his face, with the palme of
theyr handes, sayyng: Tell vs thou Christ, who
is he that smote the?

Peter sat without in the palace. And a damsel
came to hym, sayyng: Thou also wast with Je-
sus of Galile: but he denyed before the al, sayyng
I wote not what thou sayest. Whē he was gone
out into the porche, another wenche sawe hym,
and sayd vnto them that were there: This felow
was also with Jesus of Nazareth. And agayne
he denied with an othe (sayyng: I do not knowe
the man. And after a while, came vnto him they
(that rode by) & sayd vnto Peter: * surely thou
art euen one of them, for thy speache bewayeth
the.

Wb iii the.

The Gospell

the. Then began he to curse and to sweare, that he knewe not the man. And immediatly the cocke crowe. And Peter remembred the word of Iesu, whyche sayde vnto hym, before the cocke crowe, thou shalt deny me thryse: and he wente out, and wept bitterly.

The xxvii. Chapter.

Christ is betrayed vnto Pilate. Judas hangeth hym self. Christ is crucified amonge thynke. He cryeth and is buried. Watchmen kepe the grave.

When the morning was come, all the chiefe priestes and the elders of the people, helde a counsell agaynst Iesu, to put hym to death. & brought hym bounde, and deliuered hym vnto Pontius Pilate the debyte.

Then Judas (whyche had betrayed hym) repynge that he was condemned, repented hym self, and brought agayne the thryty plates of syluer to the chiefe priestes and elders, saynge: I haue sinned, betraying the innocente blood. And they sayde: what is that to vs? He thow to that. And he cast doune the syluer plates in the temple, and departed, and went and hanged hym self.

And the chiefe priestes toke the syluer plates and sayd: it is not lawfull for vs to put them into treasure, because it is the payce of bloude. And they toke counsell: and bought wryth them a potters feilde, to burye straungers in. Wherfore the feilde is called - (in hebrewe, that is) the feilde of blood vntill this daye. Then was fulfilled, & which was spoken by Jeremy the prophete, saynge: and they toke thrytye syluer plates, the payce of hym that was valued, whome they bought of the chyldren of Israel, and gaue them for potters feilde, as the Lorde appoynted me.

Jesus stode before the debyte, and the debyte asked hym, saynge: arte thou the kyng of the Jewes? Iesus sayeth vnto hym: Thou sayeste. And when he was accused of the chiefe priestes & elders, he answered nothing. Then sayeth Pilate vnto hym: hearest thou not, how many witnesses they laye agaynst the? and he answered hym to neuer a word: in so much that the debyte marvelled greatly.

At that frast, the debyte was wont to deliuer vnto the people a prisoner, whome they would desire. He had then a notable prisoner, called Barrabas. Therefore when they were gathered together, Pilate sayd: whether wyl ye that I geue loose vnto you? Barrabas, or Iesus, whyche is called Christ? For he knewe that for crueltie they had deliuered hym.

When he was set doune to geue iudgemente, hym wylde sent vnto hym saynge: haue thou nothinge to do wryth that iuste man. For I haue suffred many thynges this daye in my slepe because of hym. But the chiefe priestes & elders perswaded the people, that they shuld aske Barrabas, and destroye Iesus. The debyte answered, and sayde vnto them: whether of twayne wyl ye, that I let loose vnto you? They sayde: Barrabas. Pilate sayd vnto the: what shal I do then wryth Iesus whyche is called Christ?

They all sayd vnto hym: Let hym be crucified. The debyte sayde: What euell hath he done? But they cryed the more, saynge: Let hym be crucified. When Pilate sawe that he coulde pte naye nothinge, but y more busynesse was made he toke water and washed hym bades before the people, saynge: I am innocente of the bloude of this iuste personne, ye shall se. Then answered all the people, and sayde: Hys bloude be on vs and on oure chyldren. Then let he Barrabas loose vnto them, and scourged Iesus, and deliuered hym to be crucified.

Then the souldiers of the debyte toke Iesus in the common hall, and gathered vnto hym all the compaigne. And they strypped hym, & put on hym a purple robe, & platted a crowne of thornes, and put vpon his head, & a rebe in his ryght hand: & bowed the knee before hym, and mocked hym saynge: hallo kyng of the Jewes. And whē they had spyt vpon hym, they toke the rebe, and smote hym on the head.

And after that they had mocked hym, they tooke the robe of hym agayne, and put hym owne rayment on hym, and led hym away to crucifye hym. And as they came out, they found a man of Cyren (named Symon) hym they compelled to beare his crosse. And they cam vnto a place which is called Golgotha (that is to say: a place of dead mens scoules) and gaue hym vynerger to drynke, myngled wryth gall. And whē he had tasted therof, he woulde not drynke.

When they had crucified hym, they parted hym garments, and caste lottes: that is myghte be fulfilled which was spoken by the prophete: And they departed my garments amonge them, and vpon my vesture byd they caste lottes. And they sat and watched hym there, & set vpon ouer hym head, the cause of hym death wrytten: This is Iesus the kyng of the Jewes. Then were there two threues crucified wryth hym, one on the right hande and another on the lyfte.

They passed by crucified hym, waggynge theyr heades, and sayng: thou that destroyedst the temple of God, and bydest buyde it in thre dayes, saue thy selfe. If thou be the sonne of God, come doune from the crosse. A phetyshe also the hye priestes, mockinge hym wryth the scriybes and elders sayde: he saued other, hym selfe can he not saue. If he be the kyng of Israel let hym now come doune from the crosse, and we wyl helpe hym. He trusted in God, let hym deliuer hym now, if he wyl haue hym, for he sayde: I am the sonne of God. The threues also which were crucified wryth hym, cast the same in hym to the. From the syxtē houre was there darknesse ouer all the lande vnto the nyntē houre. And aboute the nyntē houre, Iesus cryed wryth a loude voyce, saynge: Eli, Eli, lama sabachthani. That is to saye: My God, my God, why hast thou forsake me? Some of them that stode there, when they herde that, sayde: This man calleth for Helias. And streyght waye one of them ranne, and toke a sponge, and when he had fylled it full of vynerger, he put it on a rebe, and gaue hym to drynke. Other sayde: let be, let vs se whether

se whether helias will come and deliuer hym. Je-
sus, when he had cried again with a loude voice
pelded vp the ghoste. And beholde, the vasse of
the temple did rent into twoo partes, from top
to the bottome, and the earth did quake, and the
stones rent, and graues did open: and many bo-
dies of saintes whiche slepte, arose, and wente
out of the graues, after his resurrection, & came
into the holy cite, & appeared vnto many. **W**hen
the Centurion and they that were with hym
watchyng Iesus, sawe the earthquake, & those
thynges whiche happened, they feared greatly,
sayyng: Truly, this was the sonne of God.

* And many women were there (beholdyng
hym afarre of) whiche folowed Iesus fro Galile,
ministring vnto hym. Among whiche was
Mary Magdalene, and Mary the mother of Ja-
mes and Ioses, and the mother of iehedechy-
den. When the euen was come * there came a
riche manne of Trimathea named Ioseph, whi-
che also was Iesus discipule. He wet vnto Pilate
and begged the body of Iesus: Then Pilate com-
manded the body to be deliuered. And when
Ioseph had taken the body, he wrappd it in a
cleane linnen cloth, and laied it in his newe tombe
whiche he had hewen out, euen in the rocke, and
rolled a greate stone to the doore of the sepulchre
& departed. And there was Mary Magdalen &
the other Mary, sitting ouer against the sepul-
chre. The next daie that folowed the daie of prepa-
ryng, the hie prestes and pharisees came together
vnto Pilate, sayyng: Sir wee remembre that this
deceitful sated while he was yet aliue. After thre
dayes I will rise again. Commaunde therefore
that the sepulchre bee made sure vntill the third
daie, lest his disciples come, & steale hym awaie
& saie vnto the people: he is risen from the dedde
and the last erreure shalber worse then the first.
Pilate said vnto them: Ye haue the watche, go
your waie, make it as sure as ye can. So they wet
and made the sepulchre sure with watchemen,
and sealed the stone. **E**

The xxviii. Chapter.

The resurrection of Christ. The hie prestes gaue the
custodians money to saie that Christ was stolen out
of his graue. Christe appeareth to his disciples, and
teueth them forth to preache and to baptise.

Vpon an euening of the Saboth
whiche durneth the first daie of Ma-
bothes, came Mary Magdalene and
the other Mary to see the sepulchre.
And beholde, there was a greate earthquake
for the angell of the Lorde descended from hea-
uen, and came and roulded backe the stone from
the doore, and satte vpon it. His countenance
was lyke lightenyng, and his raymente white
as snowe. And for feare of hym the keepers were
astonneped, and became as dedde menne.

* The angell answered, and saied vnto the wo-
men, feare ye not. For I knowe, that ye see Je-
sus whiche was crucified: he is not here: he is ri-
sen as he saied. Come see the place where that the
Lorde was laied: and goo quickly, tell his disci-
ples, that he is risen again from the dedde. And
beholde, he goeth before you into Galile, there
ye shall see hym. Lo I haue tolde you. **E**

* And they departed quickly from the se-
pulchre with feare and greate ioye, and did rine
to tellyng his disciples woordes. And as they wet
to tell his disciples: beholde, Iesus mette them,
sayyng: All haille. And they came and helde hym
by the fete and worshipped hym. Then saied Je-
sus vnto them: be not afrayed. Soo tell my bre-
thren that they goo into Galyle, and there shall
they see me. When they were gone, behold some
of the keepers came into the cite, and they wet
vnto the hie prestes, all the thynges that had hap-
pened. And they gathered them togerther with
the elders, and tooke counsayll, and gaue large
money vnto the souldiours, sayyng: Saye ye,
by your discipples came by nyghte and stole hym a-
waie whyle ye slepte. And yf thys come to the
rulers eares, wee wyll perswade hym, and saue
you harmeles. So they toke the money, and did
as they were taught. And thys sayyng is wrytten
among the Jewes vnto this daie. **E**

* Then the eluen discipples wente a waie in-
to Galile, into a mountaigne, where as Iesus
had appoynted them. And when they sawe hym
they worshipped hym. But some doubted. And
Iesus came, and spake vnto them, sayyng: * All
power is geuen vnto me in heauen, and in earth.
* Soo ye therefore, and teache all nations, bap-
tisyng them in the name of the father, and of the
sonne, and of the holy ghoste: Teaching them
to obserue all thynges, whatsoeuer I haue com-
maunded you. And lo, * I am with you alwaie
euen vntill the ende of the worlde. **E**

There ended the Gospell of
sainte Matthe we.

**The Gospell of
sainte Marke.**

The first Chapter.

The office of Iohn the Baptiste. The baptisme of
Christe, his sayyng, his preaching, and the calling
of Peter, Androme, James and Iohn. Christe be-
leth the manne with the vulture spirit, helpe
peter's mother in lawe, and cleareth the leper.

In the beginning of the Gospell
of Iesu Christe the sonne of
God, as it is wrytten in the
Propheies: * Beholde I sende
my messenger before thy face,
whiche shall prepare thy way
before thee. The voice of a crier
in the wyldernesse: * Prepare the way of the
Lorde and make his pathes straight. * Iohn did
baptise in the wyldernesse, and preached the
baptisme of * repentaunce, for the remission of
synnes. And all the lande of Iewy and they of
hierusalem wente out vnto hym, and were bap-
tised of hym in the ryuer of Iordan confessyng
theyr synnes. * Iohn was clothed with camels
haire, and with aggydell of a skynne aboute his
loynes. And he dyd eate locustes and wyld bo-
ny, and preached, sayyng: * He that is stronger
then I am, shall come after me, whiche I haue
not seen. **E**

Mat. xvi. 8
Lu. xxi. 8

By the way

By the way

Math. xi. 8
Ihon. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

Mat. xvi. 8

The Gospell

then I, cometh after me, whose shoe lachet I am not worthy to toupe doune, and vnloose. I haue baptised you with water: but he shall baptise you with the holy goste. **Rub. viii. 18. Mar. xii. 1.**

Mar. iii. 13. And it came to passe in those daies, that Iesus came from Nazareth, of Galile, * and was baptised of Ihon in Iordan. And as soon as he was come vp out of the water: * he saw heauen open, and the spirite descendyng vpon hym like a dove: And there came a voyce from heauen. **Mar. iii. 14.** * Thou art my deare sonne in whom I delite. **Mar. iii. 15.** And immediately * the spirite bore hym into wyldernesse: and he was there in the wyldernes fourty dayes, and was tempted of Satthan, and was with wilde bestes. * And the angels ministered vnto hym. **Mar. iii. 16.** After that Ihon was taken, * Iesus came into Galile: * achyng the Gospell, of the kyngdome of God, and sayng: the tyme is come, and the kyngdome of God is at hande: * repente and beleue the Gospell. **Mar. iii. 17.** **Mar. iii. 18.** As he walked by the sea of Galile, he sawe Symon and Andrieus his brother, casting nettes into the sea, for they were fishers. **Mar. iii. 19.** And Iesus said vnto them: folow me, and I will make you to become fishers of menne. **Mar. iii. 20.** And straight waie they forsoke their nettes and folowed hym. **Mar. iii. 21.** And when he had gone a litle further thence, he sawe James the sonne of zebede, and Ihon his brother, whiche also were in the shyppe, mending their nettes. **Mar. iii. 22.** And anon he called them. **Mar. iii. 23.** And they lefte their father zebede in the shyppe with the byrded seruautes, and folowed hym.

Mar. iii. 24. And they came into capernaum: and straight waie on the Saboth dayes, he entered into the synagoge, and taught, and they were astonied at his learnyng. * For he thought them as one that had auctorite, and not as the scribes. **Mar. iii. 25.** And there was in their synagoge a manne vexed with an vncleane spirite, and he cryed sayng: **Mar. iii. 26.** Alas, what haue we to dooe with thee thou Iesus of Nazareth? Art thou come to destroye vs? I knowe thee what thou art, euen that holy one of God. **Mar. iii. 27.** And Iesus rebuked hym, sayng: holde thy peace, and come oute of the manne. **Mar. iii. 28.** And whē the vncleane spirite had tozned hym, and cryed with a loude voyce, he came out of hym. **Mar. iii. 29.** And they were all amased, in so muche that they demaunded one of another among them selues sayng: **Mar. iii. 30.** What thyng is this? What newe doctryne is this? For with auctorite commaunded he the foule spirites, and they obeyed hym. **Mar. iii. 31.** And immediately his fame spred a brode througout al the region, bordering on Galile.

Mar. iii. 32. And forthwith when they were come oute of the synagoge, * they entered into the house of Symon and Andrieus, with James and Ihon. **Mar. iii. 33.** But Symons mother in lawe laye sick of a feuer. **Mar. iii. 34.** And anon they tell hym of her. **Mar. iii. 35.** And he came, and toke her by the hande: and lift her vp and immediately the feuer forsoke her, and she ministered vnto them. **Mar. iii. 36.** And at euen when the sunne was downe, they brought vnto hym al that were diseased, and theim that were vexed with deuils. **Mar. iii. 37.** And all the citee was gathered together at the doore, and he healed many that were sicke

of diuers diseases, and cast oute many deuils, and suffered not the deuils to speake, because they knewe hym. **Rub. viii. 18. Mar. xii. 1.** And in the moynyng verie early, Iesus (when he was risen vp) departed, and wente out into a solitary place, and there prayed. **Mar. iii. 38.** And Symon and they that were with hym, folowed after hym. **Mar. iii. 39.** And when they had founde hym they said vnto hym: all menne seke for thee. **Mar. iii. 40.** And he said vnto them: lette vs goo into the next townes, that I maye preache there also: for therfore am I come. **Mar. iii. 41.** And he preached in their synagoges, in all Galyle, and caste the deuils oute.

Mar. iii. 42. * And there came a leper to hym, besecchyng hym, and knelyng doune, and sayng vnto hym: if thou wylte, thou canste make me cleane. **Mar. iii. 43.** And Iesus had compassion on hym, & put forth his hande, touched hym, and sayeth vnto hym: I wil be thou cleane. **Mar. iii. 44.** And as soon as he had spoken, immediately the leprosy departed from hym, and he sente hym a waie for thyng, and sayeth vnto hym: * See thou saye nothyng to any manne: but gette thee hence, shewe thy selfe to the prieste and offer for thy cleansing, shole thynges whiche Moyses commaunded, for a witnesse vnto them. **Mar. iii. 45.** But he (as soon as he was departed) began to tel many thynges, and to publishe the sayng: in so muche that Iesus coulde nomore openly entre into the citee, but was without in deserte places. **Mar. iii. 46.** And they came to hym from euery quarter.

The ii. Chapter.

Mar. iii. 47. He healed the manne of the palsy, called Kuri the customer, caryng with open synners, and crucifying his disciples.

Mar. iii. 48. After a fewe dayes also, he entered into Capernaum again, and it was noised that he was in the house. **Mar. iii. 49.** And anon many were gathered together, in so muche that now there was no roume to receiue them, no, not so muche as about the doore, and he preached the woordes vnto them: * And they came vnto hym, byng one sicke of the palsy, whiche was borne of foure menne. **Mar. iii. 50.** And whē they could not come nie vnto hym, for paele, they vncouered the rooffe of the house that he was in. **Mar. iii. 51.** And when they had broken vp the roff, they did (with cordes) let doune the bed whereon the sicke of the palsy laye. **Mar. iii. 52.** When Iesus sawe their faith, he said vnto the sicke of the palsy: * soone, thy synnes be forgiven thee. **Mar. iii. 53.** But there were certayne of the scribes sitting there, and thynkyng in their heartes: why dooeth he speake these blasphemies? Who can forgive synnes, but God onely? **Mar. iii. 54.** And immediately when Iesus perceived in his spirit that they so thought within them selues, he said vnto them: why thynke ye such thynges in your heartes? **Mar. iii. 55.** Whether is it easier to saye to the sicke of the palsy, thy synnes be forgiven thee, or to saye aryle, take vp thy bed, and walke? **Mar. iii. 56.** But that ye maye knowe, that the sonne of manne hath power in earth to forgive synnes, he saith vnto the sicke of the palsy: **Mar. iii. 57.** I saie vnto thee: * arise & take vp thy bed and gette thee hēce vnto thy owne house. **Mar. iii. 58.** And immediately he arose, toke vp the bed, and went forth before them all: in so muche that

Rub. viii. 18. Mar. xii. 1.

Mar. iii. 42. Rub. viii. 18.

Mar. iii. 46.

Mar. iii. 50. Rub. viii. 18.

Mar. iii. 52. Rub. viii. 18.

Mar. iii. 58. Rub. viii. 18.

that thei were all amazed, and glorified God, saying: wee neuer sawe it on this fashion.

C And he went again vnto the sea, and all the people resorted vnto hym, and he taught theim. And as Iesus passed by, he sawe Leui & sonne of Alpha, sitting at the recte of custome, and said vnto hym: folow me. And he arose, and folowed hym. And it came to passe that when Iesus satte at meate in his house, many publicans and synners came also together at meate with Iesus and his disciples. For there were many, that folowed hym. And when the scribes and pharises sawe hym eate with publicans and synners, thei said vnto his disciples: how happeneth it, that he eateth, and drynke with publicans and sinners? When Iesus heard that, he said vnto theim: Thei that bee whole, haue no neede of the phisicion, but thei that are sicke. I came not to call the righteous, but synners to repentance.

And the disciples of Ihon and the pharises did faste, and thei come and saie vnto hym: Why dooe the disciples of Ihon and the pharises faste but thy disciples fast not? And Iesus said vnto theim: can the chyldre of the wedding fast while the bydegrome is with theim? As long as they haue the bydegrome with theim, they cannot faste. But the dayes will come, when the bydegrome shall be taken awaye from theim, and thei shall thei fast in those dayes.

D Romanne also soweth a pece of newe clothe vnto an olde garmente, els taketh he awaye the newe pece thereof from the olde, and so is the rente wounde. And no manne powreth newe wyne into olde bottels, els the new wyne dooth burst the bottels and the wine runneth out, and the bottels are marred. But newe wyne muste be putte into newe bottels. And it chaunced on (again) that he wente throughe the cozne felde on the Saboth dayes and his disciples began by the waye to plucke the eares of cozme. And pharises said vnto hym: behold, why dooe thei on the Saboth dayes, that whiche is not lawfull? And he said vnto them: haue ye neuer read what Dauid did, when he had neede, and was an hungred, bothe he and thei that were with hym? How he went into the house of God, in the dayes of Abiathar the hie priesse, and did eate the shewbreds (whiche is not lawfull to eate, but for the priesstes onely) and gaue also to theim whiche were with hym? And he said vnto them the Saboth was made for manne, and not man for the Saboth. Therfor is the sonne of man, Lord also of the Saboth.

The. lii. Chapter.

C He helpeth the manne with the withered hande, chooseth his apostles, & casteth out the vncleane spites, which the pharises ascribe vnto the deuill. The brother, the ore, and mother of Christ.



And he entered again into the Synagoge, and ther was a manne there whiche had a withered hande. And thei watched hym, whether he would heale hym on the Saboth daye, that thei mighte accuse hym. And he said vnto the manne whi-

che had the withered hande: arise, and stande in the middes. And he saith vnto theim: whether it is lawfull to dooe good on the Saboth dayes or to dooe euill: to saue lyfe, or to kill? But thei helde their peace. And when he had looked round aboute on theim, with anger, mourning on the byndnes of their heartes, he saith to the mane: stretch forth thyne hande. And he stretched it out. And his hand was restored, euen as whole as the other. **I.** And pharises departed, and straight waye gathered a counsaill (with theim that belonged to herode) against hym, that thei mighte destroye hym. But Iesus answered with his disciples to the sea. And a greete multitudine folowed hym from Galile: and from Iewry, and from Iherusalem, and from Iudaea, and from beyond Iordane. And thei that dwelled about Tyre and Sidon, a greete multitude of menne: whiche (when thei had herde what thynges he did) came vnto hym.

And Iesus commanded his disciples, that a shippe should waite on hym, because of the people: lest thei should chong hym. For he had healed many, in so muche that thei pressed vpon hym for to touche hym, as many as had plagues. And when the vncleane spites sawe hym, thei fell downe before hym, and cried saying: thou art the sonne of God. And he straightely charged theim that they should not make hym knowne. And he wente vp into a mountaigne, and called vnto hym whom he would, and thei came vnto hym. And he ordeined the twelue, that they should bee with hym, and that he mighte sende them forth to preache: and that thei mighte haue power to heale sikenneses, and to cast out deuils. And he gaue vnto Simon the name Peter. And he called James the sonne of zebede and Ihon James brother, and gaue theim to names Sonargers, whiche is to saie: the sonnes of thonder. And Andewe, and Philippe, and Bartholomewe, and Mattheu, and Thomas, and James the sonne of Alpha, and Thaddaeus, and Simon of Canaan, and Judas Iscariot: whiche also betrayed hym.

And they came into the house, and the people assembled together agayne, so that thei had not leyser so muche as to eate byede. And when thei that belonged vnto hym, heard of it, thei wente out to laie handes vpon hym. For thei said, he is madde. And the scribes whiche came downe fro Iherusalem, said: he hath Belzebub, and by the chief deuill, casteth he out deuils. And he called them vnto hym, & said vnto the in parables.

How can Sathan dryue out Sathan? And if a realme bee deuised agaynst it self, & realme cannot endure: And if a house bee deuised agaynst it self, that house cannot contynue. And if Sathan make insurrection agaynst hym self, and bee deuised, he cannot continue, but hath an ende. No manne can entre into a strong mannes house, and take a waie his goodes, except he first binde the strong manne, and then spoyle his house. Clerely I saie vnto, all synners shall be forgiuen vnto mennes chyldren, and blasphemies where with soner they haue blasphemed. But he that

The Gospell

that speaketh blasphemy against þe holy ghoſte
dath neuer forgiuenes, but is in daunges of eter-
nall dampnation. For thei ſaid: he hath an vn-
cleane ſpírte. There came alſo his mother and
his brethren, & ſtoode without, & ſente vnto hym
to call hym out. And the people ſatte about hym
and ſaid vnto hym: behold, thy mother and thy
brethren ſeke for thee without. And he answered
them, ſaying: Who is my mother and my
brethren? And wyl he had looked round about on
his diſciples, whiche ſatte in compaſſe aboute
hym, he ſayed: Beholde, my mother and my bre-
thren. For whoſoeuer dooth the wyl of God, þe
ſame is my brother and my ſiſter and mother.

The .iiii. Chapter.

The poſſible of the ſower. Chriſte ſheweth the ſem-
ple of the ſea, whiche openeth hym.

And he began again to teach
by the ſea ſide. And there ga-
thered together vnto hym muche
people, ſo greatly that he enter-
ed into a ſhippe, & ſatte in
the ſea, and all the people ſtoode
by the ſea ſyde on the ſhoore. And he taught them
many thynges by parables, & ſaid vnto them
in his doctryne: hearken to: behold, there went
out a ſower to ſowe. And it fortuned as he ſo-
wed, that ſome fell by the waie ſide, and the fou-
les of the ayre came, and deuoured it vp. Some
fell on ſtony grounde, where it had not muche
earth, and immediatly ſprang vp, becauſe it
had not depth of earth, but a ſhorte while the ſunne
was vp, it caughte heate: and becauſe it had not
rootyng, it withered away. And ſome fell among
thornes and the thornes grewe vp, and choaked
it, and it gaue no frute. And ſome fell vpon good
grounde and did yelde frute that ſprang vp, and
grewe and brought forth, ſome thirty fold, and
ſome ſixtye fold, and ſome an hundred fold, and
he ſaid vnto them: he that hath eares to heare
lette hym heare.

And when he was alone, they that were a-
boute hym with the twelue, asked hym of the
parable. And he ſaid vnto them: To you it is
giuen to knowe the myſterye of the kyngdome
of God. But vnto them that are without, all
thynges happen by parables: that when they ſee
they maye not ſee, and not deſerne, and when they
heare, they maye heare & not vnderſtand: leaſt
at any tyme they ſhould tounne, and their ſyn-
nes ſhould bee forgiven them: And he ſaid vn-
to them: knowe ye not this parable? And how
then will ye knowe all other parables.

The ſower ſoweth the woorde. And they
(whereof ſome bee reuerſed to bee by the waie
ſyde) are thoſe, where the woorde is ſowen: And
when they heare, ſathan commeth immediat-
ly, and taketh awaye the woorde, that was ſo-
wen in their heartes. And ſuche wyle the other
that receiue the ſeede into ſtony ground, are they
whiche when they heare the woorde, at once re-
ceiue it with gladnes, yet haue no root in them-
ſelues, and ſo endure but a tyme: and anon when
trouble and perſecution aryleth for the woordes
ſake, they fall immediatly. There bee other that

receiue ſeede into thornes, and thoſe are ſuche
as heare the woorde, and ſearce of this woerde,
and the diſcreetfulnes of riches, and the luſtes of
other thynges, enter in and choke the woorde,
and it is made vnfructfull: and other there bee,
that haue receiued ſeede into a good grounde:
thei are ſuche that heare the woorde and receiue
it, ſo that one cometh forth bringing forth thirtye,
ſome ſixtye, ſome an hundred.

And he ſaid vnto them: is the candell light-
ed, to bee putte vnder a buſhell, or vnder the ta-
ble? Is it not lighted to bee putte on a candel-
ſticke? For there is nothing ſo ſecrete, that ſhall
not bee opened: neither hath it been ſo ſecrete,
but that it ſhall come abroad. If any manne haue
eares to heare, lette hym heare. And he ſayed
vnto them: take heede what ye heare: & whiche
what meature ye meate, with ſame ſhall other
meine meature vnto you again. And vnto you
that haue, ſhall moze bee giuen. For vnto hym
that hath, ſhall it bee giuen, and from hym that
hath not, ſhall bee taken awaye, euen that whi-
che he hath. And he ſaid: ſo is the kyngdome of
God, euen as if a manne ſhould ſowe ſeede in þe
ground, and ſhould ſleepe, and ryle vp night and
daye: and the ſeede ſhould ſpring and growe vp
while he is not aware. For the earth bringeth
forth frute of her ſelf: firſt the blade, then ſtubble
after that the full cometh in the eare. But when þe
frute is brought forth, anon he beſtuffeth in the
ſheell becauſe the harueſt is come.

And he ſaid: where vnto ſhall we liken the
kyngdome of God? or with what compariſon
ſhall we compare it? It is lyke a grappe of
muſtard ſeede: whiche when it is ſowen in the
earth is leſſe then all ſeedes, that bee in the earth
when it is ſowen, it groweth vp, and is greater
then all herbes: and beareth greete brynches,
ſo that the fowles of the ayre maye make their
neſtes vnder the ſhadowe of it.

And with many ſuche parables ſpake he
the woorde vnto them, after as they might
heare it. But without parable ſpake he nothing
vnto them. But when they were alone, he ex-
pounded all thynges to his diſciples. And the
ſame daye when euen was come, he ſaid vnto
them: lette vs paſſe ouer vnto the other ſyde.
And they lefte the people, and toke hym, euen
as he was in the ſhippe. And there were alſo
hym other ſhippes. And there aroſe a greete
ſtorme of wynde, and the waues daſhed into the
ſhippe, ſo that it was now full. And he was in þe
ſterne a ſleepe on a pelowe. And they awaked him
and ſaid vnto hym: Maſter careſte thou not, þe
we periſhe? And he roſe vp, and rebuked þe wynd
and ſaid vnto the ſea: peace, bee ſtill. And the
wynde ceaſed, and there folowed a greete calme.
And he ſaid vnto them: Why are ye ſo feare-
full? How happeneth it that ye haue no faith?
And they feared exceedingly, and ſaid one to
another: Who is this? For bothe wynde and ſea
obeye hym.

The .v. Chapter.

Chriſte deliuereth the poſſeſſed from the vncleane
ſpírte: the woman from the bloody iſſue, and tal-
keth the captiuitie broughte.

And



And he came ouer to the other syde of the sea, into the countrey of the Gaderenites. And when he was come oute of the shippe immediately there mette hym ouer of the graues, a manne possessed of an vncleane spirite, whiche had his abydng among the graues. And no manne coulde bynde hym no nor wiche cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes asunder, and brake the fetters in peces. Neither coulde any manne tame hym. And alwayes, nyghte and daye he was in the mountaignes and in the graues, cryng and beating hymself with stones. But when he had spyed Iesus afarre of, he ranne and worshipped hym and cryed with a loude voyce, and sayed what haue I to dooe with thee? Iesus & sooone of the moste highest God: I requyre thee in the name of God, that thou tourmente me not. For he sayed vnto hym: come out of the manne thou foule spirite. And he asked hym, what is thyne name? And he answered and sayed vnto hym: my name is Legion, for we are many. And he prayed hym instantly, that he would not sende them awaye ouer of the countrey.

But there was there nye vnto the mountaynes a grate heerde of swyne sedng, and all the deuils besoughte hym sayng: sende vs into the heerde of swyne, that wee maye enter into them. And anon Iesus gaue them leaue. And the vncleane spirites went out and entered into the swyne. And the heerde was carped bedng into the sea. Ther were almoste two thousande and were drowned in the sea. And the swyneherdes fled, and tolde it in the citee, and in the feldest. And thei wente oute for to see what had happened: and came to Iesus, and sawe him that was vexed with the fende and had the legion, sit both clothed and in his righte mynde, and they were afrayed. And they that sawe it tolde them, how it happened to hym that was possessed with the deuill: and also of the swyne. And thei began to praye hym, that he would departe ouer of their cooste. For when he was come into the shippe that had the deuill praid hym, that he might bee with hym. Howbeit, Iesus would not suffer hym, but said vnto hym: goo to thyne owne house and to thy frendes, and shewe them how greate thynges the Lorde hath dooen for thee, and how he hath had compassion on thee. And he departed, & began to publishe in the tenne citees how greate thynges Iesus had dooen for hym, and all menne did maruaill.

C And when Iesus was come ouer agayne by shippe vnto the other syde, muche people gathered vnto hym, and he was nie vnto the sea. And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fell downe at his fete, & besoughte hym greatly, sayng: my daughter lyeth at poynte of deathe, I praye thee come and laye thy hande on her, that she maye bee safe and liue. And he wente with hym, and muche people followed hym, and thonged hym. And ther was

a certain woman, whiche had been diseased of an yllue of bloodde, twelue yeres, and had suffered many thynges of many physicians, and had spent all that she had, and felt none admeument at all, but rather was worse, and worse. When she had harde of Iesus she came in the presse behynde hym, and touched his garmente. For she said: if I maie but touche his clothes, I shal bee whole. And straighte waye the fountayne of her bloodde was dyed by, and she felte in her body, that she was healed of that plage. And Iesus immediately feyng in hymself that vertue proceeded from hym, tourned him about in the presse, and said: who touched my clothes? And his disciples said vnto hym: thou seest the people thrust thee, and at best thou who didst touche me? And he looked rounde about for to see her that had dooen this thyng: But a woman fearyng and tremblyng (knowyng what was dooen within her) came, and fell downe before hym, and tolde hym all the trouth: And he said vnto her: Doughter, thy faith hath saved thee: goo in peace, and bee whole of thy plage.

Whyle he yet spake, there came from the ruler of the synagoge's house, certain whiche said the doughter is dedde: why discelest thou the master any further? As soone as Iesus heard the woorde that was spoken, he said vnto the ruler of the synagoge: bee not afrayed, onely beleue. And he suffered no manne to folow hym, save Peter, and James, and Iohn the brother of James. And he came vnto the house of the ruler of the synagoge, and sawe the wonderng, and them that wepte and wailed greatly, & wente in, and said vnto them: why make ye this a dooe, and wepe? The damsell is not dedde, but slepeth. And they laughed hym to scoone. But he putte them all oute, and taketh the father and the mother of the damsell, and them that were with hym, and entereth in where the damsell laye, and taketh the damsell by the hande, and said vnto her: Tabita, cumy: whiche is (if one dooe interprete it) damsell, I saye vnto thee arise. And straighte waye the damsell arose, & walked. For she was of age of twelue yeres. And thei were astonnyed out of measure. And he charged them stragghely, that no manne should knowe of it, & commaunded, to geue her meate.

¶ The vi. Chapter.

Christe sendeth his Apostles to heale them that were diseased. Of Iohn and Herode. Of the four loues and three fishes. And of the walking on the sea.



And he departed thence, and came into his owne countrey, and his disciples folowed hym. And when the Sabbath daye was come, he began to teache in the synagoge. And many that heard hym were astonnyed, and sayed: from whence hath he these thynges? And what wysedome is this that is geuen vnto hym: and suche vertues that are wrought by his handes? Is not this the carpenter Maries sonne, the brother of James and Ioses and of Iuda and Symon? and are not his sisters here with vs? And they were offended at hym. Iesus said vnto

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to them: * A prophete is not despised, but in his owne countre, and among his owne kynne, and in his owne household. And he coulde there shew no miracle, but layd bys handes vpon a fewe sicke folke, and healed them, and marueled, because of their unbelene. MAT. XIII. 12. 13. 14.

B And he went aboute by the tounes that lye on euery side, teaching. * And he called fewelue and began to sende them forth twoos and twoos, and gaue them power against vncleane spirites. And he commaunded them, that they should take nothing in their iorney save a robbe onely: no scripe, no hyrde, no money in their purse, but should bee shooed with sandales. And that they should not put on twoo cootes. And he said vnto them: Whersoeuer ye enter into an house, ther abide till ye departe thence. * And whosoeuer shal not receiue you nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnesse vnto them. * Merely I saie vnto you: it shal bee easier for iohom and Gomoz in þe daie of iudgement, then for that citee. * And they went out and preached, þe menne should repente and they cast out deuils: & anoynted many that were sicke, with oyle, and healed them. MAT. X. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

C And hyng herode heard of hym (for his name was spreade a brode) and he said: Iohn baptist is risen again from the dedde, and therefore miracles are wroughte by hym. Other said: it is helias, some said: it is a prophete, as one of þe prophetes. But when herode hearde of hym he said: It is Iohn whom I bebedded, he is risen from deathe again. * For herode hymself had sent forth menne of warre, and laied handes vpon Iohn, & bounde hym, and cast hym into prison, for herodias sake, his brother Philippes wife (because he had married her.) For Iohn saied vnto herode: It is not lawfull for thee to haue thy brothers wife. Herodias laied waite for hym, & would haue kyled hym, but she coulde not. For herode feared Ioh, knowyng that he was a iust manne and an holy: and gaue hym reuerence: and when he hearde hym, he did many thynges, and hearde hym gladly. MAT. VIII. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

D And when a conuenient daie was come, that herode on his birth daie, made a supper to the Loydes, his capitaines, and chief estates of Galile: and whē the daughter of the same herodias came in, and daunced, and pleased herode & they that sat at boude also: the kyng sayed vnto the damsell: aske of me what thou wilt, and I will geue it thee. * And he swaie vnto her whatsoeuer thou shalt aske of me, I will geue it thee, eue vn to thee one halfe of my kyngdome. And she wēt forth, and saied vnto her mother: what shall I aske? she saied: Iohn Baptistes hedde. And she came in straight waie with hyst vnto the kyng and asked, sayng: I will, that thou geue me by and by in a charger, the hedde of Iohn Baptist. And þe kyng was sope: howbeit for his othes sake, and for the sake whiche satte at supper also, he would not cast her of. And immediatly the kyng sente the hangman and commaunded him to bringe the hedde to her brought in. And he wente and bebedded hym in the prison, and broughte his

hedde in a charger, and gaue it to þe damsell, and the damsell gaue it to her mother. And when his disciples hearde of it, they came, and toke vp his body, and laied it in a grave. MAT. XIII. 12. 13. 14.

And the Apostles gathered them selues toge ther vnto Iesus, & tolde hym all thynges, both what they had dooen, and what they had taught. And he saied vnto them: * come ye alone, out of the waye into the wyldernesse, and rest a whyle. For there were many commers and goers, and they had no leasure so muche as to eate. * And he went by ship out of the waie into a deseret place. And the people spied them, when they departed: and many knewe hym, and rāne a foote thether out of all citres, and came thether before them, and came to gether vnto hym. And Iesus went out and sawe muche people, * and had compassion on them, because they were lyke shepe, not hauyng a shepheard. And he began to teache them many thynges. MAT. XIII. 12. 13. 14.

* And when the daie was now farre spent, his disciples came vnto him, sayng: this is a deserte place, and now the tyme is farre passed let them departe, that they maie goo into the countre rounde about, and into the tounes, and buye them byede: for they haue nothing to eate. He answered and saied vnto them, geue ye the to eate. They saied vnto hym: shall we goo and buye twoo hundred peny worth of byede, & geue them to eate? he saied vnto them: * how many loues haue ye? 300 and 40. And when they had feared, they saied: five and twoo fishes. And he commaunded them, to make them all sitte downe by compaignies vpon the grene grasse. And they sat downe, here a rowe & ther a rowe, by hundreds and by fifties. And when he had taken the fyue loues and the twoo fishes, and looked vp to heauen, he blessed and brake the loues, & gaue them to his disciples, to set before them, and the twoo fishes deuided he among them all. And they all did eat, & were satisfied. And they toke vp twelue baskettes full thereof, and of the fishes. MAT. XIII. 12. 13. 14.

And they that byd eate, were aboute fyue thousande menne. * And stryght waie he caused his disciples to goo into the shippe, and to goo ouer the sea before vnto Bethsaida, whyle he sente awaye the people. * And asone as he had sente them awaye he departed into a mountaigne to praye. MAT. XIII. 12. 13. 14.

* And whē even was come, the shippe was in the myddes of the sea, and he alone on þe lande and he sawe them troubled in rowyng, for the wynde was contrary vnto them. And aboute the fourth watche of the nyght, he came vnto them walkyng vpon the sea, and would haue passed by them. But whē they sawe hym walkyng vpon the sea, they suposed it had been a spyrte and cryed out: for they all sawe hym, and were afraid. And asone he talked with the, and saied vnto them: bee of good cheare, it is I, bee not afrayed. * And he wente vp vnto them into the shippe, and the wynde ceased, and they were so amazed in them selues beyonde measure, & maruailed. For they remembred not of the loues, because their hearte was blynde. MAT. XIII. 12. 13. 14.

And

And when thei wer ouer the water thei came into the lande of Genezareth and dreye up into the banen. And as sone as thei were come oute of the ship, straight waie they knewe hym, & ranne forth throughtout all the region rounde aboute, and began to carpe aboute in beddes those that were sicke. When thei hearde that he was there. And whether soeuer he entered, into townes, ci- tees, or villages, thei laied the sicke folkes in the streetes, and prayed hym that thei might touch and it wer but the hemme of his vesture. And as many as touched hym, were safe. **R**

The vii. Chapter.

The disciples eate with vnwaschen handes. The commandmentes of God is trasgessed by men nes tradicions. Of the woman Syrophenyca.



And the pharisees came together vnto hym, and diuers of the scri- bes whiche came from Hierusalem. And when thei sawe certayne of his disciples eate breade, with commen that is to saie, with vn- waschen handes, thei complayned. For the pha- rises and all the Jewes, except thei wasshe their handes ofte, eate not, obstruyng the tradicions of the elders. And when thei come from the mar- ket, excepte thei wasshe, thei eate not. And many other thynges there be, whiche thei haue taken vpon them to obserue, as the wasshyng of cup- pes and cruces, and brasse vessels, and of tables.

Then asked hym the pharisees and scribes why walke not thy disciples accordyng to the custome, ordeyned by the elders, but eate breade with vnwaschen handes? He answered and saied vnto them: Well prophesied Esai of you, ppa- crites, as it is written: This people honoureth me with their lippes, but their heart is farre fro me: howbeit, in vayne dooe thei serue me, tea- chyng the doctrynes and commandmentes of menne. For ye laye the commaundment of God aparte, and obserue the constitucions of menne, as the wasshyng of cruces, and of cuppes & ma- ny other suche like thynges ye dooe. And he saied vnto them: Well, ye calle asyde the commaun- dementes of God, to mayntain your owne consti- tucions. * For Moses saied: honoure thy father & thy mother: and whoso curseth father or mo- ther, let hym die the death. But ye saie: a manne shall saie to father or mother, Cozba: whiche is, what gyfte soeuer cometh fro me, walke for thy profite. And so ye suffer hym nomoze to doo ought for his father or his mother and make the woorde of God of none effecte, throught your owne constitucio, whiche ye haue ordeined. And many suche thynges dooe ye.

And when he had called all the people vnto hym, he saied vnto them: he then vnto me, eury one of you, and understande: There is nothyng without a manne, that can defile hym, when it entereth into hym: but the thynges whiche pro- ceade out of a manne, those are thei that defile a manne. If any manne haue eares to heare, lette hym heare. And when he came into the house, a- waie from the people, his disciples asked hym of

a similitude. And he saied vnto them: are ye al- so so greatly without vnderstandyng? Dooe ye not yet perceiue, that whatsoeuer thyng from w- out, entereth into a manne, it cannot defile hym, because it entereth not into his heart, but into the bely: and goeth out into the draught, pourgyng out al meates? And he saied: that whiche cometh out of manne, defileth a manne. For from with- in euen out of the hearte of manne procede euil thynges aduoutyng fornicacion, murder, theft, couetousnes, fraude, deceite, vnclennes, a wicked ipe blasphemies, pryde, solisnes: all these euill thynges come from within, and defile a manne.

And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, & would that no manne should haue kno- wen. But he could not be hid. For a certain wo- ma (whose daughter had a foule spirite) as sone as she hearde of hym, came and fell at his fete. The woman was a Syche out of the nation of Syrophenyca, & she besought hym, that he would caste out the deuill fro her daughter. But Iesus smied vnto her: let the chyldren first bee fed. For it is not meete, to take the chyldrens breade and to cast it vnto the whelpes. She answered and saied vnto hym: euen so Lord. neuertheles the whelpes also eate vnder the table of the chyldrens crommes. And he saied vnto her: for this sayyng go thy waie, & deuill is gone out of thy dought- ter. And when she was come home to her house, she found that the deuill was departed, and her daughter lyng on the bedde.

And he departed again from the coastes of Tyre and Sidon, and came vnto the sea of Ga- lile through the middes of the coastes of the tenne cities. * And thei brought vnto hym one that was deaffe and had a impediment in his speche and thei prayed hym, to put his hande vpon hym. And when he had taken hym asyde from the people, he putte his fyngers into his eares, and did spie, and touched his tounge, and looked vp to heau- and sighed, and saied vnto him: Ephata, that is to saie: bee opened. And straight waie his eares wer opened, and the bryng of his tounge was loused, and he spake plain. * And he commaun- ded them, that thei should tell no manne. But he moze he forbad them, so muche the moze a great deale thei publisshed, sayyng: he hath dooen all thynges well, he hath made bothe the deaffe to heare, and the domme to speake. **R**

The viii. Chapter.

The miracle of the seven loues. The pharisees aske a signe. The leuen of the pharisees. The byrde ecci- meth his sight.



In those dayes * when there was a verie greete companye, and had no- thyng to eate. Iesus called bys dy- sciples to hym, and saied vnto them: I haue compassion on the people, be- cause they haue now ben with me thre dayes and haue nothyng to eate: And if I sende them a waie fastyng to their owne houses, they shall faynte by the waie. * For diuers of thei came from farre. And bys disciples answered hym: where should a manne haue brede here in a wil- dernes, to satisfie thes? And he asked them: how many

The Gospell

many loaves haue ye? Thei saied: seuen. And he commaunded the people to sytte doune on the grounde. And he toke the seuen loaves, and whē he had geuen thanckes, he brake, and gaue it to his disciples, to set before them. And thei did set them before the people. And thei had a fewe small fishes. And when he had blessed, he commaunded them also to bee sette before them. And they brydeate, and were sufficed. And they toke vp of the broken meate, that was left, seuen baskettes full. And they that did eate: were aboue foure thousande. And he sent them awaie.

B And anon he entered into a ship with his disciples, and came into the parties of Dalmanutha. And the pharises came forth, and began to dispute with hym, sekynge of hym a signe fro heauen tempeyng hym. And when he had sighted in his spyrte, he saith: why dooth this generacion seke a signe? Verely I saie vnto you, there shall no signe bee geuen vnto this generacion. And he left them, and went into the ship againe, & departed ouer the water. And thei had forgotten to take bryde with them: neither had thei in the ship with them moze then one loofe. And he charged them, sayng: * Take hede, beware of the leuen of the pharises, and the leuen of herod. And thei reasoned among them selues, sayng: We haue no bryde. And Iesus knew it, and he saied vnto thei: why take ye thought because ye haue no bryde? perceiue ye not, yet neither vnderstand haue ye your heartes yet blinded? haue ye eyes and see not? And haue ye eares, and heare not?

Doe ye not also remembze? * When I brake fyue loaves among fyue thousande menne, how many baskettes full of broken meate toke ye vp? Thei saied vnto hym: twelue. * When I brake seuen among foure thousand, how many baskettes of leauiages of the broken meate toke ye vp? Thei saied, seuen. And he saied vnto them how happeneth it that ye doe not vnderstande? * And he came to Bethsaida, and thei brought a blynde manne vnto hym, and desired hym to touche hym. And he caughte the blynde by the hande, and led hym out of the towne: and when he had spitte in his eyes, he putte his handes vpon hym, he asked hym if he sawe ought. And he looked vp, and saied: I see the menne: for I perceiue them walke, as thei were trees. After that he putte his handes agayne vpon his eyes, and made hym see. And he was reioyced, and saue every manne clearly. And he sent hym home to his house sayng: nerher goo into the towne, nor tell it to any in the towne.

E And Iesus went out, and his disciples into the townes that long to the citee called Cesarea Philippi. And by the waie he asked his disciples sayng vnto them: Whom doo menne saie that I am? And thei answered: some say thou art Ihon baptist, & some saie, helias. Again, some saie: thou art one of the p̄ph̄tes. And he saied vnto them: but whom saie ye that I am? Peter answered and saith vnto hym: thou art Verie Christe. And he charged them, that thei should tell no manne of hym. And he began to teache them, * how that the sonne of manne must suf-

fer many thynges, and bee reproued of elders, and of the hiercestes, and scribes, and bee killed and after thre daies aryse again. And he spake that sayng openly. And Peter toke hym syde, and began to chide hym. But he turned aboute, and looked on his disciples, and rebuked Peter, sayng: Soo after me Sat̄an. For thou sauereste not the thynges that bee of God, but the thynges that bee of menne.

* And when he had called the people vnto hym to his disciples also, he saied vnto them: Who soeuer will folow me, lette hym forsake hymself and take vp his crosse, and folow me. For whosoever will saue his life, shall lose it. But whosoever shall lose his life for my sake and the Gospell, the same shall saue it. For what shall it profite a manne, if he wyne all the worlde, and lose his owne soule? What shall a manne geue to redeme his soule with all againe? * Whosoever therefore shall bee ashamed of me and of my wordes, in this aduoutrous and synfull generacion of hym also shall the sonne of manne bee ashamed, when he cometh in the glozy of his father with the holy angels.

¶ The ix. Chapter.

The transfiguration. The lunathe is healed. The dispersion who should bee greater. Officers and sayth ben.



And he saied vnto them: Verely, I saie vnto you: There be some among them that stande here, whiche shall not taste of death, til thei haue sene the sonne of God come with power.

* And after sixe daies, Iesus taketh Peter and James and Ioh̄, and leadeth them vp into an hie mountaigne, out of the waye alone: and he was transfigured before them. And his rayment did shyne, and became verie white, even as snowe: so whiter as no fuller can make vpon earthe. And there appeared vnto them helias with Moses. And thei talked with Iesu. And Peter answered and saied to Iesu: Master here is good beryng for vs: lette vs make also thre tabernacles, one for thee, and one for Moses, and one for helias. For he wist not what he saied: for thei were assayed. And there was a cloude that shadowed them. And a voyce came out of the cloude, sayng: * This is my beloued sonne: heare hym. And sobornly when they had looked rounde aboute, they sawe no manne moze then Iesus onely with them.

* And when thei came doune from the hill, he charged them that thei should tell no man those thynges that thei had sene, till the sonne of man were risen from death agayne. And they kepte that sayng with them, and demaunded one of another, what the sayng from death agayne shoulde meane? And they asked hym, sayng: why then saie the scribes, that helias muste firste come? He answered and saied vnto them: Helias verely when he cometh firste, restoreth all thynges. And the sonne of manne (as it is written of hym) shall suffer many thynges & bee set at naught. But I saie vnto you that he-

mat. xvi. 1
Luce. xi. 3
Ihon. vi. 3

mat. xvi. 3
Luce. xii. 4

mat. xii. 6

mat. xv. 3

mat. xvi. 1
Luce. ix. 1

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

mat. xvi. 1
Luce. ix. 1
Ihon. vi. 3

was (as come, and thei haue done vnto him what
foer they woulde, as it was wyrtten of hym

And when he came to his disciples, he saue
much people about them, and the scribes dys-
putting with them. And straight waye at the
people (when thei beheld hym) were amazed, and
ranne to hym, and saluted hym. And he asked
scribes: what dispute ye among them? And
one of the company answered, and sayde. Ma-
ster, I haue brought vnto the my sonne, which
hath a deafe speeche. And when he saith vnto
hym, he feareth hym, and he someth, and gnas-
seth wyth his teeth, and pyneth awaye. And
I spake to the disciples that they should caste
hym oute, and they coulde not.

He answered hym, and sayth: O synners, blese
nation, howe longe shall I be wyth you? How
longe shall I suffer you? Synge hym vnto me.
And they brought hym vnto him. And as sone
as the speeche saue hym, he tare hym. And he sei-
d vnto thei: howe longe is it agoo
sens this happened hym? And he said of a chylde
and ofte tymes it hath cast hym in the fyre, and
into the water to destroye hym. But if thou
canst do any thyng, haue mercy on vs, and help
vs. Jesus sayde vnto hym: if thou couldest be-
leue. All thynges are possible to him that bele-
ueth. And straight waye the father of the chylde
cried wyth teares, sayng: Lord, I beleue, helpe
thou myne vnbeliffe.

When Jesus sawe that the people come run-
nyng together vnto hym, he rebuked the foule
spete, sayng vnto hym: Thou deafe and deaf
spete, I charge the come oute of hym, and entre
nomoze into hym. And the spete (when he had
cried, and rent hym) came oute of hym, and
he was as one that had bene deafe, in so muche
that one saide: he is deafe. But Jesus caughte
hys hande, and lyfte hym vp, and he rose. And
wher he was come into the house, his disciples
asked him secretly: why coulde not we cast hym
out? And he said them: this kind can come forth
by nothyng, but by prayer and fasting.

And thei departed thence, and toke theyr
journey throughe Galilee, as he woulde not, that
any man should knowe it. For he taughte his dis-
ciples, and sayde vnto them: the sonne of man
shal be deliuered into the handes of men, & they
shal kyl hym: and after that he is kylled, he shal
arise agayne the thyrde daye. But they wyte
not what he said, and were afraide to aske him.
And he came to Capernaum. And wher he was
come into the house, he asked theym: what was
it that ye disputed amonge youre selues by the
waye? And they held theyr peace: for by the waye
they hadde reasoned amonge them selues, who
should be the chiefe. And when he was set doune
he called thei. xij. to hym and sayde vnto them:
if any man desire to be fyrst, the same shal be
last of all, and seruaunte to all. And he tooke
a chylde, and set him in the myddes of them, and
when he had taken hym in hys armes, he sayde
vnto theym: whosoever receyuethe anye suche
chylde in my name, receyuethe me. And whoso-

uer receyuethe me, receyuethe not me, but hym that
sent me. ¶

Thou answered hym, sayng: After we
shal be one cast oute deuils in thy name, and he so-
looth not vs: and we forbad hym, because he so-
looth vs not. But Jesus said: for byd hym not.
For there is no man whiche (if he do a myra-
cle in my name) can lyghly speake euell of me.
For he that is not agaynst vs, is on oure parte.
Whosoener shall in my name geue you a cup
of water to drinke, because ye belong to Christ
verely I saye vnto you: he shall not lose hys re-
ward. And whosoener shall offend one of these
lytle ones, that beleue in me, it were better for
hym, if a myllstone were handged aboute hys
necke, and he wer cast into the sea. Wherfore
if thy hande hinder the, cut it of. It is better for
the, to enter into lyfe maimed, then hauing two
handes to go into hell, into fyre that neuer shal
be quenched. Wher they? wome die the not and
the fyre goeth not out. And if thy foot be a syn-
neraunce vnto the, cut it of. It is better for the
to go halfe into lyfe, then (hauing two fete) to
be cast into hel, into fyre that neuer shal be qu-
ched: wher thei? wome dyeth not, and the fyre
goeth not out. And if thyne eye hynder the
pluche it out. It is better for the to go into the
kingdome of God with one eye, then (hauing
two eyes) to be cast into hell fyre: wher thei?
wome dyeth not, and the fyre goeth not out.
¶ Euerie man shal be salted wyth fyre. And
euerie sacryfice shal be seasoned wyth salte.
Salte is good. But if the salte be vnswaue, what
shal be season therewyth? Haue salte in
poure selues: and haue peace amonge youre sel-
ues: one wyth another.

¶ The .x. Chappter. ¶

¶ Of the man which was bound with the
fetter of synne, and howe he was loosed.

And when he rose from thence, he
wente into the coastes of Jewe, & thro-
we the region that is beyonde Jor-
dane: And the people resorted vnto
hym a frethe, and as he was woute, he taughte
them agayne. And the Pharyses came, and as-
ked hym: Is it lawfull for a man to put awaye
his wyfe, to proue hym? And he answered and
said vnto theym: What byd Moses byd you
do? and they sayde: Moses suffered to wyghte
a testymonyall of deuocement, and to put her
away. And Jesus answered and said vnto thei:
For the hardnes of your heart he wrot this pre-
cept vnto you. But at the fyrst creation God
made them, man and woman. Therfore shall
a man leaue hys father and mother, and byde
by hys wyfe, and they twaine shal be one flesch.
Therfore, what God hath coupled together
let not man seuerate.

And in the house hys disciples asked hym a-
gain of the same matter. And he said vnto thei:
Whosoener putte a way his wyfe, and ma-
ryeth another, heareth wedlocke to her warde.
And if a woman forsake her husband, and be-
c

¶ maried

The Gospell

marryed to another, he comytteth adoulttry. **¶** And thei broughte chylidren to him, that he woude touche them. And his disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased and said vnto them: Suffer the chylidren to come vnto me, for by them not. For of such is the kyngdom of God. **¶** And he layd vnto you, whosoeuer dooth not receiue the kyngdom of God, * as a chylde, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

¶ And when he was gone forth into the way, ther came one runnyng and kneled to hym, and asked hym: * good master what shal I do, that I may inherite eternall lyfe. Jesus sayd vnto hym: why callest thou me good? Ther is none good but one, whych is God. Thou knowest, I commaundementes: breake not Matymony: hyl not: steale not: beare no false wytnesse: defraude no man: honour thy father and mother. he answered and sayd vnto hym: Master, all these haue I obserued from my yowth. Jesus be helde hym, and fauoured hym, and sayd vnto hym: one thyngg thou lackest. * Goe thy waye, sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folow me. I and take vpon my crosse vpon thy shoulders. But he was dyscomforted because of that sayng, and went awaye mournynge, for he had greute possessions.

And when Jesus had looked round aboute, he sayd vnto his disciples, * howe vneasye shall theye that haue monye, enter into the kyngdom of God. And the disciples were astonied at his wordes. But Jesus answered agayne, and sayd vnto them: chylidren, howe hard is it for them that truste in monye, to enter into the kyngdom of God. It is easier for a cammel to go thorow the eye of an needle, then for the rich to enter into the kyngdom of God. And they were astonied out of measure, sayng betwene them selues: who then can be saued? Jesus looked vpon them, and said: wyth men it is vnpossible, but not wyth God: for * wyth God all thynges are possible.

And Peter began to say vnto hym: Loo, we haue forsaaken all, and haue folowed the. Jesus answered, & sayd: Verely I say vnto you, ther is no man that hath forsaaken house, or bryeth, or sisters, or father, or mother, or wyfe, or chylidren, or landes, for my sake and the Gospelles, but he shall receaue an hundred fold more in this lyfe, houses and bryethen, and sisters, and mothers, and chylidren, and landes wyth persecutions: and in the world to come, eternall lyfe. * But many that are fyrst, shal be last: and the last, fyrst. And he went in the way going vnto Ierusalem. And as Jesus went betwene the, and they were amazed, and folowed, and were afrayed.

And Jesus took the twelue agayne, and began to tell them what thynges shoulde happen vnto hym. * Behold we go vnto Ierusalem, and the sonne of man shal be deliuered vnto the hyerchiefes and vnto the scribes: and they shall

condempne hym to death, and shal deliuer him to the Gentyles, and they shal mocke hym, and scourge hym, spytte vpon hym, and kill hym. And the thirde daye he shal rylse agayne.

* And James and Iohn the sonnes of zebedee came vnto hym, sayng: Master, we wold that thou shouldest do for vs whatsoener we desyre. he sayd vnto them: what woude ye? I shoulde do for you? They sayd vnto hym: graunt vnto vs, that we maye sytte one on the ryght hande and the other on the lyfte hande, in thy gloire. But Jesus sayd vnto them: Ye wot not what ye aske: Can ye drynke of the cup that I drynke of, and be baptizyd wyth the baptyme, that I am baptizyd wyth? and they sayd vnto hym: that we can. Jesus sayd vnto them, ye shal in dede drynke of the cup that I drynke of: & with the baptyme, that I am baptizyd wyth, shal ye be baptysed in: but to syt on my ryght hande and on my lyfte hand is not myne to geue, but it shal happen vnto the, for whom it is prepared.

* And when the ten heard it, they beganne to disdayn at James and Iohn. But Jesus when he had called them to hym, sayd vnto them: ye knowe that * they whiche are sene to beare rule among the people, reygne as Lordes ouer them. And I they be great among them, exerceyle authorite vpon them. Auert theles, so shal it not bee amonge you: but whosoeuer of you wyl be greute among you shal be poure minister. And whosoeuer of you wyl be chefe, shal be seruaunt of all. For * the sonne of man also came not to be mynistrd vnto: but to minister, and to geue his lyfe for the redemption of many.

And thei came to Hierico: * And as he went out of the cite of Hierico wyth his disciples and a greute number of people: blind Bartimeus the sonne of Timeus, sat by the hye waye syde beggynge. And when he heard that it was Jesus of Nazareth, he beganne to cry, and say: Jesus thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shoulde holde his peace. But he cryed the more a great dealer: thou sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded hym to be called: And they called the blind, sayng vnto him: Be of good comfort: rise, he calleth the. And he threwe away his cloke, and rose, and came to Jesus. And Jesus answered, and sayd vnto hym: what wylt thou that I do vnto the? The blind sayd vnto hym: Master, that I myght se. Jesus sayd vnto hym go thy way, thy faith hath saued the. And immediatly he receiued his syght, and folowed Jesus in the waye.

The xi. Chapter

Jesus cometh to Ierusalem. The synners cast out of the temple. The synners quytte on Iudas Iscariot.



And when they came nye to Ierusalem vnto Bethphage and Bethanay, berydes mount Oluete, he sent betwene for the two of his disciples, and sayeth vnto them: Goe your waye into the tounne, that is ouer agaynste you

And

And as soon as ye be entred into it: ye shall fynd a coltre bounde, wher on neuer man sat: lose hym and bypunge hym ther. And if anye man saye vnto you why do ye so? Say ye, that the Lord hath neede of hym: & straight way he wyll send hym byrder. And they wente theyr waye, and founde the coltre tyed by the doze wythoute in a place where two wayes mette, and they loosed hym. And byuers of them that stood there, saied vnto them: * What doo ye losynge the coltre? And they saied vnto them: euen as Iesus had commaunded. And they let hym go. And they broughte the coltre to Iesus and cast theyr garments on hym: and he sat vpon hym. And many spede theyr garments in the waye. Other cut downe bryanches of the trees, and strawed them in the waye. And they that wente before and they that folowed cryed, sayynge: Hosanna * blessed is he that cometh in the name of s. Lord. Blessed be the kynge dome, that cometh in the name of hym that is Lord of our father Dauid Hosanna in the hest.

And the Lord entered into Jerusalem and in to the temple. And when he had looked round about vpon all thynges, and nothe the euentyde was come, he wente oute vnto Bethany with the twelue. * And on the morow when they were come out from Bethany, he hongred. And when he had spied a fygge tree afarre of, hauing leaues, he came to se if he myghte fynd any thyng thereon. And when he came to it, he founde no thyng but leaues: for the tyme of fygges was not yet. And Iesus answered and saied vnto s. fygge tree: neuer man eate frute of the here after while the woilde standeth. And his discyples heard it.

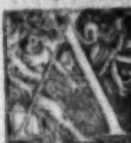
And they came to Ierusalem. And Iesus went into the temple, and began to caste out them that soule and bougte in the temple, and ouer thier the tables of the money chaungers, and the stoles of them that solde doves: and would not suffer that any man shoulde carpe a vessell throughe the temple. And he taught sayynge vnto them: * is it not wyrtten: my house shalbe called the house of prayer vnto all nations? But ye haue made it a denne of theues.

And the scribes and the hye priestes herde it, and soughte howe to destroye hym. * For they feared hym, because all the people marueled at his doctryne. And when euen was come, Iesus went out of the cytee. * And in the morning as they passed by, they sawe the fygge tree dried vpon the rotes. And Peter remembred, and saied vnto hym: * Master, beholde the fygge tree which thou cursedst, is withered awaye. And Iesus answered and saied vnto them: haue confidence in God. * Verely I saye vnto you, that whoso euer shall saye vnto this mountayne: remoue, and cast thy self into the sea, and shal not doubte in his heart, but shal beleue that those thynges whiche he sayth shal come to passe, whatsoeuer he sayeth he shal haue. Therefore I saye vnto you: * what thynges soeuer ye desire, when ye praye, beleue that ye receiue them, and ye shall haue them. And when ye stande and praye: for

geue, if ye haue oughte agaynst any man, that your father also which is in heauen, may forgiue you your trespasses.

And they came agayne to Jerusalem. * And as he walked in the temple: there came to hym the hye priestes, and the scribes, and the elders and sayed vnto hym: by what auctorite doest thou these thynges? and who gaue the thess auctorite, to do these thynges? Iesus answered and sayed vnto them: I wyl also aske of you a certayne thyng and answere ye me, and I wyl tell you by what auctorite I do these thynges. The baptisme of Ihon, whether was it frome heuen or of men? Answer me. And they thoughte in them selues, sayynge: if we saye from heauen he wyll saye: why then byd ye not beleue hym? but if they had sayed: of men, they feared the people. For all men counted Ihon, that he was a very prophet. And they answered and sayed vnto Iesu: we cannot tell. And Iesus answered, and sayed vnto them: neither wyll I tell you by what auctorite I do these thynges. *
The. xii. Chapter.

The vineyard is let out. * And to Cesar that belongeth to Cesar: of the labours, of the doctes of lawe, pprocytes must be refused, the offering of the poore labours.



And he beganne to speake vnto the by parables. A certayne man plantet * a vineyard, and compassed it aboute with an hedge, and ordeined a winepresse, and built a towre and let it out to hye vnto husbandmen, and wente into a straunge countree. And when the tyme was come, he sent to the husbandmen a seruaunte, that he myght receiue of the husbandmen of s. frute of the vineyard. And they caught hym and bet hym, and sent hym awaye agayn emptye. And mozeouer he sente vnto them another seruaunte, and at him they cast stones, and brake his head, and sente hym awaye agayn al to reupled. And agane he sent another, and hym they kylled: and manye other, beatynge some, and kyllynge some.

And so when he had but one beloued sonne he sente hym also at the last vnto them, sayynge they wyll feare my sonne. * But the husbandmen said amongst the selues: this is the heyre: come * let vs kill him, and the inheritance shal be ours. And they tooke hym and kylled hym, and cast hym out of the vineyard. What shal therfore the Lord of the vineyard do? he shal come and destroye the husbandmen, and let out the vineyard vnto other. haue ye not read this scripture? * The stone which the buylders byd refuse, is become s. chiefe stone of the cozner, this is s. Lordes doynge, and it is merueylous in our eyes. They wente aboute to take hym, and feared the people. For they knewe, that he had spoken the parable agaynst them. And they lefte hym and wente theyr waye.

* And they sent vnto hym certain of the pharises and herodes seruantes, to take hym in his wordes. And as soon as they were come, they sayd vnto hym: Master, we knowe that thou art true, & carest for no man: for thou considerest not

C. ii. the

The Gospell

the outward apperance of men, but teachest the wape of God true: Is it lawfull to pay tribute to Cesar, or not? Dughe we to geue, or ought we not to geue? But he understod theyr simulation, and said vnto them: Why tempte ye me? Saying me a peny, that I may se it. And they brought it. And he sayed vnto the. Whose is this ymage, and superscripcion? And they sayed vnto him: Cesars. And Iesus answered, and sayed vnto them: * Geue to Cesar the thynges that belong to Cesar: & to God the thynges which pertaine to God. And they marvelled at hym.

Roma. xiiij. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Matth. xxiij. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Then came also vnto him the saducees: which saye that there is no resurrection. And they asked hym saying: Master? Moses wrote vnto vs, if any mans brother dye, and leue his wife behynde hym, and leue no chyldren: that his brother should take his wife, and raise vp lede vnto his brother.

There were seuen brethren, and the first toke a wife, and when he dyed, left no seede behynde hym. And the seconde toke her, and died, neither left he any seede. And the thyrde lyke wyse. And the fourth had her, and left no seede behynde them. Last of all the wife died also. In the resurrection theyr sowe when they shall rylle agayne, whose wyfe shall she be of them? For seuen had her to wyfe. And Iesus answered and sayed vnto them: Wo ye not therfore erre because ye understand not the scriptures, neither the power of God: For when they shall rylle agayne from death, theyr neither mary, nor are maryed: but are as the angels, which are in heauen. As touchyng that they rylle agayne: haue ye not reade in the booke of Moses, howe in the bulfe, God spake vnto hym, saying: I am the God of Abraham and the God of Isahac, and the God of Iacob: He is no God of dead, but the God of lyuynge. Ye are therfore greatly deceyued.

Exod. iii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Matth. xxiij. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Matth. xxiij. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Matth. xxiij. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* And when there came one of the scribes: and had heard them disputyng together (and perceined that he had answered them wel) he asked hym: whyche is the fyrst of all the commaundmentes? Iesus answered hym, the fyrst of all the commaundmentes is: Heare O Israel: * The Lord our God is Lord only: And thou shalt loue the Lord thy God with al thy heart, and with all thy soule, and with al thy mynde and with all thy strength. This is the fyrst commaundment. And the second is lyke vnto this: * Thou shalt loue thy neyghbour as thy selfe: There is none other commaundment greater then these.

And the scribe sayed vnto hym: Wel master thou hast sayd the truthe, for there is one God, and there is none but he. And to loue hym with all the heart, and with al the minde, and with all the soule, and with all the strength, and to loue a mans neyghbour as hym selfe, is a greater thyng then all burnt offerynges and sacryfices. And when Iesus sawe that he answered discretely, he sayed vnto hym: Thou arte not farre from the kyngdom of God. And no man after that, durst aske hym anye questyon.

And Iesus answered and sayed, teaching in

the temple: howe saye the scribes that Chryst is the sonne of Dauid? For Dauid hym selfe in the holy goste sayed: * The Lord sayed to my Lord, sit on my ryght hande tyll I make thyne enemyes thy foote stole. Dauid hym selfe calleth hym Lord: and howe is he the sonne of Dauid? And much people heard hym gladly.

And he sayed vnto them in hye doctryne: he ware of the scribes, which loue to go in long clothynges: and loue salutations in the market places, and the chiefe seates in the congregacions, and the ypermost remedies at feastes, which deuour widows houses, and vnder a pretence make longe prayers. These shall receiue greater dampnacion.

* And when Iesus sat ouer against the treasury, he behelde, howe the people put money in to the treasury. And many that were rych, cast in much. And there came a certayne pooze widow, & she thre we in two mytes, which make a sarchyng. And he called vnto hym his disciples, and sayed vnto them: Clerely I saye vnto you: that this pooze wyddowe hath cast moze in, then all they which haue cast in to the treasury: For they all haue cast in of theyr superfluyte: but she of her pouerte, by deast in all that she had, euen all her lyuynge.

The xliij. Chapter

¶ The ende of the booke. The saye and the saye to the saye.



¶ As he went oute of the temple, * one of his disciples sayed vnto hym: Master, se what stones, and what buyldynges are here. And Iesus answered and sayed vnto hym: Seest thou these great buyldynges? Theyr shall not be left one stone vpon another, that shall not be throwne downe. And as he satte on mounte Olyuete, ouer agaynst the temple, Peter and James, and Iohn, and Androw, asked hym secretly: tell vs when shall these thynges be? And what is the sygne when all these thynges shall be fulfilled? And Iesus answered them and began to saye: * Take heed, least any man deceyue you. For many shall come in my name saying: I am Chryst, and shall deceyue many.

¶ When ye shall heare of warres, and rydinges of warres, be ye not troubled. For such thynges must needs be. But the end is not yet. For they shall rylle nacyon agaynst nacyon, and kyngedome agaynst kyngedome. And there shall be earthquakes in all quarters, and famyngment shall ther be, and troubles. These are the begynnyng of sorowes. * But take ye heed to power & selus. * For they shall byng you vp to the coosts, and into the wyngages, and ye shall be ten, pre, and shall be brought before rulers and kynges for my sake, for a testimonial vnto the. * And the Gospell must fyrst be publyshed amonge all nations.

* But when they leade you and present you take ye no thoughte, neither ymage aforeshande what ye shall say: but what foruers is giuen you in the same houre, that I speake. For it is not ye that

that speake but the holy ghooste. The brother shall deliuer by the brother to death, and the father the sonne: and the chyliden shall ryle agaynst the; fathers and mothers, and shall put them to death. And ye shall be hated of all men, for my names sake. But whoso endureth vnto the ende the same shall be safe.

* Whosoever, when ye see the abhominacion of desolacion (whereof is spoken by Daniell the prophet) stand wher it ought not: let hym that readeth vnderstande. Then let them that be in Jerusaleme, fly to the mountains. And let hym that is on the house top, not go doune into the house neither enter therein to fetch anye thyng out of hys house. And let hym that is in the feld, not turne backe agayn vnto the thynges which he left behynde hym, for to take hys clothes with hym. Wo shall be then to them that are wchyliden and to them that geue such in those dayes. But praye ye that your flight be not in the winter. For there shall be in those dayes such tribulacion as was not from the begynnyng of creaturres, (whyche God created) vnto this tyme, neither shall be. And excepte that the Lord should shorten those dayes, no fleshe would be saved. But for the electes sake, whom he hath chosen he hath shortened those dayes.

* And then, if any man saye to you: loe here is Christ: loe he is there, beleue not. For false Christes and false prophets shall ryle, & shall shewe myracles and wonders, to deceiue, if it were possible, euen the electe. But take ye heede: Beholde I haue shewed you al thynges before.

* Whosoever, in those dayes, after that tribulacion, the sunne shall waxe darke, and ymone shall not geue her lyght, and the starres of heauen shall fall: and the powers whyche are in heuen shall moue. * And then shall the sonne of man comynge in the cloudes, with greates power and gloire. And then shall he sende hys angels, and shal gather together his elect from the four wyndes, from the ende of the earth, to the uttermost parte of heauen.

* Learne a symilitude of the figge tree. When hys bough is yet tender, and hath brought forth leaues, ye know that sommer is nere. So ye in like maner: when ye see these thynges come to passe: vnderstande, that he is nye euen at the doores. Clerely I say vnto you: that this generacion shall not passe, tyll these thynges be doone. Heauen and earth shall passe, but my wordes shall not passe. But of day and tyme knoweth no man, no not the angels which are in heauen neither the sonne hym selfe, save the father only.

* Take heede, watche and praye, for ye know not when the tyme is. As a man which is gone into a straunge countre, and hath left his house and geuen hys substance to hys seruantes, & to every man his worke, and commaunded the porter to watche. Watche ye therefore, for ye knowe not when the mayster of the house will come, euen at mydnyght, whether at the cocke crowing, or in the dawning: least if he come so denyly he fynde you slepyng. And that I say vnto you, I saye vnto all, watche.

The xiiii. Chapter.

¶ I praye you diligently to remember the sayings which I haue sayd vnto you, for they shall be fulfilled in you.



After two dayes was Easter, and the dayes of sweete bread. * And the hye priestes and the scribes sought, how they might take hym by craft and put him to death. But they sayd: not in the feast daye, least any busines arise amonge the people. * And when he was at Bethania, in the house of Simo the leper, euen as he sat at meat, there came a woman hauing an Alabastrer boxe, of oyntment, called Marth, that was pure and costly: and she brake the boxe, and poured it on hys heade. And there were some, that were not contente wthyn them selues, and sayd: what neede this wast of oyntment? For it myght haue bene solde for moze then thye hundred pens, and haue bene geuen vnto the poore. And they grudged agaynst her.

And Iesus sayd: let her alone, why trouble ye her? she hath doone a good worke on me. * For ye haue the poore with you all wayes, and whensoever ye wyll, ye may do them good, but me haue ye not alwayes. she hath doone that she coulde: she came also forhande, to anoynte my body to the buryng. Clerely I saye vnto you: whersoever this Gospell shall be preached, there shall be doone the whole worke: this also that she hath doone shall be remembered in remembrance of her.

* And Judas Iscarioth, one of the xii. went away vnto the hye priestes, to betraye him vnto them. When they heard that, they wer glad and promysed that they would geue hym money. And he sought, howe he myghte conueniently betraye hym.

* And the fyrst day of sweete bread (when they offered Pasche) his disciples said vnto hym: where wylte thou that we go and praye, that thou mayst eate the Pasche? And he sendeth forth two of hys disciples, and saith vnto them: Go ye into the cytee, and there shall meete you a man bearyng a pytcher of water, folowe hym. And wher he soeuer he gooeth in, saye ye to the good man of the house, the master sayeth: where is thy greut chamber, where I shall eate Pasche with my disciples? And he wil shewe you a great parlour, paved & prepared: there make ready for vs. And his disciples went forth, and came into the cytee, and founde as he had sayd vnto them, and they made ready the Pasche.

* And when it was nowe euentyde, he came with the xii. And as they sat at boord and did eate, Iesus said: Clerely I say vnto you: one of you (that eateth with me) shall betraye me. And they began to be sorry, and to say to him one by one: is it I? And another said: is it I? he answered & sayd vnto them: It is one of the xii. eue he shal dipper with me in the platter. The sonne of man truly goeth as it is wyrt of hym: but wo to that man, by whome the sonne of manne is betrayed. Good wer it for that man, if he had neuer bene bozne.

* And as they did eate, Iesus toke breade: & when he had geuen thanks he brake it, & gaue to them and sayd: Take, eate, this is my body.

Ec. iii. And

The Gospell

And he toke the cuppe, and when he had geuen
thanked, he toke it to them, and they all dranke
of it, and he saide vnto them: This is my blode
of the newe testamente, whiche is shed for ma-
ny. Clerely I saie vnto you: I wyl hyndre no
more of the fruite of the wyne: vntill that day
that I hyndre it in the kyngdome of God
math. xxvi. 27

math. xxvi. 27

* And when they hadde sayed grace: they went
out to mounte Oluyete.
And Iesus sayeth vnto them: All ye shal be
offended because of me this nyght. For it is
written: * I wyl synge the psalter, and the
psalter shal be scattered. But after * I am risen
again I wyl go into Galile before you. Peter
sayed vnto hym: And though all men be offen-
ded, yet wyl I not. And Iesus sayeth vnto him
Clerely I saie vnto the, that this daye, euen in
this nyght before the cocke crowe thre tymes, thou
shalt denye me thre tymes. But he spake more
vehemently no, yf I should dye with the, I wyl
not denye the. L. phetysse also sayed they all.

math. xxvi. 28
L. phetysse
L. phetysse
L. phetysse

D * And they came into a place which was na-
med Gethsemany. And he sayeth to his disci-
ples. Sit ye here while I go a lyde, and praye.
And he taketh with him Peter and James and
Jhon, and began to waie abashed, and to be in
an agony and sayeth vnto them: * My soule is
heuy, euen vnto the death, sary ye here & watch
And he went forth a litle, and fel doune flat on
the ground and prayed: that yf it were possible
the houre myght passe from hym. And he sayd
* Abba father, all thynges are possible vnto
the, take away this cup from me. Nevertheless
not that I wyl, but that thou wylt, be done.

math. xxvi. 29

math. xxvi. 30
L. phetysse

math. xxvi. 31
L. phetysse

And he came and founde them slepyng, and
sayeth to Peter: Simon: sleepest thou? Couldst
not thou watch one houre? Watch ye, and pray
least ye enter into temptacon: the spyte truly
is ready, but the fleshe is weak. * And agayne
he wente asyde, and prayed, and spake the same
wordes. And he returned: and founde them a-
sleepe agayn. For they were heuy, neither
wyl they, what to answer hym. And he came
y the thre tyme and sayed vnto them: sleepe hence
forth, & take your ease, it is ynough. The houre
is come, beholde, the sonne of man is betrayed
into the handes of synners. Rise vp, let vs go
Lo, he that betrayeth me, is at hand. * And im-
mediately whyle he yet spake, cometh Judas
(which was one of the twelue) and with hym a
greate number of people with swerdes and
staves from the hye priesstes and scribes and el-
ders. And he that betrayed hym: had geuen the
a generall token, sayng: whosoever I do kysse
that same is he: take hym and lede hym awaye
warely. And as sone as he was come, he goeth
drayng the way to him, and sayeth vnto him: Ga-
ther Master, & kysse hym. And he kysed the
had on him, and toke hym. And one of them
kysed hym, & shewed out a swerde, and smote a ser-
uaunte of the hye priesst, and cut of his eare.

math. xxvi. 32

math. xxvi. 33
L. phetysse

E And Iesus answered and sayed vnto hym:
* ye be come out as vnto a thief with swerdes
and with staves, for to take me. I was daylye
with you in the temple, teachinge, and ye toke
me not: but these thynges come to passe, that
scriptures shoulde be fulfilled. * And they all
for toke hym, and ranne away. And ther folowed
hym a certayn younge man, clothed in linnen
vpon the bare, and the younge men caught hym
and he lefte his linnen garment, and fled from
them naked. * And they led Iesus away to the
hye priesst of all, and with hym came all the
hye priesstes, and the elders, and the scribes. And
Peter folowed him a greate waye of (euen tyl he
was come into the palace of the hye priesst) and
he sat with the seruauntes, and warmed hym
selfe at the fyre.

math. xxvi. 34
L. phetysse

me not: but these thynges come to passe, that
scriptures shoulde be fulfilled. * And they all
for toke hym, and ranne away. And ther folowed
hym a certayn younge man, clothed in linnen
vpon the bare, and the younge men caught hym
and he lefte his linnen garment, and fled from
them naked. * And they led Iesus away to the
hye priesst of all, and with hym came all the
hye priesstes, and the elders, and the scribes. And
Peter folowed him a greate waye of (euen tyl he
was come into the palace of the hye priesst) and
he sat with the seruauntes, and warmed hym
selfe at the fyre.

math. xxvi. 35
L. phetysse
L. phetysse

math. xxvi. 36
L. phetysse
L. phetysse

math. xxvi. 37
L. phetysse

* And the hye priesstes and all the counsell
soughte for wytnes agaynst Iesu, to put hym
to death, and founde none: for many bare false
wytnes agaynst hym, but their wytnesse agreed
not together. And ther arose certain, & brought
false wytnes agaynst hym, sayng: We hearde
hym saye: * I wyl destroye this temple that is
made with handes, and within thre dayes I
wyl buylde another, made withoute handes.
But yet they wytnesses agreed not together.

math. xxvi. 38
L. phetysse

math. xxvi. 39
L. phetysse

* And the hye priesst stood vp amongst them
& asked Iesus, sayng: answerest thou nothing
howe is it that these bare wytnes agaynst the
But he helde his peace and answered nothinge
Agayne * the hye priesst asked hym, and sayed
vnto hym: Arte thou Chyffe the sonne of the
blessed? And Iesus sayed I am. * And ye shal le
the sonne of man sittynge on the ryght hande of
power, and comynge in the cloudes of heauen
Then the hye priesst rent his clothes, and say-
ed what neede we any further wytnesses? We ha-
ue heard blasphemie, what thynges yet and thei
al cōdemned hym to be worthy of death. And
some began to spye at him, and to couer his face
and to beate hym with fyngers, and to say vnto
hym: A reade. And the seruauntes bolstered him
on the face.

math. xxvi. 40
L. phetysse

math. xxvi. 41
L. phetysse

math. xxvi. 42
L. phetysse

And as Peter was beneth in the palace there
came one of the wenches of the hye priesst and
* when she sawe Peter warminge him selfe, she
looketh on him, & sayeth: wast not thou also with
Jesus of Nazareth? And he denyed sayng: I
knowe him not, neither wot I what thou sayest
And he went out into the porche, and the cocke
crew. And a damsel (when she sawe hym) bega
agayn to say to them that stode by, this is one
of them. And he denyed it agam. And anone af-
ter, they that stode by, sayed agayne to Peter
surely thou arte one of them, for thou art of Ga-
lile, and thy speech agreeth thereto. But he be-
gan to curse, and to swar, sayng: I knowe not
this man of whom ye speake. And agayne * the
cocke crew, and Peter remembered the worde
that Iesus said vnto him, before y cocke crowe
twyse, thou shalt denye me thre tymes. And he
beganne to wepe.

math. xxvi. 43
L. phetysse
L. phetysse

math. xxvi. 44
L. phetysse

The xv. Chapter.

Joseph of Arimathea, and Nicodemus of Arimathea

And a none in the dayning, * the hye pries-
tes helde a cōcill with the elders and
the scribes, and the whole congregacion
and

math. xxvi. 45
L. phetysse
L. phetysse

and bounde Iesus, and led hym away, and deli-
uered hym to Pilate. And Pilate asked hym
art thou the kyng of the Jewes? And he answered
and said vnto him: thou sayest it. And the
hye priestes accused him of many thynges. So
Pilate asked hym again sayng: * Answerest
thou nothing? Beholde, howe many thynges
they lay vnto thy charge. Iesus yet answered
nothing, so that Pilate marvelled.

At that leaſt Pilate dyd deliuer vnto them a
prisoner: whomsoever they woulde desire. And
ther was one þ was named Barrabas, which
laye bounde wyth them that made insurrection
he had committed murder. And the people cal-
led vnto hym: and began to desyre him, that he
would do, accordyng as he had enen done vnto
them. Pilate answered them sayng: Wyl ye
that I let loſe vnto you the kyng of the Jewes?
For he knewe that the hye priestes had deliue-
red hym of enuy. But the hye priestes moued þ
people, that he shoulde rather deliuer Barra-
bas vnto them.

Pilate answered agayn and said vnto the:
* What wyl then that I do vnto hym, whom
ye call the kyng of the Jewes? And they cried
again: crucifie hym. Pilate sayed vnto them
what euell hath he done? And they cried þ moze
feruently: Crucifye hym. And so Pilate willing
to contente the people, * let loſe Barrabas vn-
to them, and deliuered vnto Iesus (when he had
scourged hym) for to be crucified.

B And the souldiers led hym away into þ com-
men hall, and called together the whole multi-
tude, and they clothed hym wyth purple, & they
platted a crowne of thornes, and crowned hym
withall, & beganne to salute hym: Hail kyng
of the Jewes. And they smote hym, on the head
with a rebe and dyd spyt vpon hym and bowed
their knees, and woſhypped hym.

And when they had mocked hym, they toke
the purple of hym, and put his owne clothes on
hym, and led hym out to crucifye hym. * And
they compelled one that passed by, called Sym-
on of Cyrene (the father of Alexander and Ru-
fus) whiche came out of the felde, to beare his
crosse. * And they brought hi to a place named
Golgotha (whiche is yf a man interpret it: the
place of dead mens sculles) and they gaue hym
to dryncke, wyne mingled wyth myze, but he
receiued it not.

And when they had crucified hym, they par-
ted his garmentes, casting lottes vpon them,
what euerymā shoulde take. And it was about
the thyrtyd houre, and they crucified hym. And the
title of his cause was written: The kyng of the
Jewes. * And they crucified with him two the-
ues, the one on the ryght hand, and the other on
hys left. And the scripture was fulfilled which
sayth: * he was counted among the wyched. *
And they that wente by, rayled on hym, wag-
ging theyr heades, and sayng: A wyetch, thou
that destroyest the temple, and buyldest it in
thre dayes: saue thy selfe, and come doune from
the crosse. Lyke wyse also mocked hym the hye
priestes amonge them selues wyth the scriybes

and sayed: he saued other men, hym selfe he can-
not saue. Let Chyſt the kyng of Israel descend
nowe from the crosse, that we maye se, and be-
lieue. And they that were crucified wyth hym,
checked hym also.

* And when the fyrte houre was come, darke-
nesse arose ouer all the earth, vntil the ix. houre.
And at þ ix. houre Iesus cried with a loud voyce
sayng: Eloi, Eloi, lamaſabachani: whiche is
(þ one interpret it) * my God my God, why
hast thou forsaken me? And some of the þ stode
by, when they heard that sayed: beholde, he cal-
leth for Elias. * And one ranne, & filled a sponge
ful of vineger, and put it on a rebe, & gaue hym
to dryncke: sayng: let hym alone, let vs se whe-
ther helias will come and take hym doune.

But Iesus cryed with a loud voyce, & gaue
vp the ghoſt. * And the vaple of the temple dyd
rent in two peces, from the toppe to the botome.
* And when the Centurion (which stode befoze
hym) sawe that he so cryed, & gaue vp the ghoſt
he said: Truly this mā was the sonne of God.
* Ther wer also women a good way of, behol-
dyng hym: among whom was Mary Magda-
lene, * and Mary þ mother of James the lytle:
and Ioles, and Mary Salome. * (whiche also
whē he was in Galile had folowed hym and my-
nistred vnto hym) & many other women, which
came vp wyth hym vnto Ierusalem.

And now when the euen was come (because
it was the day of preparyng, that goeth befoze
the sabboth) * Ioseph of the cyter of Aramat (ha-
a noble counsellour, whiche also looked for the
kyngdome of God, came, and wente in boldly
vnto Pilate, and begged of hym the body of Je-
su. And Pilate marvelled that he was alre dye
dead, and called vnto hym the Centurion, and
asked hym, whether he had bene any whyle de-
ad. And when he knewe the truth of the Centu-
rion, he gaue the body to Ioseph. And he bought
a linnen cloth, and tooke hym doune, and wra-
pped hym in the linnen clothe, and laped hym in
a sepulchre that was hewen out of a roche, and
rouled a stone befoze the dooze of the sepulchre.
And Mary Magdalene and Mary Ioles, be-
helde where he was laped. †

The xvi. Chapter. †

† Chyſt is risen agayne, and appereth to the apostles to whom
he committed the preaching of the Gospel.



AD when the sabboth was past, I
Mary Magdalene, and Mary Ja-
cob, and Salome, bought sweete o-
bours, that they might come, and
anoint him. * And early in þ moze
nyng the fyrste daye of the sabboth they came vn-
to the sepulchre, when the sunne was risen. And
they sayed among them selues: who shall rolle
away the stone from the dore of the sepulchre?
And when they looked, they sawe howe that
the stone was rolled away, for it was a verre
greute one. And they wente into the sepulchre,
and sawe a younge man sittinge on the righte-
syde, clothed in a long white garment, and they
were afraied. * And he saith vnto them, be not
Ec.iii. afraied.

The Gospell

The first Chapter.

¶ The conception and birth of Iohn the Baptist. The concey-
on of Zachary. & the birth of Iohn the Baptist.

There was in the dayes of He-
rode the kyng of Jewry, a cer-
taine priest named zacharias
* of the course of Abia. And his
wyfe was of the daughters of
Aron: and her name was Eli-
zabeth: they were both ryghte
trous before God, and walked in all the lawes
and ordynances of the Lord that no man could
fynde faulte with them. And they had no chyld
because that Elizabeth was barren, and they
bothe were now well strycken in age.

And it came to passe, that when zachary ex-
ecuted the Priestes office, before God, as his
course cam: according to the custome of the pre-
stres office: he fell to burne incense.

And he * wente into the temple of the Lord
and the whole multitude of the people were
out in prayer, whyle the incense was a burning.
And there appered vnto hym an Angell of the
Lord, standynge on the ryghte syde of the sul-
tare of incense. And when zachary sawe hym
he was abashed and lease came on hym.

But the Angel sayed vnto hym: feare not za-
chary, for thy prayer is heard. And thy wyfe
Elizabeth shall beare the a sonne, and thou shalt
call his name Iohn, and thou shalt haue lope
and gladnesse, and manye shall reioyse at his
birth. For he shall be greater in the syghte of the
Lord, and shall neither drynke wyne ner strong
drynke, and he shall be fylled with the holy ghoist
even frome his mothers wombe: and many of
the chyldren of Israel shall turne to their Lord
God. And he shall go before him in the syghte
power of * Helias to turne the hartes of the fa-
thers to the chyldren, and the vnbelievers to the
wyldome of the iust men, to make ready a per-
fekte people for the Lord.

And zachary sayd vnto the Angel: by what
token shall I knowe thyng? For I am olde, and
my wyfe well strycken in yeres. And the an-
gell answered and sayed vnto hym: I am Ga-
bryell, that stande in the ptesence of God, and
am sente to speake vnto the: and to the the
these glad thynges. And beholde it shall come
to passe that thou shalt be domme, and not be a-
ble to speake, vntyll the daye that these thynges
be perfourmed, because thou beleuest not my
wordes, which shall be fulfilled in the season.

And the people wayed for zachary, & mer-
ueyled that he sayed in the temple. And when
he came oute, he coulde not speake vnto them.
And they perceaued that he had seene a vision in
the temple. And he became vnto them and re-
mained speechlesse.

¶ And it soortuned, that as soon as the dayes
of his office wer out, he departed into his owne
house. And after those dayes, his wyfe Eliza-
beth conceived, and had her selfe foure monethes
sayng: This will hath God dealt with me, in
the dayes wherein he hath looked on me, to take
frome

stryed, yee see Iesus of Nazareth, which was
crucified. he is risen, he is not here. Behold, the
place where they had put him. But go your way
and tell his disciples, and Peter, that he goeth
before you into Galilee, there shall ye see hym as
he said vnto you. ¶ And they went out quik-
ly, and fled from the sepulchre: for they trem-
bled and were amazed. Neither sayed they anye
thyng to any man, for they were asfraid.

C ¶ When Iesus was risen earlye the fyfthe
dayes after the labor, he apered first to Mary
Magdalene, out of whome he had cast .viij. deuils.
And she went, and tolde them that were with
him, and they mourned and wept. And they whyle
they hearde that he was aloue, and had apered
vnto her beleued it not. ¶ After that appered he
vnto two of them, in a straunge figure, as they
walked and wente into the countrey. And they
wente and tolde it to the remnaunte. And they
beleued not these also.

¶ Afterwarde he appered vnto the eleuen
as they sate at meate: and caste in the ptesence
they: vnbeliefe, and hardnesse of heart: because
they beleued not them whiche had sene that he
was risen agayne from the dead. And he sayed
vnto them: ¶ Go ye into all the world & preach
the Gospell to al creatures, he that beleueth and
is baptised, shall be saved. But he that beleueth
not, shall be dāpned. And these tokens shall folow
them that beleue. ¶ In my name they shall cast
out deuils: they shall speake with newe toun-
ges, they shall dryue awaye serpentes. And yf
they drynke any deadly thyng, it shall not hurt
them. They shall lay theyr handes on the sycke
and they shall recover.

¶ So then, when the Lord had spoken vnto
them: he was receyued vnto heauen, and is on
the ryght hande of God. And they wente
forth and preached euery where: the
Lord working with them, and
confortynge the wordes with
myracles folowynge.

The ende of the Gospell of
Saynte Marke.

The Gospell of Saynte Luke.



EU as muche as many haue
taken in hande to set forth the
declaracions of those thynges
which are most surely to be be-
leued among vs, euen as they
deliuered the vnto vs, whiche
from the begynnynge sawe the
them selues with theyr eyes,
and were mynisters of the thynges that they de-
clared: I determyned also, as lone as I habie
arched out diligently all thynges, from the be-
gynnynge, that then I woulde wyte vnto the
good Theophilus: that thou mightest knowe
the certente of those thynges, wherof thou hast
bene informed.

from me my rebuke amonge menne.

And in the fyrte moneth the angell Gabriell was sent from God vnto a cytie of Galile, named Nazareth, to a vyrgyne sponſed to a man whose name was Ioseph, of the house of Dauid and the vyrgins name was Mary. And the angell wente in vnto her, and sayde: Hail full of grace, the Lorde is with the: blessed arte thou among women. When she sawe hym, she was abashed at hys saynge: and caste in her mynde, what maner of salutation that shulde be. And the angell sayde vnto her, feare not Mary: for thou hast founde grace wyth God. Beholde, * thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus. he shall be greute, & shall be called the sonne of the hyest. And the Lorde God shall geue vnto hym the scat of his father Dauid, and he shall raygne ouer the house of Iacob for euer, and of his kyngdome there shall be none ende.

Then sayd Mary vnto the angel: how shall this be, sayng I knowe not a man? And the angell answered & sayde vnto her. The holy gost shall come vpon the, and the power of the hyest shall ouerthadow the. Therefore also that holy thyng which shall be borne, shall be called sonne of God. And beholde, thy Cousyn Elizabeth, she hath also conceyued a sone in her age. And this is her seet moneth, which was called barren: for * with God shall nothyng be vnpossible. And Mary sayd: behold the handmaiden of the Lorde be it vnto me accordyng to thy worde. And the angell departed from her.

And Mary arose in those dayes, and went into the mountaynes with hait into the cytie of Iewye, and entred into the house of Iacoby, & saluted Elizabeth. And she returned, that when Elizabeth herde the salutation of Mary, she be spide in her wombe. And Elizabeth was fylled with the holy gost, and cryed with a loude voyce, and sayde: Blessed art thou among women, and blessed is the fruite of thy wombe. And wherfore happened this to me, that the mother of my Lorde shulde come to me? For so, as lone as the voyce of thy salutation pounded in mine eares, the babe sprang in my wombe for ioye. And blessed arte thou & haue beleued: for those thynges shall be performed, which were tolde of from the Lorde. And Mary sayde:

* My soule magnifyeth the Lorde. And my spete hath reioiced in God my saviour. For he hath looked on my lowe degree of his handmaiden: for so, now from hence forth shall all generacions call me blessed. Because he that is myghty, hath done to me great thynges, and holy is his name. And his mercy is on them that feare him, from generacion to generacion. he hath thewed strength with his arme, he hath scattered them & are proude in the ymaginacion of theyr deite. * he hath put downe the myghtye from theyr seates, & exalted them of lowe degree. he hath fylled the hongry with good thynges: and sent a waye the ryche empty. he hath helpe his seruant Israel, in remembrance of his mercy.

* Euen as he prayd to oure fathers, Abrah-

ham, and to his seds for euer. And Mary abode wyth her about a thre monethes, and returned agayne to her owne house.

Elizabeths tyme came that she shulde be deliuered, and she brought forth a sonne. And her neyghbours and her cosyns heard howe the Lorde had shewed greute mercye vpon her and they reioiced wyth her.

And it fortuneth that in the eyght daye, they came * to circumsyse the chyld: and called hys name zacharias, after the name of his father. And his mother answered and sayd: not so, but he shalbe called Ihon. And they sayde vnto her: There is none in thy kynred, & is named wyth this name. And they made sygnes to his father howe he wolde haue hym called: And he asked for wytyng tables, and wrote, sayng: hys name is Ihon. And they maruelled all. And his mouth was opened immediatly, and his tongue also, and he spake, and praised God. And there came on all them that dwelt nye vnto the. And all these saynges were noyed abrode throughe out all the hyll contree of Jewye: and all they heard them, layde the vp in theyr heartes, sayng: What maner of chyld shall this be? And the hande of the Lorde was wyth hym.

And hys father zacharias was fylled wyth the holy gost, and prophesied, sayng: Praise be to the Lorde God of Israel, for he hath visyted and redeemed his people: & hath raised vp * an hoyme of salucion vnto vs in the house of his seruante Dauid. Euen as he promysed by the mouth of his holy prophetes, which were sent the world beganne. That we shulde be saued from our enemies, and from the hande of al that hate vs. That he wolde deale mercifullye with oure fathers, and remembre his holy conenant: * And that he wolde performe the orde, which he sware to oure fathers Abraham, for to geue vs. * That he deliuered oure of the handes of oure enemies, myghte serue him woute feare all the dayes of our lyfe, in such holynes & ryghte trounes as are acceptee before hym. And thou chyld shalt be called the prophet of the hyest for thou shalt go before the face of the Lorde, to prepare his wayes: to geue knowlage of salucion vnto his people for remission of synnes. Throughe the tender mercy of our God, where by the day spryng from an hye hath visyted vs.

* To geue lyght to them that sat in darcknesse, and in the yadower of death, to gyde our feet into the waye of peace. And the chyld grew and waxed strong in spete, and was in wyldernesse tyll the daye came, when he shoulde thewe hym selfe vnto the Israelites.

The ii. Chapter.

The birth and circumcyon of Iesus. Vnto hye was receyued into the temple, howe Symeon and Anna prophesye of hym and howe he was founde in the temple among the doctours.



As it chaunced in those dayes that there went out a commaundment fro Augustus the Emperour, that all the world shulde be taxed. And this taxyng was the fyrste, and executed wherby Symeon was in iherusalem.

C. ii. And

The Gospell

1. Mat. 23.2

And every man went unto his owne cite to be taxed. And Joseph also ascended from Galile, out of a cite called Nazareth, into Iherosaleme, vnto the cite of David, which is called Bethleem because he was of the house and lineage of David to be taxed with Mary his spoused wyfe, which was with chylde. And it fortuned that while they were there, her tyme was come that she shoulde be deliuered. And she brought forth the first begotten sonne, and wrapped hym in swaddling clothes, and laide hym in a maunger because there was no roume for the in the ynn.

And there were in that same region, shepherdes watchyng and keepyng theyr flocks by nyght. And lo, the Angell of the Lorde stode hard by them, & the byghtnes of the Lorde shone rounde about them, and they were sore afrayed. And an angel sayd vnto them. Be not afrayed. For behold, I bring you tidynge of great ioye, that shall come to all people: for vnto you is borne this daye in that cite of David, a sauour, which is Christ the Lorde. And take this for a signe ye shall fynde the chylde wrapped in swaddling clothes, and layed in a maunger. And straight waye there was with the angel a multitude of heauenly souldiers praisyng God, and sayyng, Glorify to God on hye, and peace on the earth, & vnto men a good wyll.

And it fortuned, as soone as the angels were gone awaye from them into heauen. The shepherdes sayde one to another: let vs go now euen vnto Bethleem, and let this thyng that we heare saye is happened, whyche the Lorde hath shewed vnto vs. And they came with hast and founde Mary and Joseph and a babe layde in a maunger. And when they had seene it, they publyshed abrode the sayyng: which was tolde them of that chylde. And all they that heard it, wondered at those thynges which were told the of the shepherdes. But Mary kept all those sayynges, & pondered them in her heart. And the shepherdes returned, praisyng and laudyng God for all the thynges that they had heard & seene, euen as it was tolde vnto them.

Mat. 23.2
1. Mat. 23.2
1. Mat. 23.2

And when the eighth daye was come the chylde shoulde be circumcysed, his name was called Iesus which was named of the Angel, before he was conceived in the wombe.

1. Mat. 23.2
1. Mat. 23.2
1. Mat. 23.2

And when the tyme of theyr purgacion was come, they brought hym to Iherusalem, to present hym to the Lorde (as it is wyrtten in the lawe of the Lorde: every man chylde that fyist openeth the matrix, shal be called holpe to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two yonge pygeons.

1. Mat. 23.2
1. Mat. 23.2
1. Mat. 23.2

And beholde, there was a man in Iherusalem whose name was Symeon. And the same man was iuste and godly, and looked for the consolacion of Israel, and the holy goste was in hym. And an aungell had declared of the holpe ghoste, that he shuld not se deach, except he first sawe the Lorde Christ. And he came by inspiration in the temple.

And when the father and mother brought

in the chylde Iesus: to doo for hym after the custome of the lawe, then toke he hym up in his armes, and sayde: Lorde, now lettest thou thy seruauunt depart in peace, accordyng to thy promise. For myne eyes haue seene the saluacion: which thou hast prepared before the face of all people. * I light to lyghtern gentylis, and the glory of thy people Israel.

1. Mat. 23.2
1. Mat. 23.2

And his father and mother marvelled at those thynges, which were spoken of hym. And Symeon blessed them, & sayde vnto Mary his mother: behold, this chylde is set to be the fall & vppryng agayne of many in Israel, and for a signe which is spoken agaynst. And mozeouer the sword shall pearce thy soule, & the thoughtes of many heartes maye be opened.

And there was a prophetesse, one Anna, the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had luyed with an husbande. vii. yeres from her byrgynete. And she had bene a widowe about. iiii. score & iiii. yeres, whiche departed not from the temple, but serued God with fastynges and prayers nyght & daye. And she came sayde that same houre, and praysed the Lorde, and spake of hym, to all them that looked for redemption in Iherusalem.

And when they had performed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to theyr owne cite Nazareth. And the chylde grew, and waxed stronge in spiryt, and was fylled with wysdome and the grace of God was vpon hym.

1. Mat. 23.2

And his father and mother went to Iherusalem every yere at the feste of Easter. And when he was. xii. yeres olde, they went vp to Iherusalem after the custome of that feste. And when they had fulfilled the dayes, as they returned home, the chylde Iesus abode still in Iherusalem, and his father and mother knewe not of it: but they supposyng hym to haue bene in the company, came a dayes iorney and soughte hym among theyr kynfolke & acquaintance. And wher they found him not, they went backe agayne to Iherusalem, and soughte hym. And it fortuned that after those dayes, they founde him in the temple, sittynge in the myddes of the doctoures, hearyng them, and posyng them. And all that heard hym, were astonyed at his vnderstandyng and answered.

1. Mat. 23.2
1. Mat. 23.2
1. Mat. 23.2

And when they sawe hym, they marvelled. And his mother sayde vnto hym: Sonne, why hast thou thus delite to be? Beholde, thy father and I haue soughte thee so iowynge. And he sayde vnto them: howe is it that ye soughte me? Wylle ye not that I must go about my fathers busynes? And they vnderstode not what he sayde. And he spake vnto them. And he went downe with them and came to Nazareth, and was obedient vnto the. But his mother kept all these sayynges together in her heart. And Iesus prospered in wysdom and age, & in fauoure, with God & men.

1. Mat. 23.2
1. Mat. 23.2
1. Mat. 23.2

The .v. Chapter.

Of the purgacion of Iherosaleme, and of the purgacion of the temple, and of the purgacion of the synagoge.

In the fyfteenth yere of the raygne of
Cyberius the Emperoure, Pontius
Pilate beyng Lefitenaunte of Ieru-
salem, and Herode beyng Tetrarch of
Galyle, and hys brother Phylippe Tetrarch
of Iture: and of the region of the Teaconites
and Lysanthe the Tetrarch of Abilene (whi
Anna and Caphas were the hie prieftes) the
word of the Lorde came vnto John the sonne
of zacharias in the wyldernesse. And he came
into all the coastes aboute Iordane, preaching
the baptyme of repentance for the remission
of synnes, as it is wyrtten in the booke of s^{er}u-
des of Elsaye the prophete, sayng: * The voice
of a cryer in s^{er} wyldernesse: prepare ye the waye
of the Lorde, make his pathes straghte. Every
valley shalbe fylled, and every mountayne and
hyll shalbe brought lowe. And hynges that be
crooked shalbe made straghte, and the rough
wayes shalbe made plain: and all flesh shal se
the saluacyon of God. ¶

Then saide he to the people, that were come
forth to be baptysed of hym. * O ye generacyon
of vipers, who hath taught you to saye from s^{er}
zach to come? Wynges forth therfore due frutes
of repentance, and begyn not to saye with
in your selues: we haue Abraham to our father.
For I say vnto you: God is able of these stones
to raise vp chyldren vnto Abraham. Nowe also
is the axe layde vnto the roote of the trees, & eu-
ery tree therfore which byngeth not forth good
frute is hewen downe, and cast into the fyre.

And the people asked hym, sayng: * what
shal we do then? he answered and sayeth vn-
to them: he that hath two coates, let hym part
wyth hym that hath none, & he that hath meate
let hym do lyke wyse.

Then came s^{er} publycans also to be baptysed
and sayd vnto hym: what shal we do?
And he sayde vnto them: requyte no more, then
that which is appoynted vnto you.

The souldiers lykewise demaunded of hym
sayng: & what shal we do? And he sayde vnto
them, hurt no man: neyther trouble any man
wylongfully: and be content with your wages.

As the people were in a doubt, and all men
muled in theyr hartes of John, whether he were
very Christ: Iohn answered and sayd vnto the
all: * I baptise you wyth water, but one strong-
er the I shal come after me, whose sho latcher
I am not worthy to vnloose, he shal baptise you
wyth the holy gost, and wyth fyre: * which hath
his fanne in his hande, & wyll pource his floore
and gather the coorne into his barn, but s^{er} chaffe
wil be burne with fyre & neuer shal be quenched.
And many other thynges in hys exhortacyon
preached he vnto the people.

Then Herode s^{er} Tetrarch, when he was re-
buked of hym, for Herodias hys brother Phyl-
ippes wyfe, and for all the euyls which he
rode byd, added this a bove all, and layde John
in pylone.

And it fortuned that when all the people re-
ceyued baptyme (and when Iesus was bapty-
sed and byd praye) the heauen was opened, and

the holy goste came downe in a bodelye shawe
lyke a dove vpon hym, and a voyce came from
heauen, whiche sayde: * Thou arte my beloued sonne,
in the doo I deelyte.

And Iesus hym selfe beganne to be aboute
thyrty yere of age, so that he was s^{er} supposed to
be the sonne of Ioseph: which was the sonne of
Hely, which was the sonne of Matthat: whiche
was the sonne of Leuy, which was the sonne of
Welchy: which was the sonne of Ianna: whiche
was the sonne of Ioseph, which was the sonne
of Matthatias, which was the sonne of Amos
which was the sonne of Naam, which was the
sonne of Hely: which was the sonne of Ragge,
whiche was the sonne of Dauid: whiche was s^{er}
sonne of Matthatias: whiche was the sonne of
Demet, which was the sonne of Ioseph: whiche
was the sonne of Iuda, which was the sonne of
Ioanna: which was the sonne of Rhesa, whiche
was the sonne of iozababell, whiche was the
sonne of Salathiel: whiche was s^{er} sonne of Aeri
whiche was the sonne of Welchy, whiche was
the sonne of Abdi, which was the sonne of Co-
sam: which was the sonne of helmadan, which
was the sonne of her, whiche was the sonne of
Ieso: which was the sonne of helizer, whiche
was the sonne of Ioram: which was the sonne
of Mattha, which was s^{er} sonne of Leui: whiche
was the sonne of Symeon: which was the sonne
of Iuda, which was the sonne of Ioseph: whiche
was the sonne of Ionam: whiche was s^{er} sonne
of heliachim: whiche was the sonne of Welcha
whiche was the sonne of Menan: whiche was
the sonne of Matthat: whiche was the sonne
of Nathan, whiche was the sonne of Dauid:
whiche was the sonne of Jesse: whiche was the
sonne of Obed: whiche was the sonne of Bo-
os: whiche was the sonne of Salmon, whiche
was the sonne of Naassan: whiche was s^{er} sonne
of Aminadab: whiche was the sonne of Aran,
whiche was the sonne of Esrom: which was the
sonne of Phares: which was the sonne of Iuda
whiche was the sonne of Iacob: whiche was the
sonne of Israhac: which was the sonne of Abra-
ham, whiche was the sonne of Tharra: whiche
was the sonne of Nachor, which was the sonne
of Harach, whiche was the sonne of Ragau:
whiche was the sonne of Phalec: whiche was the
sonne of Heber, which was the sonne of Sala,
whiche was the sonne of Canaan: whiche was
the sonne of Arpharat, which was the sonne of
Sem: which was the sonne of Noe, which was
the sonne of Lamech, whiche was the sonne
of Mathusala: which was the sonne of Enoch,
whiche was the sonne of Jared, which was the
sonne of Malaleel, whiche was the sonne of
Cainan, which was the sonne of Enos, which
was sonne of Meth: whiche was the sonne of
Adam: whiche was the sonne of God.

The iiii. Chapter.

Iesus to led into the wyldernesse, and fasteth all the tyme of his
temptacyon, he overcometh the deuill, goeth vnto Galyle, pre-
acheth at Capernaum and Capernaum, the Ieruz baptise hym, the
deuill leaues hym, he cometh vnto Iherosolyme, he teacheth
in the temple, and doth great myracles.

Iesus

The Gospel

In which hitte,
mathe. iij.

Jesus being full of the holy ghoſt,
returned fro Joſdane, and was led
by ſ purper into ſ wilberneſſe, and
was. xj. dayes tempted of the druel.
And in thoſe dayes byd he cate no-
thyng. And when they were ended, he after-
warde hongred. And the druel ſayde vnto hym
yf thou bee the ſonne of God, commaunde thy
ſtone ſ it be breade. And Ieſus answered hym
ſaying: It is wyſeten, * man ſhall not lyue by
bread only, but by euer y woide of God.

Ex. viii.
mathe. iij.

And the deuell toke hym into an hye mountayne, and shewed hym all the kyngdomes of the worlde, euen in the tynnyng of an eye. And the deuell sayde vnto hym: all this power wyll

25 I geue the euery whyte, and the gloſſy of them:
ſo; they are deliuered vnto me, and to whom ſo
euer I wyl, I geue it. If thou theſe ſo wylt ſal
downe beſo me and worſhyy me, they ſhal be
all thine. Jeſus and weerd and ſayde vnto him
hence frome me Nathan. For it is wyſten:
* Thou ſhalt worſhyy the Lorde thy God, and
hym onely ſhalt thou ſerue.

And he carryed hym to Ierusalem, and set hym
on a pynacle of the temple, and sayde vnto hym
Thou be thou sonne of God, caste thy selfe downe
from henc. For it is wyrtten: * he shall geue his
angels charge ouer the, so kepe the, and in their
handes they shall beare the vp, that thou dash
not thy fote agaynst a Stone. And Iesus answered
not, and sayde vnto hym, it is sayd: * thou shalt
not tempt the Lord thy God. And as sone as
all the trespacyon was ended, the deuill depar-
ted from hym, for a season.

C And Iesus returned by the power of the
 spirite, into Galile, & ther went a fame of hym
 thozowente all the regyon. And he taughte in
 thei synagoges, & was commended of al m

And he came to Nazareth, wher he was
nourished and (as his custome was) he went into
the Synagogue on the Sabbath day, and stood
up for to read. And there was deliuered vnto
him the booke of the Prophetes Esay. *
When he had opened the booke, he found a place
wherin it was written. ¹ The spirit of the Lord
hath anointed me, to preach
the Gospel to the poore, he hath sent me to
heal the broken hearted, to preach deliuerance to
the captiues, and to open the eyes to the
blind, and to send them that are bound, and to preach
the acceptable yere of the Lord.

And he closed the booke, and gaue it agayne
to the minyſter, and ſat downe. And the eyes of
all them that were in the ſynagoge were ſa-
ned on him. And he beganne to ſape vnto them
This daye is this ſcripture fulfilled in your
eares. And all bare hym wythelle: & a wonder
at the gracious wordes whiche proceeded out
of his mouth. And they ſayde: Is not thy
Iofephs ſonne? And he ſayde vnto them: Y
will utterly ſape this proverbe: Whylſon
heale thy ſelfe. And till haſt ſoner we haue heard
done in Capernaum, doo ſe ſame here like wyſe
in thine owne countrey. And he ſayde: Clerely
I ſape vnto you: No prophete is accepted in

by its own country.

But I tell you of a truth: * many widows & were in Israel, in the dayes of Helias, when hea- m. ca. viij. Iacobus. ii.
ren was out the peres & syer monethes, when greate lampyngs was throughtoute all the lande, and vnto none of them was helias sente saue into Sarepta beydes Sidon, vnto a wo- m. ca. xij.
man that was a wydow. * And many lepers were in Israel in the tyme of Ihesus the Pro- phete: and none of them was clyened, sauyngs Naaman the Syrian.

And all they in the Synagoge (when they
herde these thynges) were fylled with wrath,
and rose vp, and thrust hym out of the cytie, and led
hym euen vnto the edge of Iherusalem (whereon their
citty was buylt) & they might cast hym doune
hedlyng. But he departed, and went his waye
euen thowowe the myddes of them. **¶** And
came doune to Capernaum (a citty of Galilee)

there taught them on f. Saboth dayes. * And they were astonnyed at hys doctryne: for hys
 preachyng was wth power. * And in the sy-
 nagoge ther was a man, wherch had an euile
 spyte of a deuill, and cryed wth a loude voyce
 sayng: let me alone, what hast thou to do wth
 vs, thou Iesus of Nazareth? Arte thou come to
 destroye vs? I knowe the what thou arte, euen
 the holy of God. And Iesus rebuked hym say-
 ing: holde thy peace, and come out of hym. And
 when the deuill had thowen hym in the myd-
 den, he came oute of hym, and hurte hym not.
 And feare came on theim all, and they spake e-
 amonge theim selues, saynge: what maner of
 thyng is this? For wth auctorite and po-
 wer he commaundeth the foule spyttes, and
 they come out. And the fame of hym was spred
 abroade thowoute euerye place of the coun-
 trey rounde aboute. math. 12. 22. and. 23. 2. mathe. 12. mathe. 12.

✠ And when he was risen vp and come out of the Synagoge he entred into Symons house. And Symons mother in law was taken with a great feuer, & they made intercession to hym for her. And he stood ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose and minystr'd vnto them.

When the Sunne was downe, all they that
had ben sicke, taken wth diuers diseases, brought
them vnto hym: and he layd his handes on eu-
ry one of them, and healed them. * And deuils
also came out of many, crying and sayng: thou
art Chryste the sonne of God. And he rebuked
them, and suffered them not to speake: for they
knewe that he was Chryste.

As ſone as it was daye, he departed, & went into a deſerte place, and the people ſought hym and came to hym, and kept hym that he ſhoulde not departe from them. And he ſayde vnto the I muſt preach the kyngdome of God to other cyties alſo: I for thereto ſeam I ſonne. And he preached in the ſynagoges of Galyle.

Ex. 5 Chapter.

of Chrysler products in the Group. The highlights for future all, and future years. He clarifies the latter, breaks the manner of the policy, collects the customer and he safely with open firmness.

It came to passe that (when the people pressed upon hym, to heare the word of God) he stode by the lake of Genesareth: & sawe two shyp-
pes stande by the lake syde, but the fyshermen were gone out of them, and wer wal-
shing theyr nettes. And he entred into one of the shyp-
pes (which pertayned to Symon) & pray-
ed hym that he wolde chylstr oute a lytell from the lande. And he sat downe and taught the people out of the shyppe. When he had lefte speakyng, he sayd vnto Symon: Launche out into the drepe, and let synne youre nettes to make a draught. And Symon answered and sayde vnto hym: Master, we have laboured all nyght, & haue taken nothing. Neuer thelesse, at thy commaundement, I will loke for the nette. And when they had this done, they inclosed a greates multitude of fyshes. But theyr nette brake, & they beckened to the fyshers (whiche were in the other shyppe) that they shoulde come, & helpe them. And they came, and fylled both the shyp-
pes that theyr sonke againe.

When Symon Peter sawe this, he fell downe at Jesus knees, sayng: Lorde, go from me, for I am a synfull man. For he was a tonyed, and all that were with hym, at the draughte of fyshes, which they had take: & so was also James and John the sonnes of zebede, which were parteners wyth Symon. And Jesus sayd vnto Symon: feare not, from henceforth thou shalt catch men. And they broughte the shyppes to lande, & forsooke all and folowed hym.

C And it foreruned that when he was in a certayne cytie: beholde, there was a man full of leprosie, and when he had spyed Jesus, he fell dat on his face, and besoughte hym, sayng: Lorde, if thou wilt, thou canst make me cleane. And he stretched forth his hand, and touched hym, sayng: I will, be thou cleane. And immediatly he leprosie departed fro hym. And he charged hym that he shoulde tell no man: but go (sayth he) & shewe thy selfe to the preeste, and offer thy cleansing accordyng as Moyses commaunded, for a wytnesse vnto them.

But so muche the more went there a fame abroad of hym, and muche people came together to heare, and to be healed of hym of theyr infirmities. And he kept hym out of the way in the wyldernesse, and gaue hym selfe to prayer.

And it happened on a certayne daye: that he taught, and there sat the Pharisees and doctors of the lawe, which were come out of all the townes of Galyle and Jewye, and Jerusalem. And the power of the Lorde was presente, to heale them. And beholde, men brought in a bed, a man which was taken wyth a palsy, and they soughte meanes to bryng hym in, & to laye hym before him. And when they could not fynd on what syde they myght bryng hym in (because of the presse) they went vpon the topp of the house and let hym downe thowhe by tylling bed and all, euen in the myddes before Jesus.

E When he sawe theyr faith, he said vnto hym man thy synnes are forgiven the. And the scribes

and the Pharisees began to thynke, sayng: What folowe is this, which speaketh blasphemy? who can forgive synnes but God only?

But when Jesus perceyved theyr thoughtes, he answered, and sayd vnto the: What thynke ye in youre hertes: Whether is easer to saye: thy synnes be forgiven the, or to saye: rise vp, and walke? But that ye may knowe that the sonne of man hath power to forgive synnes on earth, he sayde to the syche of the palsy: I saye vnto the: arise, take vp thy bedde, and go vnto thy house. And immediatly he rose vp before them, and toke vp his bed: wheron he laye (and departed to his owne house, praising God. And they were all amazed, & they gaue the glory vnto God. And were fylled wth feare, sayng: We haue sene straunge thynges to daye.

And after this, he went forth, and sawe a Publycane named Leui, sittyng at the recepte of custome, and he sayde vnto hym: folowe me. And he lefte all, and rose vp, and folowed hym: And Leui made hym a great feast in his owne house. And there was a great company of Publycans and of other that sate at meate with the. And the scribes and Pharisees murmured a gainst his discyples, sayng: Why do ye eat and drynke with Publicans and synners? And Jesus answered & sayde vnto them: They that are whole neede not the phisician: but they that are syche. I came not to call the ryghteous, but synners to repentance.

And they sayd vnto hym: Why do the discyples of John fast often, and praye, and the discyples of the Pharisees also, but thynke eat & drynke? he sayde vnto them: Can ye make the childe of the wedding faste, whyle the bydegrome is wyth the? The daies wyl come, wher the bydegrome also shalbe taken away from theim: the wyl they fast in those dayes.

he spake also vnto the a synnitylde. No man putteth a peece of a newe garment, into an olde vesture, for yf he do, then breaketh he the newe, and the peece that was taken oute of the newe, agreeeth not with the olde. And no man putteth newe wyne into olde bottels. For yf he do, the newe wyne wyl buyste the bottels, & runne out of itselfe, and the bottels shal perishe. But new wyne must be put into newe bottels, and bothe are preserued. No man also that drynketh olde wyne strayght wape can a way with newe: for he sayeth: the olde is better.

The vi. Chapter.

¶ He exorcised his discyples, that plucke the eares of men, he hea-
lyth the man wyth the withered hande, chooseth his twelve ap-
ostles, maketh a fower sermon, and teacheth to haue good for euill.

It happened on an after pryncypall Sabbath, that he went thowhe to cozne felde, and his discyples plucked the eares of cozne, and did eate, and rubbed them in theyr handes. And certayne of the Pharisees sayde vnto the: Why do ye that which is not lawfull to do on the Sabbath dayes? And Jesus answered the, and sayde: Have ye not red what Dauid dyd, wher he hym self was an ynuerd, & they which were

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The Gospel

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The vii. Chapter.

Or he had sent the captaynes herunto, sayng: the captaynes that
standeth the by the way, he saith: John Baptist sent unto him
shewyng hym, sayng: the Jewes and sayng: the Jewes
say: The woman that hath her first husband dead, and he sayng
with her first husband.

¶ When he had ended all his saynges
in the audience of the people, he
entered into Capernaum. And a cer-
tain Centurions servant which
was dere unto hym, lay sicke, and
was in perill of death. And when he herd of Je-
su, he sent unto hym the elders of the Jewes, he
sayng: hym that he wolde come, and heale his
servant. And whil they came to Jesus, they be-
sought hym in instantie, sayng: he is worthy
that thou shouldest doo this for hym. For he lo-
veth our nacyon, and hath buyt vs a synagoge.
And Jesus went with them.

And when he was nowe, not farr from the
house, the Centurion sent ferdens to hym. Say-
ng: unto hym: * Lord, trouble not thy selfe: for
I am not worthy that thou shouldest enter un-
der my rooff. Wherefore I thought not my selfe
worthy to come unto the: but save thou my word
and my servant shal be whole. For I also am a
maner under power, and have under me souldi-
ers, and I saye unto one go, and he goeth, and
to another, come and he cometh: and to my ser-
uant, do this, and he doth it. Whil Jesus herde
this, he marvelled at hym, and turned hym a-
bout and sayd to the people that folowed him
I say unto you, I have not found so great faith
no, not in Israel. And they were sente, turned
backe home agayne, and founde the servant
whole that had bene sicke.

¶ And it fortuned after this, that he wente
into a cite, which is called Baim, and many of
his disciples went with hym, and much people.
When he came nye to the gate of the cite: be-
holde, there was a dead man carped out, which
was the only sonne of his mother, and she was
a widowe, and much people of the cite was
with her. And when the Lorde sawe her, he had
compassion on her, and said unto her: wepe not.
And he came nye and touched the coffin: a they
that bare hym stode still. And he sayde: Ponge
man, I saye unto the: aryse. And he that was
dead, sat up, and began to speake. * And he deli-
vered hym to his mother. And ther came a fear
on them all. And they gave hym glory unto God,
sayng: * A great Prophet is risen up amonge
us, & God hath vlysted his people. * And
this rumour of hym went forth thorowout all
Jewry, and thorowout all the regions whiche
lye rounde aboute.

And the disciples of John thewed hym of al
these thinges. * And John called unto hym two
of his disciples, and sent the to Jesus, sayng.
Art thou he that shouldest come: or shall we looke
for another? When the me were come unto him
they sayde: John Baptist sent us unto the, say-
ng: Art thou he that shouldest come: or shall we
wepe for another? And in a same houre he cu-
red many of theyr infirmities and plagues, and
of cruel spirytes, & unto many that were bynde

he gaue synge. And he answered, and sayde un-
to them: go your waye and byng woerde again
to John what thynges ye have sene and heard, &
howe that: the bynde se, the halt go, the lepers
are clyensd, & deafe heare, the dead rise agayne,
to the poore is the glad tydynges preached, and
happy is he that is not offended at me.

* And when the messengers of John were de-
parted, he began to speake unto the people con-
cernyng John. What went you out into the wyl-
dernesse for? to see a reede shaken with the wind?
But what were ye out for to see? A man clothed
in soft rayment? Behold, they which are god-
grouly appareled, and lyue delicately, are in
hynges courtes. But what went ye forth to see?
A Prophet? Ver, I saye to you, and moze then
a Prophet. This is he of whom it is wyrtten
* Beholde, I sende myne angel before thy face
which shall prepare thy way before the. For I
saye unto you among weimens chyldren, is ther
not a greater prophet then John Baptist? Ac-
cordinge to the, he that is lesse, in the kyngdome of
God is greater then he. ¶

And all the people, and the Phyllytians that
herd hym, iustified God, and were baptysed in
the bapteme of John. But the Pharisees and
lawyers despyed the counsell of God agaynst
them selves, and were not baptysed of hym.

And the Lorde sayde: * Wherunto shal I ly-
ken the men of this generacyon? what thyng
are they lyke? They are lyke unto chyldren syt-
tyng in the market place, & cryng one to ano-
ther, and sayng: We have pyped unto you, &
ye have not daunsed: we have mourned to you, &
ye have not wepte. For John Baptist came, ne-
ther eatyng bread nor drynkynge wyne, and
ye saye he hath the deuell. The sonne of man is
come, and eateth and drynketh, and ye saye: be-
holde a gloriuous man, and an unmeasurable
drynker of wyne a frende of Phyllytians & sym-
onnes. And wyld is iustified of al her chyldren.

* And one of the Pharisees despyed hym that
he wolde rate with hym. And he went into the
Pharisees house, and sat downe at meat. * And
beholde a woman in a cete (whiche was a sy-
nner) allone as she knewe that Jesus sat at meat
in the Pharisees house, she brought an alabaster
box of oymment, and stode at his fete behynde
hym wepyng, and beganne to washe his fete w
teares, and byd wyppen them with the heares of
her heade, and kyssed his fete, and anoynted the
with the oymment.

When the Pharise which had bydded hym
sawe this, he spak to hym selfe, sayng: If this
man were a Prophet, he wolde surely knowe
who, and what maner of woman this is that
touched hym, for she is a synner. And Jesus an-
swered, & sayde unto hym: Symon I have som
what to saye unto the. And he sayde: Sayster,
saye on. There was a certayne lender whiche
had two debtors, the one oughte fyue hundred
pence, and the other sytys. When they had no-
thyng to paye, he forgave them bothe. Tell me
therfore, whiche of them wyll loue hym moze?
Symon answered and sayde: I suppose that he
to whom

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to whome he forgave moste. And he sayde vnto hym: Thou haste truly iudged.

S And he turned to the woman, and sayde vnto hymon: Wert thou this woman? I entered into thyne house, thou gauest me no water for my fete, but she hath washed my fete with teares, and wiped them with her head. Thou gauest me no kisse: but she, since the time I cam in, hath not ceased to kisse my fete. Mine heade with oyle she dyddest not anoynte: but she hath anoynted my fete with oymment. Wherfore I saye vnto the: many synnes are forgiven her, for she loued much. To whom lesse is forgiven, the same doth lesse loue. And he sayde vnto her: thy synnes are forgiven thee. And they that sat at meat with hym, beganne to saye to hym them selues: What is this which forgive synnes also? And he sayde to the woman: * Thy sayth hath saved the. Go in peace. **I**

The viii. Chapter.

A Chapter with his Disciples goeth from Galilee to Galilee and thence to the parable of the sower, telling unto his mother and his brother, it is the saying of the son, and the people, and he putteth the seed into the hands of the sower, and he putteth the seed into the hands of the sower, and he putteth the seed into the hands of the sower.

And it fortuned afterward that he him selfe also wente throughout ctyes & townes: preaching & shewing the kingdome of God, and the twelve with hym. **A**nd also certayne women, which were healed of euill spertes, and infymities: Mary which is called Magdalene (out of whome wente seven deuilles,) and Joanna the wyfe of Chusa herodes steward, and Susanne, and many other, which mynystrered vnto hym of theyr substance. **W**hen muche people were gathered together, and were come to hym oute of all ctyes, he spake by a synyltude. * The sower wente oute to sowe hye seede: and as he sowed, some fell by the waye syde, and it was troden doun, and the foules of the ayre deuoured it. And some fel on a ston, and as soone as it was spronge vp it withered awaye because it lacked moystenesse. And some fell among thornes, and the thornes spronge vp with it, and choked it. And some fell on good grounde, and spronge vp, and bare fruite, an hundred folde. And as he sayd these thynges he cryed: he that hath eares to heare, let hym heare.

And his disciples asked hym, saying: what manner of synyltude is this? And he sayd: vnto you is it given to knowe the secretes of the kyngdome of God, but to other by parables: that when they se they shuld not se: * and when they heare, they shulde not vnderstande.

The parable is this: * The seede is the worde of God. Those that are besyde the waye, are they that heare, then cometh the deuill, and taketh awaye the worde oute of theyr heertes, lest they shulde beleue and be saved. They on the ston, are they whiche when they heare receyue the word with ioye, and these haue no rootes: whiche for a whyle beleue, and in tyme of temptation go awaye. And that whiche fell among thornes, are they whiche when they haue

herve, go forth, and are choked with cares and ryches, and voluptuous lyuing, & bying forth no fruite. That whiche fell in the good grounde, are they, whiche with a pure & good herte heare the worde, and kepe it, and byyng forth fruite thowthe patience. **I**

*** A man when he lyghteth a candell, couereth it with a vessel, or putteth it vnder a table, but setteth it on a chandelie, that they which enter in, maye se the lyght. * Nothyng is in secret, that shall not come abrode. Seyther any thyng hid, that shall not be knowen & come to lyght. Take hede therfore, howe ye heare. For whosoever hath, to hym shalbe geue: * And who so euer hath not, fro hym shalbe taken: eue that same which he supplieth that he hath.**

*** Then came to hym his mother, and his brethren, and could not come at hym for pzeale. And it was tolde hym, and sayde: Thy mother and thy brethren stande without, and wolde se the. He answered and sayde vnto them: my mother and my brethren are these, which heare the worde of God and do it.**

*** And it chaunced on a certayne daye, that he went into a thyn, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forth the boat as they sayed he fell a slepe. * And there arose a boyme of wynd in the lake, and they were fylled with water, and were in leoparde. And they came to hym, & awoke hym, saying: Master, we are losse. Then he arose and rebuked the wynde and the tempest of water, and the ceased, & it waxed calme. And he said vnto them: where is your fayth? They feared & wondered among them selues, saying: What (thyng he) is this? For he commaundeth the wynde and water, and they obey hym. * And they sayed vnto the region of Gadrenites, whiche is ouer agaynst Galyle.**

And when he wente oute to lande, there met hym oute of the ctye a certayne man, which had a deuill longe tyme, and ware no clothes neether abode in any house: but in graues. When he saw Iesus and had cred, he fell downe before hym, and with a loude voyce sayde: * What haue I to dooe with the Iesus, thou sonne of the God moste hye? I beleue the torment me not: for he commaunded the foule spysite to come out of man. For oftentymes he had caughte hym, and he was bounde with chaynes, and kepte with fetters: and he brake his bandes, and was carped of the sende into wyldernes.

And Iesus asked hym saying: What is thy name? And he sayde: Legion, because many deuils were entered into hym. And they besoughte hym that he wolde not commaunde them, to go oute into the depe. And there was there an herde of many swyne, feeding on an hyll: and they besoughte hym, that he wolde suffer them to entre into them. And he suffered the. Then wente the deuils out of the man and entered into the swyne. And the heard ranne headlyng with violence into the lake, and were choked. When the herdmen sawe what had chaunced, they fled, and told it in the

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the elders, and of the hye p[re]sby[ter]s & scrybes, and
be slayne and cyle agayn the thyrde daye.

And he sayd to them al, p[er] any man wyl come
after me, let hym deny hym self, and take v[er]y
crosse dayly and foloe me. * For whosoever wyl
saue hys lyfe shall lose it. But whosoever doeth
lose hys lyfe for my sake, the same shall saue it.
For what shall a man geve for a man if he wyne
whole worlde, & lose hym selfe, or runne in dam-
mage of hym selfe? For who so is ashamed of
me, and of my wordes, of hym shall the soune of
man be ashamed, when he cometh w[ith] hys ma-
iesty, and in the maiesty of hys father, and of
the holy angels. I tell you of a crutche: there be
some standyng here which shal not tast of death
till they se the kyngdome of God.

And it fortuned that aboute an. viii. dayes
after these saynges, he toke Peter and Jho and
James, and went v[er]y into a mountayn to praye
And as he prayed, the fashion of his countenance
was chaunged, and hys garment was white, &
shone. And beholde, there talked w[ith] hym two
men, whych wer Moyses and helias, p[er] appeared
in the maiesty, and spake of hys departyng,
whyche he should ende at Jerusalem. But Peter
and they that were w[ith] hym, were trey w[ith]
slepe. And when they awoke they sawe hys ma-
iesty, and two men standyng w[ith] hym.

And it chaunced as they departed from hym,
Peter sayde vnto Jesus: Master, it is good be-
yng here for vs. Let vs make also h[er]e taberna-
cles, one for the, and one for Moyses, and one for
helias (and wyl not what he sayd.) While he
thus spake, ther came a cloude & overshadowed
them, and they feared when they were come into
the cloude. And ther came a voyce out of a cloude
sayng: * This is my deare sonne, heare hym.

And as sone as the voyce was passe, Jesus was
founde alone. And they kept it close: and told no
man in those dayes, any of those thynges which
they had seene. * And it chaunced that on the next
daye (as they came doune from the hyll) muche
people met hym. And beholde, a man of the com-
pany cryed out, sayng: Master, I beseech the, be-
holde my sonne, for he is all that I haue, and he
is a spyte taketh hym, and sodenly he cryeth, and
getteth hym, and teareth hym, that he somer a-
gayn, and w[ith] much payne departeth fro hym
when he hath rente hym, and I besought thy
discypples to cast hym out, and they coulde not.

Jesus answered and sayd: O fayne bleste and cro-
sted nation, howe longe shal I be w[ith] you, and
suffer your wyng thy sonne byther. As he was
yet accompyng, the fende rente hym, and tare
hym. And Jesus rebuked the vnclene spyte,
and healed the chyld, and deliuered hym to hys
father. * And they were al amazed at the myg-
hty power of God.

But while they wondred euerye one at all
thynges whyche he byd, he sayd vnto hys discy-
ples: Let these saynges syncke doune into your
eares. For it wyl come to passe: that the sonne
of man shalbe deliuered into the handes of men.
But they wyl not what that word ment, and
it was byd from them, that they understode it

not. And they feared to aske him of that sayng.
And there entred a thought among them which
of them should be the greatest. When Jesus per-
ceaued the thought of theyr hartes, * he toke a
chylde and set hym harde by hym, and sayde vnto
them: Whosoever receaueth this chylde in my
name, receaueth me. * And whosoever receaueth
me, receaueth hym that sente me. For he that is
least among you all, the same shalbe great.

And Jhon answered, and sayde: Master, we
saue one casting out deuils in thy name, and we
forbad hym, because he foloweth not w[ith] vs. And
Jesus sayd vnto hym: * Forbyd ye hym not. For
he that is not agaynst vs, is w[ith] vs.

And it fortuned when the tyme was come, &
he should be receaued v[er]y, he set hys face to go to
Jerusalem, and sente messengers before hym.
And they went and entred into a cytie of the Sa-
maritanes, to make readye for hym. And they
would not receaue hym, because his face was as
though he would go to Jerusalem. When hys
discypples, James and Jhon sawe this, they said:
Lorde, wylte thou that we commande theye to
come doune from heauen and consume them, eue
as helias byd? Jesus turned about, and rebu-
ked them, sayng: Ye wote not what maner
spite ye are of. For the sonne of man is not come
to destroye mens lyues, but to saue them. And
they went to another toun. * And it chaunced
that as they were walkyng in the waye, a cer-
tayne man sayde vnto hym: * I wyl foloe the
whether thou wilt go. Jesus sayd vnto
hym: foxen haue holes, and byrdes of the ayre
haue nestes: but the sonne of man hath not wher
to laye hys head.

And he sayd vnto another: foloe me. And the
same sayd: Lorde, suffer me firste to go and burye
my father. Jesus sayd vnto hym: * Let the dead
burye the dead: but go thou and preache the kyng-
dome of God. And another sayd: Lorde * I wyl
foloe the: but let me first go by mye late well,
whyche are at home at my house. Jesus sayd vn-
to hym: A man that putteth hys handes to the
plowe, and loketh backe, is apte to the kyng-
dome of God.

Chapter. I.

The firste daye, he went hym to preache, growth them a
charge to be h[er]e, and to praye, p[er]fectly his heavenly fa-
ther, and w[ith] the scrupel & tempted hym, & by the example
of the Samaritanes) he wote who is a mans crychouse.
martha receaueth the Lorde into her house, Mary Magda-
lene is diligent in hearyng his word.



After these thynges, the Lorde ap-
pointed other. Ixx. (and two) also
and set the two & two before hym
into euery cytie & place, whether
he him self would come. Therefore
sayd he vnto the: * The harvest is
greate, but labourers are fewe. Praye ye ther-
fore the Lord of the harvest, to send forth labou-
rers into his harvest, go your wayes: * Behold,
I send you forth as laves amyg woules. Weare
no wallet, nether scrip, nor shoes, & salute no
man by f way. * Into whatsoever house ye enter
firste saye: Peace be to this house. And if the
sonne

sonne of peace be there, your peace shall rest vpon hym: yf not, it shall turne to you agayn. And in the same house tary styl, eating and drinkinge suche as they geue. For the labourer is worthy of his reward. **I**

B Sonot from house to house, and into whatsoeuer cytie ye entre, & they receaue you, cate suche thynges as are set before you, & deale the speche that is therein, and say vnto them: the kyngdome of God is come nye vpon you. **But** into whatsoeuer cytie ye enter, and they receaue you not, go your wayes out into the streetes of the same, and saye: euen the verye duste of your cytie (whiche cleaueth on vs) do we toppre of against you. For withstandyng, be persure of this, that the kyngdome of God was come nye vpon you. I saye vnto you: that it shalbe easer in that daye for Sodome, then for that cytie.

C **U**nto the Chorazin: two vnto the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, which haue ben done in you, they had (a great whyle ago) repented of theyr synnes, spitting in heer cloth and ashes. Aeuertheles it shalbe easer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (whiche arte exalted to heauen) shalt be thruste downe to hell. **He** that heareth you, heareth me, and he that despyseth you, despyseth me: and he that despyseth me, despyseth hym that sente me.

And the xx. turned agayn with ioie, sayng: **Lo**rd, euen the verye deuils are subdued to vs thowgh thy name. **And** he said vnto the: **I** saw Satan (as it had bene lyghdempnge) fallynge downe from heauen: behold, I geue vnto you power to tread on serpentes and scorpions, and ouer al manner power of the enemy, and nothyng shal hurte you. Aeuertheles in this reioyce not that the spytes are subdued vnto you: but reioyce, that your names are wyrtten in heauen.

That same houre reioysed Iesus in the holy goost, and sayd: **I** thanke the O father, & **Lo**rd, of heauen and earth, for thou hast hyd these thynges from the wyse and pruden, and hast opened them vnto babes. Euen so father, for so pleased it the. **All** thynges are geuen me of my father. **No** man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne will shewe hym.

And he turned to his disciples, & said secretly: **Happy** are the eyes, whiche se the thynges that ye se. For I tell you, that many prophetes and kynges haue despyed to se those thynges, whiche ye se, and haue not sene them, & to heare those thynges whiche ye heare, & haue not heard them. **And** beholde, a certayne lawyer stode by and tempted hym, sayng: **Master**, what shall I do, to inheret eternall lyfe? he sayd vnto hym: **What** is wyrtten in the lawe? howe readest thou? **And** he answered and sayde: **Love** the **Lo**rd thy God, with all thy herte, and with all thy soule, and with all thy strengthe, and with all thy mynde: and thy neyghboure as thy selfe.

And he sayde vnto hym: **Thou** haste answered ryght. **Thys** do & thou shalt lyue. **But** he wyllynge to iustifye hym self, sayd vnto Iesus: **And**

who is my neyghboure?

Iesus answered, and sayde: **A** certayne man descended from Ierusalem to Hierico, and fell amonge threues whiche robbed hym of his rayment, and wounded hym, and departed, leuynge hym halfe deade. **And** it chanced, that there came downe a certayne picaute that same waye; and when he sawe hym, he passed by. **And** lyke wyse a Leuyte, when he wente nye to the place, came, and looked on hym, and passed by. **But** a certayne Samaritane, as he iourneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and went to, and bounde vpon hym woundes, and posed in oyle and wyne, and set hym on his owne beaste, and brought hym to a comen ynne, and made prouysyon for hym. **And** on the morowe, when he departed, he toke oute two pence, and gaue them to the host, and sayd vnto hym: **Take** cure of hym: and whatsoever thou spendest more, when I come agayn, I wyl recompense the. **Whiche** now of these thre, thyngest thou, was neyghboure vnto hym that fell amonge the threues? **And** he sayde: he that shewed mercy on hym. **Then** sayd Iesus vnto hym: **So**, and do thou lyke wyse. **I**

It fortuned that as they wente, he entred into a certayne toun. **And** a certayne woman named Martha, receaued hym into her house. **And** this woman had a syster, called Marye, whiche also sat at Iesus fete, and hearde his word. **But** Martha was combyed about much scrupynge, and stode and sayde: **Lo**rd, dost thou not care, that me syster hath lette me to serue alone? **Byd** her therfore, that she helpe me. **And** Iesus answered, and sayde vnto her: **Martha**, Martha, thou art carefull, and troubled aboute many thynges, verely one is nedefull. **Marye** hath chosyn the good parte, whiche shall not be taken awaye from her. **I**

The xi. Chapter.

The teacheth his disciples to praye, & sheweth oute a heuill, and rebuketh the blasphemous pharisees. They requyre signes and tokens. He eateth with the pharisees, and reprimeth the hypocrytes of the pharisees, scribes, and pharisees.



As it fortuned as he was prayynge in a certayn place: when he ceased, one of his disciples sayd vnto hym: **Lo**rd, teache vs to praye, as Iohn also taught his disciples. **And** he said vnto the: **When** ye praye, saye: **O**ure father whiche art in heauē, halowed be thy name. **Thy** kyngdome come. **Thy** wyl be fulfilled, euen in earth also as it is in heauen. **Oure** daylye breade geue vs thys daye. **And** forgeue vs oure synnes. For euen we forgeue euery man that trespasseth vs. **And** leade vs not into temptacion. **But** deliuer vs from euell.

And he sayd vnto them: **Yf** any of you shal haue a frynde, and shal go to hym at mydnyght and saye vnto hym: frynde, lend me thre loanes, for a frynde of mine is come out of the waye to me, and I haue nothyng to set before hym, and

Do u de

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he sayth thus: and saye: trouble me not, the day is nowe nigh, and my children are with me in the chambze, I can not ryse and geue the. I saye vnto you: though he wyll not aryse, and geue hym: yet because of his impossuntye he wyll ryse, and geue hym as many as he nedeth. And I say vnto you: * as he, and it shalbe geuen you. Soche, and ye shall synde. knoeche, and it shalbe opened vnto you. For every one that askech, receaueth: and he that sekerch, fyndeth: and vnto hym that knoechech, shall it bee opened. If the sonne that askech the head of any of you that is a father, wyll be geue hym a stone: Or yf he askech the synne, wyll he geue hym a serpent: Or yf he askech an egge, wyll he offer hym a scorpion: If ye then beyng euell, can geue good gyftes vnto your chyldren, howe muche moze shall your father of heauen geue the holy spytte to the that desyre it of hym. **I**

mat. xii. 2
Luce. xii. 1

I And he was casting oute a deuell, and the same was domme. And whē he had cast oute the deuell, the domme spake, and the people wōdred. But some of them sayde: * he casteth oute deuils thozowe Beelzebub the chefe of the deuils. And other tempted hym and requyzed of hym a sygne from heauen. But he knowynge they thought, sayde vnto them: Euerie kyngdome denyed agaynst it selfe, is desolate: and one house doth fall vpon another. If Satan also be denyed agaynst hym selfe, howe shall his kyngdome endure? Because ye saye, that I caste oute deuils thozowe Beelzebub. If I by the helpe of Beelzebub cast oute deuils, by whose helpe do your chyldren cast them out? Therfore shal they be your iudges. But yf I wyth the synger of God cast oute deuils, no doubt the kyngdome of God is come vpon you.

mat. ix. 34
Luce. xii. 22
mat. xii. 24

I When a stronge man armed, watcheth his house, the thynges that he possideth are in peace. But when a stronger then he cometh vpon hym, and ouercometh hym, he taketh from hym all his harness (wherein he trusted) and drayneth his goodes. he that is not wyth me, is agaynst me. And he that gathereth not wyth me, scattereth abroad.

mat. xii. 29

I When the uncleane spytte is gone oute of a man, he walketh through byre places, sekynge rest. And whē he fyndeth none, he sayeth: I wyll retorne agayne vnto my house, whence I came out. And when he cometh, he fyndeth it swept and garnysed. Then goeth he, & taketh to hym seven other spyttes worse then hym selfe, & they enter in and dwel there. And the ende of that is worse then the begynnyng.

mat. xii. 30

And it fortuned, that as he spake these thynges, a certayne woman of the compaigne lyft vp her voyce, & said vnto hym: happy is y^e wombe that bare the, and the pappes whiche gaue the sucke. But he said: yee, happy are they that heare the worde of God, and kepe it. **I**

When the people were gathered thycher together, he beganne to saye: This is an euell nation, & they seke a sygne, and there shall no sygne be geuen them: but the sygne of Jonas the prophete. For as Jonas was a sygne to the Assy-

mat. xii. 31
Luce. xii. 31
mat. xii. 32

nietes, so shall also the sonne of man be to this nation. * The queene of the South shal ryse at the iudgement, wyth the me of this nation, and condemne them: for she came from the yemost partes of the earth, to heare the wysedome of Salomon. And behold, a greater then Salomon is here. The men of Ninive shal ryse at the iudgement wyth this nation, and shall condemne them: for they were brought to repentaunce, by the preaching of Jonas. And behold a greater then Jonas is here.

mat. xii. 33
Luce. xii. 33
mat. xii. 34

I * A Roman lyghteth a candel, and putteth it in a pyeple place, neyther vnder a busshell, but on a candellstych, that they whiche come in may see the lyght. * The lyght of the bodye, is the eye. Therfore when thyne eye is synge, all thy body shalbe full of lyght. But yf thyne eye be euell, thy body also shalbe full of darkenes. Take heed therfore, that the lyght whiche is in the, be not darkened. If all thy bodye therfore be cleare hauing no parte darke, then shall it all be ful of light, euen as when a candel doth light the with byghtnes. **I**

mat. xii. 35
Luce. xii. 35
mat. xii. 36

And as he spake, a certayn pharyse besought hym to dyne with hym, and Iesus wente in and late doune to meate. When the pharyse sawe it, he marvelled, for he had not sith washed befoze dyner. And the Lord said vnto hym: * How do ye pharyses, make cleane the outsyde of the cup and the platter, but your inward parte is full of rauenynge and wychednes. Ye foolles, byd not he (that made that whiche is wythout) make that whiche is within also? Heretofore, * geue al-mooste of that ye haue, and beholde all thynges are cleane vnto you. * But woe vnto you pharyses, for ye tye mynute and rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

mat. xxiii. 1

mat. xxiii. 2

mat. xxiii. 3

I Woe vnto you pharyses: for ye loue the vppermoste seates in the synagoges, and greatyn-ges in the market. Woe vnto you scribes and pharyses: ye pprocytes, for ye are as graues whiche appere not, and the men that walke ouer them, are not ware of them. Then answered one of the lawyers, and sayd vnto hym: Master thus sayng, thou puttest vnto rebuke also. And he sayde: * Woe vnto you also ye lawyers: for ye lade men with burthens, which they be not able to beare, and ye your selues touche not y^e packes wyth one of your syngers. Woe vnto you, * ye buyld the sepulchres of the prophetes, and your fathers kylled the, trulye ye beare wytnes, that ye allowe the dedes of your fathers, for they kylled them, and ye buyld the sepulchres. Therfore sayde the wysedome of God: * I wyll sende them prophetes and Apostles, and some of the they shall slaye and persecute: that the bloude of all prophetes (which is shed fro the begynnyng of the world) maye be requyzed of this generation, from the bloude of * Abell, vnto the bloude of zachary, whiche perished betwene the altar and the temple. Merely I saye vnto you: it shalbe requyzed of this nation.

mat. xxiii. 4

mat. xxiii. 5
Luce. xii. 36

mat. xxiii. 6

mat. xxiii. 7

mat. xxiii. 8
Luce. xii. 37

Woe vnto you lawyers: for ye haue taken a-
waye

waye of knowledge, ye entered not in your selues, and them that came in, ye forbad. When he thus spake vnto them, the lawyers and the pharisees beganne to wate busye aboute hym, and caryed hym to aske hym many thynges, lay- eng wayer for hym, and sekynge to catche some thyng oute of hys mouth, whereby they myghte accuse hym.

The xii Chapter.

The Iewen of the Iherusalem, which comforteth his disciples against persecution, warneth them to be- ware of conuincion, by the similitude of a centaine syche man, he will not haue the charyng upon each of thynges, but to wate, and to be ready agaynst his conuincion.

And there gathered together an innu- merable multitude of people (in so much that they trode one another) he began vnto saie vnto hys discy- ples: Kythe of all be ware of the le- uen of the pharisees, which is hypocrisye. * For there is no thyng couered, that shall not bee vn- couered: neyther hyde that shall not bee knowen. * For what thynges ye haue spoken in darknes shall be heard in the lycht. And that which ye haue spoken into the eare, euen in secrete places shall be preached on the toppe of the houses. * I saie vnto you my frendes, be not afrayed of the that kyll the bodye, and after that haue nomore that they can do. But I wyl shewe you, whom ye shall feare: Feare hym whiche after he hathe kyllied, hath power to caste into hell. Per, I saie vnto you: feare hym. Are not fyue sparowes bought for two farthynges? And not one of the is forgotten of God. Also eue the very heeres of youre head are all nombred. Feare not therfore ye are more of value then many sparowes.

I saie vnto you: every one, whosoeuer con- fesseth me before men, hym shall the sonne of ma knowlage also before the angels of God. And he that denyeth me before men, shall be denyed be- fore the angels of God. * And whosoeuer spea- keth a word agaynst the sonne of man it shall be for- gotten hym. * But vnto hym that blasphemeth the holpe gooste, it shall not bee forgiven. When they bying you vnto the synagoges, & vnto rulers, and officers, take ye no thoughte howe, or what thyng ye shall answer, or what ye shall speake. For the holpe goost shall teache you in the same houre, what ye ought to saie.

One of the company sayd vnto hym: Mas- ter, speake to my brother, that he deuide the en- derytallie with me. And he sayd vnto hym: Wa- who made me a iudge, or a deuyder ouer you? And he sayd vnto them take hede and beware of conuincion: For no man lyfe standeth in the aboundance of thynges which he posseseth. And he put forth a symilitude vnto the, sayng: The grounde of a certayne syche man broughte forth plentyful frutes, & he thoughte within hym selfe, sayng: what shall I do because I haue no roune where to bestowe my frutes? And he said Thus wyl I do. I wyl destroye my barnes, and buyld greater, and therein wyl I gather al my goodes that are growen vnto me, and I wyl saie o my soule: Soule thou hast much goodes

layed vp in store for many yeares, take thyne ease, eat, drynke and be merry. But God sayd vnto him: * Thou fool, this night wyl thy fete be awaye thy soule agayn from the. * Then whoso shall those thynges be, whiche thou hast prou- ded. So is it with hym that gathereth riches to hym selfe, and is not ready to warde God.

And he spake vnto hys discypples: Therfore I saie vnto you: * Take no thoughte for youre lyfe, what ye shall eate: neyther for the bodye what ye shall put on. The lyfe is more then meat and the bodye is more then rayment. Consyder the rauens, for they neyther sowe nor reape, which neyther haue store house nor barn, and God feedeth them. I howe muche are ye better then fe- thered foules?

Whyche of you (with his taking thought) can adde to his stature one cubyte? If ye then be not able to do that thyng whiche is least: why take ye thought for the remnaide? Consyder the lylies how they growe. They labour not, they spynne not: and yet I say vnto you, that Salo- mon in all hys royaltie, was not clothed lyke one of these. If God so cloth the grasse (whiche is to daye in the felde, and to morowe is cast in- to the foznace) howe muche more wyl he clothe you, O ye of lytle fayth? And aske not ye what ye shall eate, or what ye shall drynke, neyther clymme ye vp an hye: for all such thynges dooe the heathen people of the world seke for. Your father knoweth, that ye haue neede of such thynges. Therfore seke ye after the kyngdome of God, and al these thynges shall be ministered vnto you. * Feare not lytell flocks, for it is youre fathers pleasure to geue you the kyngdome.

Well that ye haue, and geue almes. And pre- pare you bagges, whiche were not olde, euen a treasure, that sayeth not in heauen, where no thefe cometh, neyther mothe corrupteth. For where youre treasure is, there wyl your hearte be also. * Let you loynes be girded aboute, and poure lychtes byrennyng (in youre handes), and ye poure selues lyke vnto men, that wate for the Lord, when he wyl retorne from the wed- dyng: that when he cometh and knocketh they maye open vnto hym immediatly. happye are those seruantes, whome the Lorde (when he cometh) shall fynde wakynge. Certeine I saie vnto you, that he shall gyde hym selfe, and make them to sytte doune to meate, and walke by, and mynster vnto them. And yf he come in the seconde watche, yee yf he come in the thyrde watche, and fynde them so, happye are those ser- uantes. This vnderstande, that yf the good ma of the house knewe what houre the thefe would come, he would surely watche, and not suffer hys house to be broken vp. * Be ye therfore ready al- so, for the sonne of man wyl come at an poure when ye thynke not.

Peter sayde vnto hym: * Master, tellest thou this symilitude vnto vs, or to all men? And the Lorde said: who is a faythfull and wise steward whome his lorde shall make ruler ouer his hous- holde, to geue them thei due ty of meate in due season? happye is that seruante, whome hys

Do ill lorde

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loide when he cometh, shall synde so dourge. Of a truthe I saye unto you that he will make hym ruler over all that be hath. But and yf the seruaunte saye in his herte: * Why loide will be- fterre hym charyng, and shall begyn to synge the seruaunte and maybens, and to eat and drynke and to be drunken) the loide of that seruaunte will come in a hape when he thynketh not, and at an houre, when he is not ware, and will be- we hym in wece, and geue hym hym rewards wyth the vnwares.

Mat. xiii. 2 * The seruaunt that knewe his masters wyl and prepared not hym selfe, neyther dyd accor- dyng to his wyl, shall be beate with many stry- pes. But he that knewe not and dyd committe thynges worthy of strykes, shall be beaten with fewe strykes. For unto whom soeuer much is ge- uen, of hym shall be much requyred, and to whom men haue committed much, of hym will they aske the more. I am come to sende sye on the earth, and what is my besye, but that it wer al- ready kyndled: For wythstandyng I muste be

Mat. xiii. 3 * baptysed wyth a baptyse: & howe am I pay- ned, tyll it be ended? Suppose ye? I am come to sende peace on the earth: I tell you naye, but rather deuylon. For from henc forth there shall be sye in one house deuyled, the agaynst two and two agaynst thre. The father shall be deuy- ded agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother in lawe agaynst her daughter in lawe, and the daughter in lawe, agaynst her mother in lawe.

Mat. xiii. 4 He said also to the people: * when ye se a cloud ryse out of the west, straight way ye saye there cometh a shower, and so it is. And when ye se the south wynde blowe, ye say: it will be hote, & it cometh to passe. Ye hypocrytes, ye can discerne the outward apperaunce of the shepe and of the earth: but howe happeneth it, that ye can not shyll of this tyme? Yee, and why iudge ye not of your selues what is ryght?

Mat. xiii. 5 * When thou goest with thynne aduersary to the ruler, as thou art in the waye, geue diligence that thou mayest be deliuered from hym, leste he bying the to the iudge, and the iudge deliuer the to the sapier, and the sapier cast the into pry- son. I tell the, thou shalt not departe thence, tyll thou hast made good the vrmolte myte.

The xiii. Chapter.

Of the Galileans whom pylate sithre, and of those that dyd in syrie. The synecryde of the synges. The heathen the syche woman. The people of the mother of syche and syche. From curse into the hyngdom of syche and syche and Jerusalem.

Mat. xiii. 6 **I**n there were present at the same season certayne menne that shewed hym of the Galyleans, whose bloude pylate had myngled with theyr owne sacry- fyce. And Iesus answered, and sayde vnto the: Suppose ye that these? Galileans were greater synners then al the other Galileans, be- cause they suffered such paynthemene? I tel you naye: but except ye repent, ye shall all lyke wyse

peryshe. Of those xviii. vpon whiche the toun in syrie set, and drew them, thynke ye that the synners about all men that dwelt in Jeru- salem? I tell you naye: But except ye repent ye shall all lyke wyse peryshe.

Mat. xiii. 7 * He tolde also this synecryde: a certayne man had a figge tree planted in his vyneyard, and he came and sought frute thereon, and found none. The lord sayde he to the byeller of his vyne- yard: behold, this thre yere haue I come, and sought frute on this figge tree, and fynde none: cutte it downe, why comberst it the ground, and he answered and sayde vnto hym: Loide, let it alone this yere also, tyll I bygge rounde aboute it, and donge it, to se whether it will beare frute and yf it beare not then, after that shall thou cut it downe. And he taught in one of theyr synagoges on the sabboth dayes. And beholde, there was a woman which had a synecryde of infy- mytye. xviii. yere, and was bowed together and coulde in no wyse lyfte vp her heade. When Iesus sawe her, he called her to hym, and sayde vnto her: woman, thou arte deliuered from thy dyscase. And he layd his handes on her, and im- mediately she was made straight and glorified God. And the ruler of the synagoge answered wyth indignacion (because that Iesus had he- led on the sabboth daye) & sayde vnto the peo- ple: There are fyre dayes, in whiche men ought to worke, in them come that ye maye be healed, and not on the sabboth daye.

Mat. xiii. 8 But the lord answered hym and said: Thou hypocryte, doest not eke one of you on the sab- both daye, & loose his oxe or his asse fro the stall and leade hym to water? And ought not thy daughter of Abraham, whome goddard hath bounde (to xviii. yeres) he loosd fro this bonde on the sabboth daye? And when he thus sayde, all his aduersaries were ashamed, and all the people reioysed on all the excellent dedes that wer done by hym.

Mat. xiii. 9 Then sayde he: what is the kyngdome of God? lyke as I tolde to hall. I compare it to a synecryde of mustarde sowe whiche a man toke, & sowed in his garden: and it grew and waxed a great tree, and the foules of the ayre made nestes in the boughes of it.

Mat. xiii. 10 And agayne he sayde, wherunto shall I ly- ken the kyngdome of God? * It is lyke leuen, whiche a woman toke, and hid it in the peckes of merle, tyll all was leuened. And he went thro- uow all cyties and townes, teachyng and so- nnyng towards Jerusalem. Then sayde one vnto hym: Loide, seest thou seest that theer saved? And he sayde vnto hym: syne to enter in at the straight gate, for many (I saye vnto you) will seke to enter in, and shall not be able. When the good man of the house is ryfen vp, and hath shut to the doore, and ye begynne to stande with- oute, and to knocke at the doore, sayyng: Loide, Loide, open vnto vs, and he shall answer, and saye vnto you: I knowe you not whence ye are. The shall ye begyn to say, we haue eaten & dron- ken in thy presence, and thou hast taught in our stretes. And he shall saye: I tell you, I knowe you

you not whence ye are: depart fro me all ye that
woulde iniquyte. There shalbe wepyng & gna-
shyng of teth, when ye shall see Abraham & Isa-
aac, and Jacob, & all the prophetes in the kyng-
dom of God, & ye your selues thrust out. * And
they shall come from the east and from the west,
and from the north and from the south, and shal
syt doune in the kyngdom of God. And beholde,
* there are last, whiche shalbe fyrst. And there are
fyrst, whiche shalbe last.

C The same day came there certayn of the phari-
ses, & sayd vnto hym: get the out of the way and
depart hère: for herode wyl kyll the. And he sayd
vnto the: So ye and tel that foxe, beholde, I cast
out deuils, & heale the people, to day & to morrow
and the thyrday I make an ende. Neuertheles
I must walke to dape & to morrow, and the day
folowyng: for it can not be that a prophet perishe
any other where, save at Jerusalem.

O Jerusalem, Jerusalem, whiche kyllest the
prophetes, and stonest them that are sente vnto
the: how oft would I haue gathered thy chyldre
together, as a byrde doeth gather her yonge vnder
her wynges, and ye woulde not. Beholde,
your habytacyn is left vnto you desolate. I
tell you, ye shall not se me vntyll the tyme come
that ye shal saye: * blessed is he that cometh in
the name of the Lorde.

The. xliii. Chapter. ✠

C Hesus caryth mych the pharyse, healeth the bysoppe
vpon the Sabbath, teacheth to be lowly, setteth of the
grease suppers, and warneth them that wyl folow hym to
lepe their accoutres before, what is wyl com them, & the
sale of the earth.



And it chaunced, that he went into
the house of one of the chiefe phary-
ses to eate bread on the Sabbath
daye, and they watched him. And
behold, there was a certayn man
before hym, whiche had a bysoppe.

And Iesus answered, and spake vnto the law-
yers and pharyses, saynge: * Is it lawfull to
heale on the Sabbath day? And they held the pe-
ce. And he toke hym, and healed hym, and let
hym go, and answered them, sayng: Whiche of
you shall haue * an asse or an oxe falle into a pye
and wyl not straghte wape pull him out on the
Sabbath daye? And they could not answer him
agayn to these thynges.

He put forth also a symple tude to the gesses,
when he marked how they pleased to the hyeste
roumes, and sayde vnto them: When thou arte
bydden of any man to a wedding, syt not doune
in the hyest roume, leste a more honorable man
then thou be bydde of hym, and he (that had hym
and the) come, and saye to the: geue this manne
roume, and thou then begyn with shame to take
the loweste roume. But rather when thou arte
bydden, go & syt in the lowest roume: that when
he that had the, cometh, he maye say vnto the:
* frende syt vpper. Then shal thou haue wyl-
lowspe in the presence of them that syt at meate
with the. * For whosoever exalteth hym selfe,
shalbe brought low. And he that humbleth him
selfe, shalbe exalted.

Then sayde he also to hym, that had deliuered
hym to dyner: * When thou makest a dyner or
a supper, call not thy frendes, nor thy bretheren;
neither thy kynsmen, nor thy frende neighbours;
leste they also byde the agayn, and a recompense
be made the. But when thou makest a feast, call
the poore, the feble, the lame, and the bynde, and
thou shalt be happy, for they can not recompense
the. But thou shalt be recompensed at the resur-
rection of the lustre men.

When one of them (that sate at meate also)
hearde these thynges, he sayd vnto hym: happye
is he that eateth bread in the kyngdom of God.

Then sayd he vnto hym. * A certayn ma-
n ordeyned a great supper, and bad many, & sente
his seruauant at supper tyme, to say to them that
were bydden, come: for all thynges are now rea-
dy. And they all at once began to make excuse.
The first said vnto him: I haue bought a farme
and I must nedes go and see, I praye the haue
me excused. And another sayes: I haue bought
sune poche of oxen, and I go to plow the, I praye
the, haue me excused. And another sayde: I haue
maried a wyfe, & therefore I can not come. And
the seruauant returned and brought hym mayster
woorde agayn therof.

Then was the good man of the house dys-
pleased, and sayd to his seruait: Go out quych-
ly into the stretes and quarters of the ctye, and
bryng in hyther the poore, and the feble, and the
halte, and the bynde. And the seruauant sayde:
Lorde, it is done, as thou hast commaunded, and
yet there is roume. And the Lorde sayde to the
seruauant: Go out vnto the hye wayes & hedges
and compel the to come in, that my house may
be fylled. For I saye vnto you, & none of those
men which wer bydde, shal eate of my supper.

Then went a great company with hym, and
he returned, and sayd vnto them: * If a man
come to me, and hate not his father and mother
and wyfe, & chyldren, and bretheren, and systers,
per, and his owne lyfe also, he can not be my dis-
cypple. And whosoever dothe not beare his crosse
and come after me, can not be my discypple.

Whiche of you disposed to buylde a toure, syt-
teth not doune before, & counteth the coste, whe-
ther he haue sufficient to perfourme it: lest after
he hath layde the foundation, and is not able to
perfourme it, al that beholde it, begyn to moche
hym, sayng: this man began to buyld, and was
not able to make an ende. Or what king goyng
to make bataille against another kyng, syt-
teth not doune fyrst, and casteth in his mynde, whe-
ther he be able wpyth ten thousande to mete hym
that cometh agaynst hym wyth. xx. thousande?
Or els wpyle the other is yet a great way of, he
sendeth ambassadours & despyerth peace. So like
wise, whosoever he be of you, & forsaketh not al
that he hath, he can not be my discypple.

* Wylt is good, but yf salt haue losse the salt-
nes, what shalbe seasoned therewith? It is nep-
ther good for the land, nor yet for the dong hyll
but men caste it oute at the doore. He that hath
eares to heare, let hym heare.

The. xlv. Chapter. ✠

Do ill

The Gospell

The luyng myrre of God is openly set forth in the parable of the hundred shepe, and of the woman that had lost.

Marth. x. 1.
Luce. x. 1.



Mar. xlii. b

When he sought vnto hym * all the pharisees and synners, for to heare him. And the pharisees and scribes murmured, saying: he receaueth synners and eateth with them. But he putte forth this parable vnto them, saying: * What man of you hauing an hundred shepe (yf he lose one of them) doth not leaue nyntie and nyne in the wyldernes, and goeth after that wyche is lost vntill he fynde it? And when he hath founde it, he layeth it on his shuldres wyth ioye. And alsoone as he cometh home, he calleth together his louers and neighbours, saying vnto them: Reioyce wyth me, for I haue founde my shepe, which was loste.

I saye vnto you, that lyke wyse ioye shal be in heauen, ouer one synner that repenteth more then ouer nyntie and nyne iuste persons, which nedde no repentance. Ethen what woman (hauing ten goodes, yf she lose one) doeth not lyght a candle, and swepe the house and seke diligently tyll she fynde it? And when she hath founde it, she calleth her louers & her neighbours together, saying: Reioyce wyth me, for I haue founde the grote which I had lost. Like wyse I saye vnto you, shall there be ioye in the presence of the angels of God ouer one synner that repenteth.

Luce. x. 1.

And he sayd: A certayn man had two sonnes, and the yonger of them said vnto the father: Father, geue me the portion of the goodes that to me belongeth. And he deuyled vnto them his substance. And not longe after, when the yonger sonne had gathered al that he had together, he toke his iorney into a farr countree, & there he wasted his goodes wyth riotous lyuynge. And when he had spent all, there arose a greete dearth in all that lande, and he beganne to lacke and went, and came to a cytyzen of the same countrey, and he sent him to his farme, to kepe swine. And he would sayne haue fylled his beipe wyth the coddies that the swyne dyd eate: and no man gaue it vnto hym.

Mat. xlii. a

Then he came to hym selfe, and sayde: howe many hyed seruantes, at my fathers house haue I ynough: and I perishe with hunger. I wyl aryse and go to my father, and wyl saye vnto hym: father, I haue synned agaynst heauen and before the, & am nomore worthy to be called thy sonne: make me as one of thy hyed seruantes. And he arose, and cam to his father. * But wht he was yet a greete waye of, his father sawe hym, and had compassyon and ranne, and fel on his necke and kysed hym. And the sonne sayd vnto hym: father, I haue sinned agaynst heauē, and in thy sight, and am nomore worthy to be called thy sonne. But the father sayde to his seruantes: bring forth the best garment, and put it on hym and put a ryng on his hande, and shoes on his feete. And bring hither that fat calfe, and kyll it, and let vs eat and be mery: for this my sonne was dead, and is alivē agayne, he was lost and is found. And they began to be mery. The elder brother was in the felde: and when he came and

Mat. xlii. a

drewe nye to the house, he heard mynselfe and dauncyng, and called one of his seruantes, and asked, what those thynges mente. And he sayde vnto him: thy brother is come, & thy father hath kyllid the fat calfe, because he hath receaued him safe and sounde. And he was angry and woulde not go in. Then cam his father out, and entreated hym. he answered and sayd to his father: Lo these many yeres haue I done the seruys, neyther bryake at any tyme thy commaundement, and yet gauest thou me neuer a hyd to make mery with my frendes: but as soone as this thy sonne was come (whiche hath deuoured thy goodes & harlottes) thou haste for his pleasure kyllid the fat calfe. And he said vnto hym: Sonne, thou art euer with me, and al that I haue is thine: it was mete that we should make mery and be glad, for this thy brother was dead, and is alivē agayne: and was lost, and is founde.

The xvi. Chapter.

The parable of the wicked mammon. And the title of Gods kinde shall perspe. Of the vryd man, and of the poore Lazarus.



And he sayd also vnto his disciples: I

* There was also a certayn ryche man, whiche had a steward, and the same was accused vnto hym for he had wasted his goodes. And he called hym, and sayde vnto hym: howe is it, that I heare this of thee? Geue accomptes of thy stewardshippe. For thou mayest be no longer steward. The steward said wythin hym selfe: what shall I do? for my master taketh awaye from me the stewardshippe. I cannot digge, & to begge I am ashamed. I wote what to do, & when I am put out of my stewardshippe, they may receaue me in to theyr houses.

So when he had called all his masters debtors together he sayd vnto the first: howe muche owest thou vnto my master? And he sayde: an hundred connes of oyle. And he sayd vnto hym: take thy byll, and sit doune quickly, and wyte ystie. Then sayde he to another: howe muche owest thou? And he sayde: an hundred quarters of wheat. he sayde vnto hym: Take thy byll, & wyte foure scoore. And the lord commended the vniuste steward, because he had done wysely. For the chyldren of this world are in the pryncypall, wyser then the chyldren of lyght. And I say vnto you: make you frendes of the vnygheuous Mammon, that when ye shall haue nedde, they may receaue you into euerylastyng habitacions. * I saye that is saythfull in that wyche is least, is saythfull also in much. And he that is vnygheuous in the least: is vnygheuous also in muche. So then yf ye haue not bene saythfull in the vnygheuous Mammon, who wyl beleue you in that wyche is true? And yf ye haue not bene saythfull in another mannes busynes, who shall geue you that wyche is your owne? * A seruant can serue two masters: soether he shal hate the one, and loue the other, or elles he shal leaue to the one, and despise the other. Ye can not serue God and Mammon.

Marth. vi.

D All these thynges hearde the pharysees also, whiche were courteous, and thei mocked hym. And he saied vnto thei: Perce thei whiche iustifie your selues before menne: but God knoweth your heartes. For that whiche is highly esteemed among menne, is abhominable in the sight of God. **I** * The lawe and the prophetes ragged vntill Ihon, and sence that tyme, the kyngdome of God is preached, and euery manne stryuethe to go in. * Easier it is for heauen and earth to perishe then one tittle of shalw to faile. * Who sooner forsaketh his wife, and marieth another, committeth aduoutre. And he whiche marieth her that is deuoyced from her husbandre, committeth aduoutre also.

E * There was a certain riche manne, whiche was clothed in purple and fyne whyte, and eared deliciously euery daye. And there was a certain begger, named Lazarus, whiche laye at his gate full of sores, desiring to bee refrefhed with the cromes, whiche fell from the riches mannes boyde, on (and no manne gaue vnto hym.) The dogges came also, and licked his sores. And it fortuned, that the begger dyed, and was caried by the angels into Abrahams bosome. The riche manne also dyed, and was buryed.

F And beeyng in hell tormentes, he lifte by his eyes, and sawe Abraham afarre of, and Lazarus in his bosome, and he cryed and saied: Father Abraham, haue mercy on me, and sende Lazarus, that he maie dippe the tippe of his fyngger in water, and coule my tounge: for I am tormented in this flame. But Abraham saied, soonne remember that thou in thy life tyme receiuest thy pleasure, and contrary wyse, Lazarus receiued payne. But now is he comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that thei whiche woulde goo from thence to you, cannot: neither maye come from thence to vs.

G Then he saied: I praye thee therefore father, send hym to my fathers house. (For I haue five brethren) for to warne them, lest thei also come into this place of torment. Abraham saied vnto hym: they haue Moses and the prophetes, lette thei heare them. And he saied: naie father Abraham, but if one come vnto them from the dedde thei will repete. He saied vnto hym: If thei heare not Moses and the prophetes, neither will they beleue though on rose from death again. **I**

The xxii. Chapter.

C The teacher his disciples to auoyde occasions of euill, one to forgiue another, he had to reuend in God, and no manne to presume in his owne iustice. He healeth the tenne lepers, speakech of the latter dayes and of the ende of the worlde.

H He saied vnto the disciples: it can not bee, but offences will come. Reuertles, * Doe vnto hym through whoset come. It were better for hym, that a myllstone were hanged about his necke, & he cast into sea, then that he shoulde offende one of these litte ones. Take hede to your selues. * If thy brother trespass against thee, rebuke hym: and if he repente, forgiue hym. And though he

synne agaynst thee seuen tymes in a daye, and seuen tymes in a daye turne again to thee, sayyng: if repentesth me, thou shalt forgiue hym.

And the Apostles saied vnto the Lord: increase oure faith. And the Lord saied: * If ye had faith like a grayne of mustarde seede, and shoulde saye vnto this Sycomyne tree: pluche thy self vp by the rootes: and plante thy self in the sea, it shoulde obeye you. Who is it of you, if he had a seruaunt plowynge or sedynge catell, that will saie vnto hym when he cometh from the feilde: God quickly, and sitte doune at meate and saicth not rather vnto hym: Dresse, where-with I maye suppe, and gyde vp thy selfe, and serue me, till I haue eaten and dioncken: and afterwarde eate thou, and dyncche thou? Dooest thou thanke that seruaunt, because he did the thynges that were commaunded hym? I trowe not. So likewise ye, when ye haue dooen all those thynges whiche are commaunded you saye: we are vnprofitable seruautes. Wee haue dooen that whiche was our duty to dooe.

I And it chaunced as he wente to Hierusalem, that he passed through Samaria and Galilee. And as he entred into a certain toun, there mette hym tenne menne that were lepers. Whiche stode a farr off, and putte forth their voices, and saied: Jesu master, haue mercy on vs. When he sawe them, he saied vnto them: * God thet your selues vnto pprestes. And it came to pass as thei went, thei wer clenid. And one of thei, when he sawe that he was clenid, turned backe again, and with a loude voyce praised God and fell doune on his face at his fete, and gaue hym thakkes. And the same was a Samaritan. And Jesus answered, and saied, are there not tenne clenid? But where are those nyne? There are not founde that returned agayne, to geue God prayse, saue onely this straunger. And he sayed vnto hym: aryls, goo thy waye, thy faith hath made thee whole. **I**

K When he was demanded of the pharysees, when the kyngdome of God shoulde come, he answered them, and sayed: The kyngdome of God shall not come with waytyng for, neither shall thei saie: Lo here, or lo there. For beholde, the kyngdome of God is within you. And he saied vnto the disciples: the daies will come, when ye shall desire to see one daye of the soonne of mane and ye shall not see it. * And thei shall saie to you: Wee here, wee there. Goo not after them, nor foloe them: for as the lightenyng that appeareth out of the one parte that is vnder heauen, and shyneth vnto the other parte whiche is vnder heauen, so shall the soonne of mane bee in his dayes. * But first must he suffer many thynges and bee refused of this nation.

And as it happened in the dayes of Noe: so shall it bee also in the dayes of the soonne of mane. Thei did eate and dyncche, they married wyues and were married, euen vnto that same date that Noe went into the Arche: and the floude came, and destroyed them all. Likewise also as it chaunced in the dayes of Lot. They dyd eate, they dyanche, they boughte, they solde, they planted, doo they

mat. xxi. 8
and. xx. 4.

Leu. xxi. 14
mat. xxi. 8

mat. xxiii. 13
mat. xxi. 8

mat. xxi. 8
mat. xxi. 8
mat. xxi. 8
mat. xxi. 8

The Gospell

thei buylded. But when the same daye that Lot wente oute of Sodom, it rained with fire and brimstone from heauen, * and destroyed theim all. Even thus shall it bee in the daye, when the sonne of manne shall appeare.

G At that daye he that is on the house top, and his stuffe in the house: lette hym not come downe to take it out. And lette not hym that is in the feild tume backe againe to the thynges that he left behynde. * Remembre Lottes wife. * Whosoever will goo aboute to save his life, shall lose it: and whosoever shall lose his life, shall save it. I tell you: in that nighte, * there shall bee two in one bed, the one shall bee receiued, the other shall bee forsaken. * Twoo shall bee agryndyng together the one shall bee receiued, and the other forsaken. * And thei answered, and said to him where Loyde? he said vnto theim: * whereloeuer the bodye shall bee, thether will also the Eagles be gathered together.

The xviii. Chapter.

The teacheth to bee seruente in prayer continually. Of the pharise and the publicane. The kyngdome of God belongeth unto chyldren. Childe asketh the ruler, and putteth the ruler vnto all suche as desire to be his sake, and to come vnto him. The bynde manne is rebuked to his sighte.

A D he putte forth a parable vnto theim signifying that menne oughte alwayes to praye, and not bee weye, sayyng: There was in a certayn citee a iudge, whiche feared not God neither regarded manne. And there was a certayn widowe in the same citee, and she came vnto hym sayyng: auenge me of myne aduersary. And he woulde not for a while. But afterwarde he said within hym self: though I feare not God, nor care for manne, yet because this widowe is importune vpon me I will auenge her, lest she come at the laste and rayle on me. And the Lord said: heare what the vngyghteous iudge saith. And shall not God auenge his electe, whiche crye daye and nyght vnto hym? yea, though he be slowe theim I tell you, that he will auenge them and quickly. * Hewerthelesse, when the sonne of manne cometh, shall he fynd fawch on feawch.

A And he told this parable vnto certayn whiche trusted in theim selues, that thei were perfect and despised othe. Twoo menne wente vnto the temple to praye: the one a pharise, and the other a publicane. The pharise stode and prayed thus within hymself: God, I thanke thee, that I am not as other menne are, extortioners, vniuste aduouterers, or as this publicane. I faste twyse in the weke, * I geue tithes of all that I possesse. And the publicane standyng afarre of, woulde not lifte vp his eyes to heauen, but smote vpon his brest, sayyng: God be mercifull to me a synner. I tell you, this mane departed home to his house iustified, more thei the other. * For euery one that exalteth hymself, shall be brought lowe.

A And he that humbleth hymself, shall be exalted. * Thei broughte vnto hym also young chyldren, that he would touche them. When his disciples sawe it thei rebuked theim. But Jesus (when he had called them vnto hym) said: Suf-

fre chyldren to come vnto me, and forsynd theim not. For of suche is the kyngdome of God. * Clerely I saye vnto you: whosoever receiveth not the kyngdome of God: as a chyld, shall not entre therein. * And a certain ruler asked hym, sayyng: Good master: what oughte I to doo, to obtaine eternal life? Jesus saied vnto hym: Why callest thou me good? None is good, save God onely.

Thou knowest the the commandementes: * Thou shalt not committe aduoutre, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witness, honoure thy father and thy mother. And he said: all these haue I kepte from my youth vp. When Jesus hearde that, he said vnto hym: Yet thou lackest one thyng. * Well art thou fast and distribute vnto the poore, and thou shalt haue treasure in heauen and come folow me. When he heard this, he was sojy for he was very riche.

When Jesus sawe that he was sojy, he said: * with what difficultie shall thei that haue money, entre into the kyngdome of God? it is easier for a camell to goo through a nedles eye, then for a riche manne to entre into the kyngdome of God. And thei that heard it, said: And who can the be saved? And he said: * The thynges whiche are impossible with menne, are possible with God. Then Peter said: * Lo, we haue forsake all and folowed thee. he said vnto theim: Clerely I saye vnto you: there is no manne that hath forsaken house, ether father or mother, ether brethren, or wyfe or chyldren (for the kyngdome of Goddes sake) whiche shall not receiue muche moze in this woilde, and in the woilde to come, life euer lastyng.

Jesus toke vnto him the twelue, and said vnto theim: * Beholde wee goo vp to Hierusalem and all shall be fulfilled, that are wycten by the prophetes of the sonne of manne. For he shall be deliuered vnto the Gentiles, and shall be mocked and spitefully entreated, and spitted on: and when thei shall haue scourged hym, thei will put hym to death. * And the thirde daye he shall arise again. * And thei understode none of these thynges. And this sayyng was hid fro theim, so that they perceiued not the thynges whiche were spoken.

A And it came to passe, that as he was comyng vnto Hierico, a certayn bynde manne satte by the waye syde beggyng. And when he heard the people passe by, he asked what it meante. And they said vnto hym: that Jesus of Nazareth passed by. And he cryed, sayyng: Jesu thou sonne of Dauid, haue mercy on me. And thei whiche wente before, rebuked hym, that he should holde his peace. But he cried so muche the moze: * thou sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded hym to be brought vnto hym. And whil he was comyng nexe, he asked hym sayyng: what wilt thou that I doo vnto thee? And he said: Loyde, that I maye receiue my sighte: And Jesus saied vnto hym receiue thy sighte: thy faith hath saued thee. And ymmediatly he receiued his sight, and folowed hym prayyng God. And all the people, when they sawe it, gaue prayse vnto God. * **The**

The xix. Chapter.

¶ Of sachers, and the same seruantes, in whom the talents were delivered. Christ cometh to his caluile, and beareth paine.

AND he entered in, & went through hierico. And beholde there was a manne named zachaeus, whiche was a ruler among the publicans, and was riche also. And he sought meanes to see Iesus what he shoulde bee: and coulde not for the presse because he was litle of stature. And he ranne before, and climed vp into a wild figge tree, to see hym for he was to come that waye. And when Iesus was come to the place, he looked vp and sawe hym, and said vnto hym zachae, come downe atonce for to daye I must abyde at thy house. And he came downe hastilye:

and receiued hym ioyfully. And when thei saw it, thei all grudged, saying: he is gone in, to eate with a manne that is a synner. And zachae stode forth, and said vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and if I haue dooen any manne wrong, I restoe hym foure folde. Iesus said vnto hym: this day is healtie happened vnto this house, because that he also is become the chyld of Abraham.

¶ For the sonne of manne is come to seke, and to saue that whiche was loste.

And as thei heard these thynges he added ther to a parable, because he was ne to hierusalem, and because thei thought, that the kyngdome of God shoulde shortly appere. He said therfore

¶ A certain noble manne wente into a farr countree, to receiue hym a kyngdome, and to come again. And he called his tenne seruantes, and deliuered them tenne pounde, saying vnto thei: Occupy till I come. But his ciuizens hated hym, and sente a message after hym, saying: we will not haue this manne to raigne ouer vs.

¶ And it came to passe, that when he had receiued his kyngdome, he returned and commaunded these seruantes to bee called vnto hym: (to whom he had geuen money) to wit how muche euery manne had dooen. Then came the first, saying Lorde, thy pounde hath gayned tenne pounde. And he said vnto hym: well thou good seruante: because thou haste been faithfull in a verye litle thyng, haue thou an hundred ouer ten citsers. And another came saying: Lorde, thy pounde hath made five pounde. And to the same he said bee thou also ruler ouer five citsers.

¶ And another came saying: Lorde, behold here is thy pounde, whiche I haue kepte in a naplyn for I feared thee, because thou arte a straigthe manne: thou takest vp that thou laydest not downe, and reapest that thou diddest not sowe. He saied vnto hym: Of thine owne mouth, will I iudge thee, thou euill seruante. knowest thou that I am a straigthe manne, taking vp & laying not downe and reaping that I did not sow. And wherfore ganest not thou my money into the bancke, and at my comyng I might haue requited myne owne with vantage?

¶ And he said vnto thei that stode by: take fro hym that pounde, and geue it hym that hath tenne pounde. And thei said vnto hym: Lorde,

he hath tenne pounde. For I saie vnto you, that vnto euerye one whiche hathe walther geuen he hath not shalbe taken awaye, euen that whiche he hath. Waire ouer those myne enemies, (whiche would not that I should raigne ouer thei) bying better, and see thei before me. ¶ And when he had thus spoken, he proceeded forth, taking his iourney, to goo vpo hierusalem.

¶ And it fortuned when he was come nye to Bethphage and Bethany, besides the mount whiche is called Oliuet, he sente two of his disciples, saying: goo ye into the towne, whiche is ouer agaynste you into the whiche, as sone as ye are come, ye shall fynde an asses colte tied, wher on yet neuer manne satte. Loose him, and bying hym hether. And if any manne aske you, why dooe ye loose hym: thus shall ye saie vnto hym The Lorde hath neded therof.

¶ Thei that were sente, wente their waye and founde euen as he had said vnto thei. And as thei were a losing the colte the owners thereof said vnto thei: why loose ye the colte? And thei said for the Lorde hath neded of hym. And thei brought hym to Iesus, and caste their rayment on the colte, and set Iesus thereon. And as he wente, thei spredde their clothes in the waye.

¶ And when he was now come nye to the gooping doune of the mount Oliuet, a whole multitude of the disciples beganne to reioyse, and to praise God with a loude voyce for all the miraacles that thei had sene, saying: ¶ blessed bee the kyng that cometh in the name of the Lorde: peace in heauen, and glozy in the hiest. And some of the pharisees of the compaignie saied vnto him Master rebuke thy disciples. He saied vnto thei I tell you, that if thei holde their peace, ¶ then shall the stones crye.

¶ And when he was come nere, he beheld the cite, and wepte on it saying: If thou haddeste knowne those thynges whiche belong vnto thy peace, euen in this thy daye, thou wouldeste take hede. But now are thei hid from thine eyes. For ¶ dayes shall come vnto thee, that thy enemies also shall cast a banke aboute thee, and compass thee rounde, and kepte the on every side & make thee euen with the grounde & thy chyldren whiche are in thee. And ¶ thei shall not leaue in thee one stone vpon another because thou knowest not the tyme of thy visitacion. ¶ And he wente into the temple, and beganne to caste out thei that solde therein, and thei that bought, saying vnto thei: It is writte ¶ my house is the house of prayer: but ye haue made it a denne of theues. And he taught daily in the temple. ¶ But the hye priestes and the scribes and the chief of the people wente aboute to destroye hym: and coulde not fynd what to dooe. For all the people stache by hym when thei heard hym.

The xx. Chapter.

¶ Thei aske Christ on question, and he answereth thei another the parable of the vineyard. Of tribute to be geuen vnto Cesar, & how Christ shal reppre the mouches of the pharisees.

AND it fortuned in one of those dayes (as he taughte the people in the temple and preached the Gospel) the hye priestes and the

The Gospell

the scribes came together with the elders, and spake unto hym sayng: * Tell vs by what auctorite doest thou these thynges? Echer who is he that geue thes auctorite? Jesus answered and sayed vnto them, I also will aske you one thyng, and ans were me. The baptysme of Ihon: was it from heauen or of menne. And thei thoughte within them selues, sayng: If we saie from heauen, he will saie: why then beleue ye hym not? But and if we saie of menne, all the people will stone vs. For they bee perswaded, that Ihon is a prophete. And thei answered that they could not tell whence it was. And Jesus saied vnto them: nether tell I you by what auctorite I dooe these thynges.

B Then beganne he to purre forth to the people this parable. * A certain manne planted a vyneparde, and lette it forth to housband menne, and wente hym selfe into a straunge countree for a greate season. And when the tyme was come he sente a seruaunte to the housbandemen, that they shoulde geue hym of the frute of the vyneparde. And thei beete hym, and sente hym awaye emptye. And agayne he sente yet another seruaunte. And hym thei did beate, and encreased hym shamefully, and sent hym awaye empty. And again he sente the thirde also, and hym thei wounded, and caste hym out. Then saied the Lorde of the vyneparde: what shall I dooe? I will sende my deare sonne peradventure thei will stande in awe of hym: when thei see hym.

C But when the housbandemen sawe hym, they thoughte within them selues, sayng: this is the beyte, * come lette vs kyll hym, that the inheritaunce maye bee oures. And thei caste hym oute of the vyneparde, and kylled hym. What shall the Lorde of the vyneparde therefore dooe vnto them? he shall come and destroye these housbandemen, and shall lette out his vyneparde to other. When they hearde this, they saied: God forbid. And he behelde them, and saied: what is this then that is writen: * the stone that the buylders refused, the same is become the hedde of the coynre? Whosoever dooeth stumple vpon that stone, shalbe broken: but on whom soeuer it falleth, it will grynde hym to powder. And the hye priestes and the scribes the same houre wente aboute to laye bandes on hym. * And thei feared the people. For they perceined that he had spokē this similitude against them.

D And thei watched hym, and sente forth spies whiche shoulde sayne thein selues righteously, * to take hym in his woordes, and to deliuer hym vnto the power and auctorite of the depute. And thei asked him, sayng. Master, we knowe that thou saieste and teachest righte, nether considerest thou the outward appearance of any manne, but teachest the waie of God truly. Is it lawfull for vs to geue tribute vnto Cesar, or no? he perceined their craftines, and saied vnto them: * Why tempter ye me? shewe me a penny, whose ymage and superscripcion hath it? Thei answered and saied: Cesar. And he saied vnto them: geue then vnto Cesar, the thynges whiche bee long vnto Cesar, and to God the

ges that pertain vnto God. And thei could not reproue his sayng before the people: and thei maruailed at his answer, and helde their peace.

E Then came to hym certain of the saducees, * whiche denie that there is any resurrection. And thei asked hym sayng: * Master Moses wrote vnto vs, if any mannes brother dye ha-uyng a wife, and he bye without children, that then his brother shoulde take his wife, and eayse vp seede vnto his brother. There were therefore seven brethren, and the firste tooke a wife, and dyed without children. And the seconde toke her and in like wyse the residue of the seven, and lette no children behynde them, and died. Last of all the woman died also. Now in the resurrection, whose wife of theim shall she bee? For seven had her to wife. Jesus answered and saied vnto thei: The children of this worlde maye wyues, and are maried: but thei whiche shalbee counted worthy of that worlde and the resurrection from the dedde, dooe not marie wyues, nether are maried, nor yet can die any moze, for they are equall vnto the angels, and are the sonnes of God, in as muche as thei are children of the resurrection. And that the dedde shall rise again: Moses also sheweth besides the bush: when he calleth, * the Lorde, the God of Abraham: the God of Isaac and the God of Jacob. For he is not a God of dedde, but liuyng. For all liue vnto hym. Then certain of the pharises answered, and saied: Master, thou haste well saied. And after that durste thei not aske hym any question at all.

And he saied vnto them: * how saie thei that Christ is Dauides sonne? And Dauid hymself saiet in the booke of the Psalmes: * The Lorde saied vnto my Lorde: sitte thou on my ryghte hande till I make thine enemies thy foote stoele. Dauid therefore calleth hym Lorde: and howe is he then his sonne? Then in the audience of all the people, he saied vnto his disciples: * beware of the scribes, whiche will goo in long clothyng: and loue greeynges in the markettes, & the best seates in the sinagoges, and the chief roomes at feastes, whiche deuoure widowes houses say-nyng long prayes: the same shall receiue greater dampnation.

The xxi. Chapter.

Certe the commenseth the poore widowes: telleth of the destruction of Hierusalem, of false teachers, of the tribus and troubles for to come, of the ende of the worlde, and of his ouer coming.

A he behelde, * he sawe the temple menne, whiche caste in their offer-rynges into the treasury. He saw also a certain poore widow whiche caste in thither twoo mites. And he saied, of a trouth I saie vnto you, * that this poore widow hath putte in moze the thei all. For thei all haue of their superfluite added vnto the offerrynges of God: but she of her penury hath cast in all the substance that she had.

And vnto some that spake of the temple how it was garnished with goodly stones and Jewels, he saied: * The daies will come in the which

Mat. xxi. 23.
Mark. xii. 13.

Mat. xxi. 33.
Mark. xii. 1.
Luke. xix. 11.

Thon. iii. 1.
Rom. viii. 1.
Gal. iii. 1.

Ps. cxxviii. 1.
Mat. xxi. 1.
Mark. xxi. 1.

Ps. cxxviii. 1.
Mat. xxi. 1.
Mark. xxi. 1.

Mat. xxi. 1.
Mark. xxi. 1.
Luke. xxi. 1.

Mat. xxi. 1.
Mark. xxi. 1.

Mat. xxi. 1.
Mark. xxi. 1.

Mat. xxi. 1.
Mark. xxi. 1.
Luke. xxi. 1.

Thon. iii. 1.
Rom. viii. 1.

Ps. cxxviii. 1.
Mat. xxi. 1.
Mark. xxi. 1.

Mat. xxi. 1.
Mark. xxi. 1.
Luke. xxi. 1.

Mat. xxi. 1.
Mark. xxi. 1.

Mat. xxi. 1.

Mat. xxi. 1.

Mat. xxi. 1.

(of these thynges whiche ye see) there shall not be lefte one stone vpon another, that shall not be thyrown doune. And thei asued hym sayng

Master, when shall these thynges be, and what sygne will there be when such thynges shall come to passe? And he saide: Take hede, that ye be not decciued. For manye shall come in my name, and saie thei are Christ: and that time shal weth neare. For ye not theim therefore. But when ye here of warres and sedicions be not affraid. For these thynges muste firste come to passe, but the ende shal not be by and by. Then saide he vnto theim: Nacion shall rise against nacion and kingdom, against kingdom, a great earthquake shall be in all places, and hunger, and pestilence and fearfull thynges. And greasse sygnes shall there be from heauen.

But before all these, thei shal late bandes on you, and persecute you, deliuering you vp to the synagoges & into prison, and shall byng you vnto kynges & rulers for my names sake: And this shall chauce you for a testimoniall. But at a sure paynente therfore in your heartes, not to study before, what ye shall answer: for I will geue you a mouth and wisdom, wher against, all your aduersaries shall not be able to speake nor resist. Whose ouer ye shal be: betrayed of your fathers and mothers and byrth, and kynfolke and frendes, and some of you shall thei putte to death. And hated shal ye be of all menne for my names sake and there shal not one here of your head be perished, possesse your soule by patience.

And when ye see Hierusalem besieged with an hoste, then be sure that the desolacion of the same is nie. Then lette them whiche are in Jeru syle, fflye to the mountaignes. And lette them whiche are in the middes of it, departe out. And lette not them that are in other countres, entree therein. For these be the dayes of vengeance, that all thynges whiche are written maye be fulfilled. But wo vnto thei that be with child and to them that geue sucke in those dayes: for there shal be greates trouble in the lande, & warthe ouer all this people. And thei shall fall throughte the edge of the swerde, and shal be led a waye captiue into all nacions. And Hierusalem shall be troden doune for the Gentiles, vntill the tyme of the Gentiles be fulfilled.

And there shal be sygnes in the sunne, and in the moone, and in the starres: and in the earth the people shal be at their wittes ende, throught dispatre. The sea and the water shall roare, and mennes heartes shal fayle them for feare, and for lohyng after those thynges which shall come on earth. For the powers of heauen shall moue. And then shal thei see the sonne of manne come in a cloude with power and greates glozy. When these thynges begynne to come to passe: then loke vp, and lifte vp your heddes for your redemption draweth nie.

And he shewed them a similitude: beholde the figge tree, and all the trees when thei shoute fourthe their budde ye see and knowe of poure owne selues that sommer is then nye at hande. So likewise also, wher ye see these thynges come

to passe, be sure, that the kyngdome of God is nie. Clerely I saie vnto you: this generacion shal not passe, till all be fulfilled. Heauen and earth shall passe but my wordes shall not passe.

Take hede to your selues lest at any tyme your heartes be ouercome with sursetting and byonkenness and cares of this life, and so the daie come vpon you vnwares. For as a snare shall it come on all theim that dwell on the face of the whole earth: watche ye therefore continually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of manne. In y date tyme, he taught in the temple: and at night, he wente out, and abode in the mounte that is called Oluet. And all the people came in the moynyng to hym into the temple, for to heare hym.

The. cxii. Chapter.

This chapter is dedicated. Thei care the rather lambe. The institution of the sacramente. Thei shal see howe he geareth, he reioyseth them. He prayeth thei come vpon the mount. Thei take hym and byng hym to the hye parden house. Peter denieth hym thre times, and thei byng hym before the counsaill.

He leaue of swete byrde byrde nye which is called Easter, and the byrde: then a scriber soughte howe they mighte byll hym, for thei feared the people: Then entered Sathan in to Judas, whose sir name was Iscariot (whiche was of the nombre of the twelue) and he toke his waie, and communed with the hye prestes and officers, howe he mighte betraye hym vnto them. And thei were glad, and promised to geue hym money. And he consented, and sought oportunitie to betraye hym vnto them: when the people were a waye.

Then came the daye of swete byrde, when of necessitee Pascheouer muste be offered. And he sent Peter and Ioh, sayng: go & prepare vs the Pascheouer, that we maye eate. They sayde vnto hym. Where wylte thou, & we prepare? And he sayde vnto them: Beholde, when ye enter in to the cyter, ther shall a man mete you, bearyng a pytcher of water, hym folow into the same house that he entreteth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the gyste chamber, where I shall eate Pascheouer with my disciples? And he shall shewe you a greates parloure paved. There make readye. And they wente and founde as he had sayde vnto them, and they made readye the Pascheouer.

And wher the houre was come, he late doune and the twelue Apostles wyth hym. And he sayde vnto them: I haue inwardlye desyred to eate this Pascheouer wyth you, before that I suffre. For I saie vnto you: henceforth I wyl not eate of it any moze, vntill it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes and sayd: Take this, and drayde it amonge you. For I saie vnto you: I wyl not drynke of the frute of the vyne, vntill the kyngdome of God come.

And he toke byrde, and when he had geuen thankes, he byrde it, and gaue vnto them, sayng

The Gospell

sayng. This is my bodye, whiche is geuen for you. This dooe in the remembrance of me. And the like also when he had supped, he toke the cuppe sayng: This cuppe is the newe testament in my bloodde, whiche is shed for you. Per beholde the bande of hym that betrayeth me, is with me on the table. And truly the sonne of manne gooeth as it is appoynted: But woo vnto that manne by whom he is betrayed. And they began to enquire among them selues, whiche of them it was, that should dooe it.

And there was a strife among them, whiche of them shoulde seme to bee the greater. And he saied vnto them: the kynges of nations raigne ouer them: and they that haue authoritee vpon them are called gracious Lordes. But ye shall not bee so. * But he that is greatest among you, shalbe as the younger: and he that is chief, shalbe as he that dooth minister. For whether is greater, he that sitteth at meate? Or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministereth. Per are they whiche haue bydden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appoynted to me: that ye may eate and drynke at my table in my kyngdome, and sitte on seates, iudgyng the twelue trybes of Israel. * And the Lord saied: Symon, Symon, beholde: Satthan hath desired to lyste you, as it were wheate: but I haue prayed for thee that thy faulthe faile not. And when thou art conuerted, strength thy brethren. And he saied vnto hym: * Lord I am ready to goe with thee into prison, and to deathe. And he saied: I tell thee Peter, thy cocke shall not crouche this daie, till thou hast thrise denyed that thou knowest me.

And he saied vnto them: * When I sente you without wallet and scrippe and shoes laked ye any thyng? And they saied, no: Then he saied vnto them: but now he that hath a wallet, lette hym take it vp, and lyke wyse his scrippe. And he that hath no swerde, lette hym sell his coote, and buye one. For I saie vnto you, that yet the same whiche is writen, muste bee performed in me: * euen among the wicked was he reputed. For thole thynges whiche are writen of me haue an ende. And they saied: Lord, beholde, here are two swerdes. And he saied vnto they: it is ynough. * And he came out, and wente as he was wont to mounte Oliuet. And the disciples folowed hym. And when he came to the place he saied vnto them: * praye, leaue ye fall into temptation. And he gatte hym self from them, aboute a stones cast, and knelled downe, and prayed sayng: Father if thou wilt, remoue this cuppe from me. Neuerthelesse, * not my will, but thine bee fulfilled. And there appeared an angell vnto hym from heauen, confortyng hym. And he was in agonye, and prayed the longer. And his sweate was like dropes of bloodde, trickelyng downe to the grounde. And when he rose vp from prayer and was come to his disciples, he founde them slepyng for drewnesse, & saied vnto them why slepe ye? Rise, and praye, lest ye fall into temptation.

* While he yet spake: beholde, there came a compaignie, and he that was called Judas one of the twelue, wente before them, and pressed nie vnto Iesus, to kisse hym. But Iesus saied vnto hym: Judas, betrayest thou the sonne of manne with a kisse? When they whiche were aboute hym sawe what shoulde folow, they saied vnto hym: Lord, shall we smite with swerde? * And one of them smote a seruante of the hye preeste, and stroke of his righte eare. Iesus answered and saied: suffer ye thus farre forth. And when he touched his eare, he healed hym.

Then Iesus saied vnto the hye preestes and rulers of the temple and the elders whiche were come to hym. Ye bee come out, as vnto a thefe to swerdes and stauers. When I was dailely with you in the temple, ye stretched forth no handes against me. But this is euen your verie houre, and the power of darknesse. Then toke they hym and led hym, and broughte hym to the hye preestes house. But Peter folowed a farre of. And whē they had kyndled a fyre in the middes of the palace, and were sette downe to gether, * Peter also sat doune among they. But when one of the women behelde hym, as he satte by the fyre, and looked vpon hym, she saied: this same felow was also with hym. * And he denied hym sayng: woman I knowe hym not. And after a litle while another sawe hym, and saied: thou art also of them. And Peter saied: manne, I am not.

And aboute the space of an houre after, another affirmed, sayng: verely this felow was with hym also, for he is of Galile. And Peter sayed manne I wote not what thou saiest. And immediately while he yet spake, the cocke crewe. And the Lord turned backe, and looked vpon Peter. * And Peter remembered the woordes of the Lord how he saied vnto hym: before the cocke crewe, thou shalt denye me thrise. And Peter wente out and wepte bitterly.

And the menne that toke Iesus mocked hym and smote hym: and when they had byndefolowed hym, they stroke hym on the face, and asked hym, sayng: arde, who is it that smote thee. And many other thynges dispitely saied they against hym. And as soon as it was daye, the elders of the people and the hye preestes and the scribes came together, & led hym into their counsaill, sayng: art thou verie Christe tell vs? And he saied vnto them: if I tell you, ye will not beleue. And if I aske you, ye will not answer me, nor lette me goe. * Hereafter shall the sonne of manne sitte on the righte hande of the power of God. Then saied they all: arte thou then the sonne of God? he saied, ye saie that I am. And they sayed: what neede wee any further witness? For wee our selues haue hearde of his owne mouth.

¶ The xxiii. Chapter.

Christe is brought before Pilate and Herode. The women make lamentation for hym. He prayeth for his enemies, forgiveth the thefe vpon his righte hande, and dyeth on the crosse, and is buryed.

And the whole multitude of them arose & followed hym vnto Pilate. And they began to accuse hym, sayng: wee founde this

chis

this feloe peruercting þe people, and for bydding to paye tribute to Cesar: sayng that þeis Christ a kyng. And Pilate appoyled hym, sayng. Arte thou the kyng of the Jewes? he answered hym and said: thou saiest it. Then sayed Pilate to þe þie prestes, and to the people: I finde no fault in this manne. And thei wer the moze scarce sayng he moueth the people, teachyng througout all Ierussalym, and began at Galile, euen to this place. When Pilate hadde mencion of Galile he asked whether the manne were of Galile. And asone as he knewe that he belonged vnto * Herodes Iurisdiction, he sente hym to Herode whiche was also at Iherusalem at that tyme.

And when Herode sawe Iesus, he was ex-
cra-
pung glad. For he was desirous to see hym of a
long season, because he had hearde many thynges
of hym, and he trusted to haue seene some mi-
racle dooen by hym. Then he questioned wth
hym many woordes. But he answered hym no-
thyng. The þie prestes and scribes, stode forth
and accused hym straighterly. And Herode with
his menne of warre, despised him: & when he had
mocked hym, he arrayed hym in white clothynge,
and sente hym again to Pilate. * And the same
daye Pilate and Herode were made frendes to-
gether: For befoze they were at variance.

And Pilate called together þe þie prestes and
þe people, and said vnto them: ye haue brought
this manne vnto me as one that peruercteth the
people. And behold, I examyn hym befoze you
& finde no faulte in this manne, of those thynges
whereof ye accuse hym: No, nor yet Herode. For
I sente you to hym, and lo, nothyng worthy of
death is dooen to hym. I will therfore chaunge
hym, and lette hym loose. * For of necessite, he
must haue lette one loose vnto them at the feast.

And all the people cryed at once sayng a waie
with him, and belouer to vs Barabbas: (whiche
for a certain insurreccion made in the citee and
for murder was caste in prysone) Pilate spake
again to them willing to lette Iesus loose. But
they cryed, sayng: Crucifie hym. Crucifie hym.
He said vnto them the thyrde tyme: what euill
hath he dooen? I fynde no cause of death in hym
I will therfore chaunge hym, and lette hym goe.
And they cryed with loude voyces, requyryng
that he myghte be crucified. And the voyces of
them and of the þie prestes preuailed.

And Pilate gaue sentence, that it should be
as they requyred: and he lette loose vnto them
hym that (for insurreccyon and murder) was
caste into prysone, whom thei had desyred and he
deliuered vnto them Iesus, to dooe with hym
what they would. * And as they led hym a waie,
they caughte one Symon of Cyren, commyng
out of the feilde: and on hym layed they the crosse
that he myghte beare it after Iesus.

And there folowed hym a greates compaignie
of people, and women * whiche beweyled and
lamented hym: But Iesus turned backe vnto
them, and sayed: Ye daughteres of Iherusalem,
wepe not for me: but wepe for youre selues, and
for your chyldre: For behold, the daies will come
in the whiche thei shall say: happy are the ba-

ren and the wombes that neuer bare, and þe pap-
pes whiche neuer gaue sucke. Then shall they
begyn to saie to the mountaignes, fall on vs: and
to the hylls, couer vs. For if they dooe this in a
grene tree, what shall they dooen in the dyer? And
there were two euill doores led wth hym to
bee slain. * And after that they were come to the
place (whiche is called Caluary) there they cru-
cified hym, and the euill doores, one on þe righte
hande, and the other on the left. Then said Je-
sus, father forgeue them for they wote not what
they dooe. * And they parted his raimente and
caste lottes. And the people stode, and behelde.

And the rulers mocked hym with theim, say-
ng: he saucth other menne lette hym saue hym
self, if he be very Christ, the chosen of God. The
souldyours also mocked hym, and came and of-
frend hym vineger, and sayed, if thou bee þe kyng
of the Jewes, saue thy self. * And a superscrip-
tion was writen ouer hym, with letters of Greke, &
Latin and Hebrewe: This is the kyng of the Je-
wes. And one of þe euill doores whiche wer han-
ged rapled on hym sayng: If thou bee Christe,
saue thy self and vs. But the other answered, &
rebuked hym sayng: Fearest thou not God
seyng thou art in the same dampnation: wee are
righteously punished, for wee receiue accordyng
to our dedes. But this manne hath dooen no-
thyng amysse. And he said vnto Iesus: Lorde
remembre me, when thou comest into thy kyng-
dome. And Iesus said vnto hym: Merely I saie
vnto thee to daie what thou wer wish me in Pa-
raadise. * And it was aboute the first houre. And
ther was darkenes ouer all the earth, vntill the
nynth houre, and the sunne was darkened. And
the vaille of the temple did rente, euen throughe
the middes. And when Iesus had cryed with a
loude voyce, he said. Father into thy handes I
commende my spirite. And when he thus had
said he gaue vp the ghost. * When the Centu-
rion sawe what had happened, he glorified God
sayng: Merely this was a righteous manne.
And all the people that came together to that
spgge and sawe the thynges which had hap-
pened, smote they þe prestes and returned. And all
hys acquaintance: and the women that folowed
hym from Galyle, stode afarre of, beholdyng
these thynges.

And behold * there was a manne (named Jo-
seph) a counsailler, and he was a good manne and
a iuste, the same had not consented to the coun-
saill and dede of theim, whiche was of Tra-
mach a citee of the Jewes, whiche same also waite-
d for the kyngdome of God: he went vnto Pi-
late and begged the body of Iesus and tooke it
doun and wrappd it in a linnen cloth, and laied
it in a sepulchre that was hewen in ston, where
in neuer manne befoze was laied. * And that
daye was preparyng of þe Saboth, and the Sa-
both daye on: The women that folowed after,
whiche had come with hym from Galile, beheld
the sepulchre, and how his body was laied. And
thei returned and prepared sweete oboours and
spntementes: but rested the Saboth daye, ac-
cordyng to the commandementes.

The Gospell

The xxiii. Chapter.

The women came to the grave. Christ appeared unto the three disciples that had followed him. He was in the midst of all his disciples openly their brother and in the scriptures, gave them a charge and ascended up to heaven.

But upon the first day of the week, they came unto the sepulchre, & brought the sweet odours which they had prepared. & other women with them. And they founde it stone rolled away from the sepulchre, and they wrote in, but founde not the body of the Lord Iesu. And it happened as they were amazed there at. Behold two menne stood by them in shining garments. And as they were afrayed, and bowed downe their faces to the earth, they said unto them: Why seeke ye the living among the dedde? he is not here: but he is risen. Remembre how he spake unto you, when he was yet in Galile, saying: that the sonne of manne must bee delivered into the handes of synners, and be crucified, and the thirde daye rise again. And they remembred his wordes, and returned from the sepulchre, and tolde all these thynges unto those eleven, and to all the remnaunte. * It was Mary Magdalene, and Joanna, and Mary Jacoby, and other that were with them, which tolde these thynges unto the Apostles. And their wordes seemed unto them layned thynges, neither beleued they them. And arose Peter and ranne unto the sepulchre, and looked in and sawe the linen clothes layed by themselves, and departed, wonderinge in hym self at that which had happened.

And beholde two of them wente that same daye to a toun (called Emmaus) which was from Hierusalem aboute a sixty fozlonges, and they talked together of all these thynges that had happened. And it chaunced that while they communed together and reasoned, Iesus hymself drew neare, and wente with them. But their eyes wer holden, that they should not knowe hym: And he said unto them: what manner of communications are these that ye have one to another, as ye walke and are sad? And the one of them (whose name was Cleophas) answered, and said unto hym: Art thou onely a stranger in Hierusalem and hast not knowen the thynges which have chaunced there, in these dayes? he said unto them: what thynges? And they said unto hym: of Iesus of Nazareth, which was a prophete mighte in dedde, & woode, before God and all the people: and how the hie prieres, and our rulers delivered hym to be condemned to death, and have crucified hym. But wee trusted that it had been he that should have redeemed Israel. And as touching all these thynges, to day is even the thirde daye, that they were dooen.

Then, and certain women also of our companye made us astonied, which came early unto the sepulchre, and founde not his body, & came saying that they had sene a vision of angels, which said that he was alive. And certain of the which were with us, went to the sepulchre, and found it even so as the women had said, but hym

they saw not. And he said unto them: O fooles & slow of heart, to beleue all that the prophetes have spoken. * Oughe not Christ to have suffered these thynges, and to enter into his glory? And he began at Moses, and at all the prophetes, and interpreted unto them in all scriptures which were written of hym. And they drew neare unto him, which they wente unto. And he made as though he would have gone fether. And they constrained hym: saying: abyde with us, for it draweth toward night, and the daye is farre passed. And he went in, to tarry with them. And it came to passe, as he sat at meate with them, he took hynde, and blessed it, and brake, and gaue to them. And their eyes wer opened, and they knew him: and he vanished out of their sight. And they said betwene them selves: did not our heartes burne within us, while he talked with us by the waye, and opened unto us the scriptures? And they arose by the same houre, and turned againe to Hierusalem, and founde the eleven gathered together, and them that with them, saying: the Lord is risen in dedde, and hath appeared to Simon. And they tolde what thynges were dooen in the waye, and how they knewe hym in breaking of hynde.

As they thus spake, Iesus hymself stood in the midst of them, & said unto them: peace be unto you. (It is I, leave not). But they were abashed and afrayed, and supposed that they had sene a spyrte. And he said unto them: Why are ye troubled, and why dooe thoughts arise in your heartes? Behold my handes and my fete, that it is even I my self. Handle me and see: for a spyrte hath not fleshe and bones as ye see me have. And whyle he thus spake, he showed them his handes and his fete. And while they yet beleued not for joye, and wondered, he said unto them: have ye here any meate? And they offered hym a peece of a broyled fysh and of an hony combe. And he took it, and did eat before them. And he said unto them: These are the wordes which I spake unto you, while I was yet with you: that all mennes be fulfilled which were written of me in the lawe of Moses and in the prophetes, & in the psalmes. * He opened he their witten, that they mighte understande the scriptures, and said unto them: Thus is it written: and thus it behoued Christ to suffer, and to rise againe from death the thirde daye, and that repentance and remission of synnes should be preached in his name among all nations: And must begyn at Hierusalem. And ye are witnesses of these thynges. * And beholde, I will sende the promise of my father upon you. * But tarry ye in the cite of Hierusalem, untill ye be endued with power from on hie. And he led them out into Bethany, and left by his handes, and blessed them. * And it came to passe, as he blessed them he departed fro them and was carryed up into heaven. And they worshipped hym, and returned to Hierusalem with greate joye and were continually in the temple praysyng and lauding God. Amen.

There endeth the Gospell of sainte Luke.

The

of S. Ihon.

The Gospell of

Saynte Ihon.

The fyfte Chapter

Col. xxxiii

¶ The manifestyng wyth of Chyrt, and howe he became man.
¶ The testymony of Ihon. ¶ The callynge of Andrey, Peter, et.



In the begynnyng was the word, & the word was wyth God: and God was the word. The same was in the begynnyng wyth God. * All thynges were made by it: and with oute it was nothyng, & was made. * In it was lyfe, and lyfe was the lyght of men, and the lyght shyneth in darkenes: and the darkenes comprehended it not. Ther was sent a man frō God whose name was Ihon. The same came as a witness of the lyght, that all men through him myght beleue. * He was not that lyght: but was sente to beare witness of the lyght. That lyght was the true lyght, which lyghteth every man that cometh into the world. He was in the world and the world was made by hym, and yet the world knewe hym not.

¶ He came among hymys owne, and hymys owne receaved hym not. But as many as receaved hym, to the glau he power to be the sonnes of God, euen them that beleued on his name which was bozne, not of bloude, not of the wyll of the flesch, nor yet of the wyll of man: but of God.

* And the same word became fleshe, and dwelt among vs: and we sawe the glory of it, as the glorye of the only begotten sonne of the father full of grace and truth. ¶

* Ihon beareth witness of hym, and cryeth, sayng: Chys was he of whom I speake, whiche though he came after me, went before me: for he was before me. * And of hys fulnesse haue all we receaved: euen grace for grace. For the lawe was geuen by Moyses, but grace and truth came by Ihesus Chyrt: * No man hath seene God at any tyme.

¶ The onely begotten sonne whiche is in the bosome of the father, he hath declared hym. ¶

* And chys is the recoorde of Ihon: when the Jewes sente priesstes and Lewites from Ierusalem, to aske hym what art thou? And he confesed and denyed not, and sayed playnely: I am not Chyrt. And they asked hym: what then? art thou helyas? And he sayeth I am not: art thou that prophet? And he answered no. Then sayed they vnto him: What arte thou, that we maye geue an answer vnto them that sent vs? What sayest thou of thy self? he sayed: * I am y^e voice of a crier in the wilderness, make strayght the way of the Lord, * as sayed the prophet Esayas. And they whyche were sente were of the pharysies. And they asked hym, and sayd vnto hym: Why baptisest thou thē, yf thou bee not Chyrt, nor helyas, neether that prophet?

Ihon answered them sayng: * I baptise with

water, but there standeth one among you, who ye knowe not, he it is which though he came after me, was before me, whose sho latheret, I am not worthy to vnlose. These thynges wer done in Bethabara beyond Iordane: wher Ihon byd baptise. ¶

* The nexte daye, Ihon seethe Iesus comyng vnto him, and sayeth: * behold the lambe of God, whiche taketh awaye the synne of the world. Chys is he of whom I sayed: After me cometh a man whiche went before me, for he was before me, and I knewe hym not: but that he shoulde be declared to Israel, therfore am I come baptysing wyth water.

* And Ihon bare recoorde sayng: I sawe the sperte descend from heauen, lyke vnto a doue, & abode vpon hym, and I knewe hym not. But he that sent me to baptise in water, the same saied vnto me: vpon whom thou shalt se the sperte descende, and carye styl on hym, the same is he which baptiseth wth the holy ghoist. And I sawe and bare recoorde that he is the sonne of God. ¶

The nexte day after, Ihon stood agayn, and two of hys disciples, and he behelde Iesus as he walked by, and sayth: behold the lambe of God. And the two disciples hearde hym speake and they folowd Iesus. And Iesus turned about and saw them folow him: & sayth vnto them: What seek ye? They sayed vnto hym Rabbi: whiche is to saye yf one interprete it, (Master) wher dwellest thou? he sayth vnto them: come and se. They came and sawe wher he dwelt: & abode with him that day. For it was about the tenth houre.

¶ One of the two whiche heard Ihon speake, and folowd hym, was Andrey the sonne of Iohannes. The same founde hys brother Symon fyrst, and sayth vnto hym: we haue founde Mesias (which is by interpretation, an oined) and brought hym to Iesus. And Iesus beheld hym and saied: thou arte * Symon the sonne of Ionas, thou shalt be called Cephas: whiche is by interpretation a stone. The daye folowyng, Iesus woulde go into Galile, and founde Phyllyp, and sayth vnto hym: folow me. * Phyllyp was of Bethsaida the cite of Andrey and Peter. Phyllyp founde Nathaniel and sayth vnto him: we haue found him, of whom * Moyses in the lawe and the prophetes did writ, Iesus the sonne of Ioseph of Nazareth. And Nathaniel saied vnto hym: can there any good thyng come out of Nazareth? Phyllyp sayth vnto him come and se.

Iesus sawe Nathaniel comyng to him, and sayth of him. Behold a right Israelite, in whō is no guyle. Nathaniel sayth vnto hym: whence knowest thou me? Iesus answered and saied vnto hym. Before that thou calledst the, when thou wast vnder the fygge tree, I sawe the. Nathaniel answered and sayed vnto him: Rabbi thou arte euen the very sonne of God, thou art the kyng of Israel. Iesus answered, and sayed vnto hym: Because I sayed vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalt se greater thynges then these. And he sayeth vnto hym: Mercie, verily, I saye vnto

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The Gospell

you: hereafter shall ye see heauen open and the angels of God ascending and descending ouer sonne of man.

The .ii. Chapter.

Christ turneth the water into wyne, and healeth the bynde and the lame out of the temple.

And the thirde daye was there a marriage in Cana a cite in Galile, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the marriage. And when the wyne failed the mother of Iesus sayeth vnto hym: they haue no wyne. Iesus sayeth vnto her: woman: what haue I to doo with the, myne houre is not yet come. His mother sayeth vnto the mynisters: whatsoeuer he sayeth vnto you do ye. And there were standing there, vi. waterpottes of stone after the maner of the purifying of the Iewes, containing two or thre syzaphs a peece. Iesus sayeth vnto them: fyl the waterpottes with water. And they fylled them vp to the brim. And he sayeth vnto them: dyaue out nowe, and bere vnto the gouernoure of the feast. And they bare it. When the ruler of the feast hadde tasted the water that was turned into wyne, and knewe not whence it was (but the mynisters whiche dranke the water knewe.) he calleth the byprome, and sayeth vnto hym. Euery man at the beginning doth set forth good wine, and when men be dronke, then that which is worse. But thou hast kept the good wyne vntil now. This beginninge of myacles dyd Iesus in Cana of Galile, and the weddys glorie, and his disciples beleued on hym.

After this he went downe to Capernaum, he and his mother and his brethren, and his disciples, and there continued manye dayes.

And the Iewes Easter was euen at hand. And Iesus wente vnto Ierusalem, and founde sytting in the temple, those that sold oxen, and shepe, and doves, and chaungers of mony. And when he had made (as it were) a scourge of smal cordes, he dyue them al out of the temple, with the shepe and oxen, and rowed oute the chaungers mony, and ouerthrewe the tables, and sayed vnto them that sold doves: haue these thynges hence, and make not my fathers house, a house of merchandise. And his disciples remembered it, that is wytten: the zele of thyne house hath eaten me.

Then answered the Iewes, and sayed vnto hym: what token shewest thou vnto vs, saying that thou doest these thynges? Iesus answered and sayd vnto them: destroy this temple, and in thre dayes I will reare it vp. Then sayed the Iewes. lvi. yeares was this temple abiding, and wilt thou reare it vp in thre dayes? But he spake of the temple of his body. A fowle derfowle as he was spoken frome death agayne his disciples remembered that he thus had sayed: And they beleued the scripture, and the wordes whiche Iesus had sayed.

When he was in Ierusalem at Easter in the feare daye: many beleued on his name, when they saw his miracles which he did. But Iesus

dyd not committe hym selfe vnto them, because he knewe all men, and needed not, that any man should testifye of hym. For he knewe what was in man.

The .iii. Chapter.

The commendation of Christ by Nicodemus. The doctrine of the bynde of Iesus, and what bynde he beareth of Christ.

Thet was a man of the pharyse named Nicodemus, a ruler of the Iewes. The same came to Iesus by nyghte, and sayed vnto hym: Rabbi, we knowe that thou art a teacher come frome God: for no man could do such myacles as thou doest, excepte God were with hym. Iesus answered and sayed vnto hym:

Verely, verely, I saye vnto the, excepte a man be borne from above, he can not se the kyngdome of God. Nicodemus saith vnto him: how can a man be borne when he is olde, can he enter into his mothers wombe and be borne agayne? Iesus answered: Verely, verely, I saye vnto the, excepte a man be borne of water and of the spete, he cannot enter into the kyngdome of God. That which is borne of the fleshe, is fleshe, and that which is borne of the spete, is spete. Marvaile no thou that I sayed to the, ye must be borne from above. The winde bloweth where it lysteth, and thou hearest the sounde thereof: but canst not tell whence it cometh, and whether it goeth. So is euerye one that is borne of the spete.

Nicodemus answered and sayed vnto him: how can these thynges be? Iesus answered and sayed vnto hym: arte thou a master in Israll, and knowest not these thynges? Verely, verely I saye vnto the, we speake that we do knowe, and testyfy that we haue sene: and ye receyue not oure wytnes. If I haue tolde you earthlye thynges, and ye beleue not: howe shal ye beleue if I tell you of heauenlye thynges?

And no man ascenderth vnto heauen, but he that came downe from heauen, euen the sonne of man which is in heauen.

And as Moyses lyfte vnto the serpente in the wyldernesse, euen so muste the sonne of man be lyfte vp, that whosoever beleueth in hym: perishe not, but haue eternall lyfe.

For God so loued the world, that he gaue his only begotten sonne, that whosoever beleueth in hym, shoulde not perishe, but haue euertlasting lyfe. For God sent not his sonne into the world, to condemne the world: but that the world by hym myght be saued. He that beleueth on hym is not condemned. But he that beleueth not is condemned alreedy, because he hath not beleued in the name of the onely begotten sonne of God.

And this is the condemnation: that lyght is come into the world, and men loved darkenesse moze then lyght, because they dedes were euell. For every one that euell doth hateth the lyght: neyther cometh to the lyght lest his dedes shoulde be reppured. But he that dooth truthe, cometh to the lyght, that his dedes maye be knowne, how that they

are wroughte in God. I

D After these thynges came Iesus and his dysciples into the lande of Ierowp and ther he taryed with them, & baptised. And Ihon also baptised in Enon besides Salim, because ther was muche water ther, and thet came and were baptised. * For Ihon was not yet caste into prison.

And ther arose a question betwene Ihons disciples and the Jewes, about purifying. And they came vnto Ihon and saied vnto him: Rabbi, he y was with the beyond Jordan, to whom thou bearest wytnes, beholde the same baptiseth, and all men come to him. Ihon answered and sayed: a man can receyue nothyng excepte it be geuen hym frome heauen. Pe, poure selues are wytnesses, howe that I sayed: I am not Chyyst, but am sente before hym. He that hath the bypdegrome. But the frende of the bypdegrome, whyche standeth and heareth hym, receyvethe great tye because of the bypdegromes voyce. This my ioye therefore is fullfilled. he muste increase, but I muste decrease.

E he that cometh frome an hye, is aboue all: he that is of the earth, is earthly, and speaketh of the earth. he that cometh frome heauen, is aboue al, and what he hath sene and heard, that he testifieth. and no man receiveth his testimony. * he that hath receiued his testimony, * hath set to his seale, that Gods true. For he whom God hath sente speaketh the wordes of God. * For God geueth not the sperte by measure vnto him. The father loueth the sonne, * and hath geuen all thynges into his hande. he that beleueth on the sonne that he euerlastyng lyfe: he that beleueth not the sonne, shal not se lyfe, but the wrath of God abyrdeth on hym. I

The. iiii. Chapter.

The long commynication of Chyyst with the woman of Samaria by the well of Sychar. & how he taught the Salim Jewes.

A sone as the Lord knewe, how synners had harde, that Iesus made and baptised mo dysciples then Ihon: though that Iesus himselfe baptised not, but his disciples. * he lefte Jewy, and departed agayne into Galilee. For it was so that he must nedes go through Samaria. The came he to the cytee of Samaria (which is called Sychar) Besydes the possession, that Jacob gaue to his sonne Ioseph. And ther was Jacobs well. Iesus then beyng weyre of his tourneye, sette thus on the well. And it was aboute the syxt houre: and there came a woman of Samarya to drawe water. Iesus saith vnto her geue me drynke. For his disciples were gone away vnto the tounne to buy meate. Then sayeth the woman of Samarya vnto hym: howe is it that thou beyng a Jewe, askest drynke of me, which am a Samarytane. * For the Jewes hold not wyth the Samarytanes. Iesus answered, and sayed vnto her: If thou knewest the gyfte of God, and who it is that sayeth to the, geue me drynke: thou wouldest haue asked of hym, and wouldest haue geuen the water of lyfe. The woman sayeth vnto hym: Why thou haste nothyng

to drawe wyth, and I wel is drepe from whence then haste thou that water of lyfe? Arte thou greater then our father Jacob which gaue vs the well, and he hym selfe draweth thereof and dryeth the well, and dryeth the cattell?

Iesus answered and sayed vnto her: whosoever drynkeh of this water, shall thurst again. But whosoever drynkeh of the water that I shall geue hym shall neuer be moze a thurst: but the water that I shall geue hym, shalbe in him a well of water spryngyng vp into euerlastyng lyfe. The woman sayeth vnto hym: Why geue me of that water that I thurst not netter come hether to drawe: Iesus sayeth vnto her: So, cal thy husband, and come hether. The woman answered and sayd vnto hym: I haue no husband. Iesus sayed vnto her: Thou hast well sayed: I haue no husbende. For thou hast had fyue husbandes, and he whom thou now hast is not thy husbende. In that sayest thou trulye. The woman sayeth vnto him: Why I perceiue that thou arte a prophete. Our fathers worshipped in this mountayne, and ye saye that in Ierusalem is the place, where men ought so to worship. Iesus saith vnto her woman beleue me, I hour cometh, when ye shall (neither in this mountayne, nor yet at Ierusalem) worshippe the father. Pe worshippe ye wote not what: we know what we worshippe.

* For saluacyon cometh of the Jewes: But the houre cometh, and now is, when the true worshippers shall worshippe the father: in sperte, and in the truthe. For such the father also requirerth to worshippe hym. * God is a sperte: and they that worshippe hym, muste worshippe hym in sperte and in the truthe.

The woman sayeth vnto hym: I wote, that Messyas shall come, whiche is called Chyrist. When he is come, he will tell vs all thynges: Iesus sayeth vnto her: * I that speake vnto the am he. And immediatly came his disciples, & maruelled that he talked with the woman. Pet no man saied what meanest thou, or why talkest thou with her? The woman then left her waterpote and wente her waye into the cyte, and sayth to the men: Come, se a man whiche told me all thynges that euer I byd. Is not he Chyrist? Then they went out of the cite, and came vnto hym.

In fmeane whyle his disciples prayed him sayyng: Mayster, eate. he sayed vnto them: I haue meate to eate, that ye knowe not of. Therfore sayed the disciples amonge theym selues, hath any man brought hym ought to eate? Iesus sayth vnto them, my meate is to do the wyl of hym that sent me, and to synge his wyl. he. Say not ye: there are yet. iiii. monethes, & then cometh harveste: Beholde, I saye vnto you: lyfe by your eyes, and loke on the regions, for they are whyle already vnto harveste. * And he that repeth, receiveth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, & he that repeth, mighte reioyse together. And here is the sayyng true, that one soweth and another reapeth. I sent you to reape that: wher on ye bestowed no labour. Other men labour-

Cril red

I can of myne owne selfe do nothing. As I heare I iudge and my iudgement is iust, because I seke not myne owne wyll, but the wyll of the father whiche hath sent me. ¶ If I should beare wytnes of my selfe, my wytnes were not true. There is another that beareth wytnes of me: and I am sure that the wytnesse whiche he beareth of me is true.

¶ He sent unto Ihon, and he bare wytnes vnto the trouth. But I receiue not the record of man. For these thinges I say that ye might be safe. He was a burning and a shynnyng light and ye would for a season haue reioyced in his lyght. ¶ But I haue greater wytnesse then the wytnes of Ihon. For the woordes whiche the father hath geuen me to say, the same woordes that I do, beare wytnes of me, that the father hath sente me. And the father hym selfe whiche hath sent me, hath bozne wytnes of me. Ye haue not hearde his voyce at anye tyme, nor sene his shap, his word haue ye not abiding in you. For whom he hath sent hym ye beleue not. Search the scriptures, for in them ye chynne ye haue eternall lyfe: and they are they whiche testifie of me. And yet wyl ye not come to me ye may gett haue lyfe. I receiue not praise of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name and ye receiue me not. ¶ If another come in his owne name, him wyl ye receiue: howe can ye beleue whiche receiue honour one of another, and seke not the honoure that cometh of God onely? Do not thynke that I wyl accuse you to my father. There is one that accuseth you: euen Moyses in whome ye trust. For had ye beleued Moyses, ye would haue beleued me: for he wrote of me. But ye ye beleue not hym wyppynge: how shall ye beleue my wordes? ¶

¶ The vi. Chapter.

Ihesus seith fyue thousand men, beyng with almyghte that they should not make hym a kynge, and saye much that I helde beastes of hym worde. The same daye was offered at hym,

¶ After these thynges, Ihesus wente by his way ouer the sea of Galilee, which is the sea of Tiberias: and a great multitude folowed him, because they sawe his myracles which he did on them that wer diseased. And Ihesus wente vp into a mountayn and ther he sat wyth his disciples. And eafter, a feast of Jewes was nye.

¶ When Ihesus then lyft vp his eyes, and sawe a great company come vnto hym, he sayeth vnto Phylippe: whence shall we buy breade, that these maye eat? ¶ Thys he sayed to moue hym, for he hym selfe knewe, what he would do.

¶ Phylippe answered hym: two hundred penyworth of breade are not sufficient for them that eny man may take a lytle. One of his disciples, Andrew the synon Peters brother, sayeth vnto hym: Ther is a lad here, whiche hath fyue barley loaves and two fyshes: but what are they amonge so many? And Ihesus sayed: Make the people sit doune. There was muche grasse in the place. So the mē sat doune in number, about fyue thousande. And Ihesus toke the breade, and

when he had geuen thankes, he gaue to the dyscyples, and the dyscyples to them that were set doune. And Ihesus toke of the fyshes as much as they would.

¶ When they had eaten pnygh, he sayeth vnto his dyscyples: gather vp the broken meate, whiche remaineth, that nothing be losse. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barley loaves, whiche broken meate remained vnto them that hadde eaten. Then those men (when they had sene the myracle that Ihesus dyd) sayed: thys is of a treme: the same prophete, that shoulde come into the worlde. ¶ When Ihesus therfore perceiued that they would come, and take hym vp to make hym a kynge, he departed agayne into a mountayne hym selfe alone. And when euen was now come, his dysciples went doune vnto the sea, and gat vp into a ship and came ouer the sea vnto Capernaum. And it was now darke, and Ihesus was not come to them. And the sea arose with a great wind that blew. So when they had rowne about a. xlv. or. xxx. furlonges, they sawe Ihesus walkynge on the sea, and bys wyng nye vnto the ship, and they were afraied. But he sayeth vnto them: It is I, be not afraied. Then would they haue receyued hym into the ship, and immediately the shippe was at the lande, whither they wente.

¶ The daye folowyng, when the people whiche were on the other syde of the sea, sawe that there was none other ship there, saue that one whiche wente not wyth his dysciples into the shippe, but that his dysciples were gone awaye alone (howbeit, there came other shippes from Tyberias, nye vnto the place, where they dyd eate breade, after that the Lord had geuen thankes) when the people therfore sawe, that Ihesus was not there, neither his dysciples, they also toke shippyng and came to Capernaum sekyng for Ihesus. And when they had founde hym on the other syde of the sea, they sayed vnto hym: Rabbi, when camest thou hether? Ihesus answered them, and sayed: verely verely, I saye vnto you: ye seke me, not because ye sawe the myracles, but because ye dyd eate of the loaves and wer fylled. ¶ Labour not for the meate which perissheth, but for that which endureth vnto euerlastyng lyfe, whiche meate the sonne of man shall geue vnto you. For him hath God the father sealed. Then sayed they vnto hym: what shall we dooe that we maye gett the woordes of God? Ihesus answered and sayed vnto them: thys is the worke of God: that ye beleue on hym whom he hath sente. They sayed therfore vnto hym: What signe shewest thou that we maye se and beleue? ¶ What dost thou worke? Our fathers dyd eate Manna in the desert, as it is wyttē: he gaue them breade from heauen to eate. Then Ihesus sayed vnto them: verely, verely, I say vnto you: Moyses gaue you not breade frome heauen: but my father geueth you the true breade frome heauen. For the breade of God is he whiche cometh doune

Et iii frome

The Gospell

from heauen and geueth lyfe vnto the worlde.

Then saied they vnto hym: Lorde euermore geue vs thy bread. And Iesus sayed vnto the I am the bread of lyfe. he that cometh to me shall not hunger: & he that beleueth on me shall neuer thurst. But I saye vnto you: that ye also haue sene me, and yet ye beleue not. At that f father geueth me shall come to me, and him that cometh to me, I cast not away. For I am come downe from heauen: not to do that I wyll but that he wyll, whych hath sente me. And this is the fathers wil whych hath sente me: that of all whych he hath geuen me, I shal lose nothing but rapse them vp agayn, at the last day. And this is the wyll of hym that sente me: that euery one whych seeth the sonne: and beleueth on hym, haue euerclastyng lyfe. And I wyll rapse hym vp at the last daye. The Jewes then murmured at hym, because he said: I am the bread of lyfe: whych came downe from heauen: And they sayed: Is not this Iesus the sonne of Joseph, whose father and mother we knowe? how is it then that he sayed, I came downe from heauen? Iesus answered and sayd vnto them: mure not emonge youre selues.

For no man can come to me, excepte the father whych hath sente me, drawe hym: And I wyll rapse hym vp at the last day. It is writte in the prophetes: and they shalbe all taught of God. Euery man therfore that hath heard, and hath learned of the father, cometh vnto me. Not that any man hath sene the father, saue he whych is of God, the same hath sene the father. Verely, verely, I saye vnto you: he that putteth his trust in me, hath euerclastyng lyfe. I am that bread of lyfe. Your fathers dyd eat Manna in the wyldernesse, and are deade. Topp is the bread, whych cometh downe from heauen, that a man maye eate therof, and not dye. I am that lyving bread, whych came downe from heauen. If any man eate of this bread, he shal lyue for euer. And the breade that I wyll geue, is my flesh, which I wil geue for the life of the worlde.

The Jewes therfore stroue among them selues sayng, howe canne this seloe geue vs that flesh of hym to eate? Then Iesus sayd vnto the Verely, verely, I saye vnto you, excepte ye eate the fleische of the sonne of man and drynke hym bloude: ye haue no lyfe in you. Whoso eateth my fleische and drynke my bloude, hath eternal life, and I wyll rapse him vp at the last day. For my flesh is meate in dede: & my bloude is drynke in dede. He that eateth my fleische and drynke my bloude dwelleth in me, and I in hym. Is the lyvinge father hath sente me, and I lue for the father: Euen so he that eateth me shall lyue by the meane of me. This is the breade, whych came downe from heauen: not as your fathers dyd eate manna, and are dead. he that eateth of this breade, shall lyue euer.

These thynges sayd he in the Synagoge, as he taught in Capernaum. Any therfore of his disciples, when they had heard this sayd: this is an heauye sayng: who can abyde the dryng of it? Iesus knewe in hym selfe, that hym discip-

ples murmured at it: and he sayed vnto them: Dorch this offendeth you? What and ye shal se that sonne of man ascende vp vnto heuere wher he was before? It is the spere that quycheneth, & flethe podyeth nothinge. The wordes that I speake vnto you are spere and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynnyng, whych they were, that beleued not, and who shoulde betray hym. And he sayed, therfore sayed I vnto you: that no man can come vnto me, excepte it wer geuen vnto hym of my father. From that tyme many of his disciples went hache, and forsoke hym, and walked nomore wyth hym. Then sayed Iesus to the twelue: wyll ye also go away? Then Simon Peter answered hym: Lord to whom shal we go? Thou hast the wordes of eternal lyfe, and we beleue and are sure that thou art Christ the sonne of the lyvinge God. Iesus answered them: haue not I chosen you twelue, and one of you is a deuill? he spake of Judas Iscariot, the sonne of Simmon. For he it was, that shoulde betraye hym, bringe one of the twelue.

The vii. Chapter.

Iesus cometh to Jerusalem at the feast, teacheth the Jewes and exhorteth them. They are dyscours appoynted of hym among the people. The pharysees rebuke the officers, because they haue not brought him, and chide wyth Nicodemus for taking his part.



After these thynges Iesus wente a bounte in Galile: for he woulde not go aboute in Jewrye because that the Jewes soughte to kyll hym. The Jewes feasts of feabernacles was at hande. His bryethen therfore sayd vnto him get the hence, and go into Jewrye, that thy dysciple also maye se thy workes that thou doest. For there is no man that dorbe anye thyng in secrete, and be him selfe sekerd to be knowne openly. If thou do such thynges, we wyll seik to f world. For his bryethen beleued not in hym.

Then Iesus sayed vnto them: My tyme is not yet come: but your tyme is alwaye readye. The world cannot hate you: But me it hateth because I testifie of yt, that the workes therof are euill: goo ye vnto this feast, I wyll not go vp yet vnto this feast, for my tyme is not yet full come. When he had sayed these wordes vnto them, he abode styll in Galile. But as sone as his bryethen were come, then went he vp also vnto the feast, not openly, but as it were pveelye. Then soughte the Jewes hym at the feast, and sayed: Where is he? And much murmuring was there of hym amonge the people. For some sayed: he is good, other sayed nay, but he deceiveth the people. Howbeit, no man spake openly of hym, for feare of the Jewes. Howe when halfe of the feast was done, Iesus went vp into the temple, and taughte. And the Jewes maruelled, sayng: how knoweth he the scriptures, seing that he neuer learned? Iesus answered them, & said: My doctryne is not myne: but his that sente me. If any man wyll be obediens vnto his will, he shal knowe of the doctrine whether it be of God, or whether I speake of my

my selfe. he that speaketh of hym selfe, seeketh
hys owne praise. But he that seeketh his praise
that sente hym, the same is true, and no vnright
trouthe is in hym.

* Wd not Moses geue you a lawe, and yet
none of you heareth the lawe? Why go it about
to kyl me? The people answered & saide: Thou
hast the deuell: Who goeth aboute to kyl the?
Jesus answered, and saide vnto them: * I haue
done one worke, and ye al maruel. Moses ther
fore gaue vnto you y^e circumcision not because
it is of Moses: but * of y^e fathers. And yet ye on
the saboth daye, c^oncumise a man. If a man on
of the saboth daye receiue c^oncumision, with
oute breaking of the lawe of Moses, by daye
ye at me because I haue made a manne euer ye
whyte hole, on the saboth daye? Judge not after
the vther apperance, but iudge wth a right
iudgement.

Then sayd some of them of Ierusalem: is not
this he, whom they go aboute to kyl? But loo,
he speaketh boldlye, and they sape nothyng to
hym. Do the rulers knowe in dede, that this is

D very Christ: howbeit * we knowe this manne
whence he is: but when Christ cometh, no mā
knoweth whence he is. Then cried Iesus in the
temple (as he taught) sayng: ye both knowe me
and whence I am, ye know. And I am not com
of my self but he that sent me is true, whom ye
know not. But I knowe hym: (And yf I say that I

knowe hym not, I shalbe a lyer like vnto you, but I knowe hym, so
I am of hym, and he hath sente me. * Then they
soughte to take hym, but no man layed handes
on hym, because hys houre was not yet come.
Many of the people beleued on hym, & said
when Christ cometh, wyl he do any mo
myacles then these that this man hath done?

E The pharises heard that the people murmu
red such thynges concernyng hym. * And the
pharises and hye p^riestes * sente mynisters
to take hym. Then sayd Iesus vnto them: Yet am
I a lyte whyte wyth you: and then go I vnto
hym that sent me. Ye shal seke me and shall not
fynde me: * and where I am, thither can ye not
come. Then sayd the Iewes among them selues
Whether wyl he goo, that we shall not fynde
hym: Wyl he go among the Gentyles (whiche
are scattered abrode) and teache the Gentyles?
What maner of sayng is this that he sayd: ye
shall seke me, and shall not fynde me: and where
I am thither can ye not come.

In the last daye, that was at dape of the feast
Jesus stode & cryed sayng: * yf any man thys
let hym come vnto me, and drynke. he that be
leueth on me (as sayd the scripture) out of his
bellye shall flowe ryuers of water of lyfe. But
this spake he of the spete, whych they that be
leue on hym, shoulde receyue. * For the holye
ghooste was not yet there, because Iesus was
not yet glorified.

* Many of the people therfore (whent they
heard this sayng) sayde: * of a trouth this is a
prophete: but other sayd: this is Christe. But
some sayd: shall Christ come out of Galyle?
sayth not the scripture, that Christ shal come

of the seede of Dauid: and oute of the tounne of
Bethlerem, where Dauid was? So was there
discencion amonge the people because of hym.
And some of them would haue taken hym, but
no man layed handes on hym. Then came the
mynisters to the hye p^riestes and pharises.
And they sayd vnto them: Why haue ye not
brought hym. The mynisters answered: neuer
man spake as this man doth. Then answered
them the pharises: are ye also dyscieted? Dost
anye of the rulers or of the pharises beleue on
hym? But this common people whych knowe
not the lawe, are cursed. Nicodemus sayth vn
to them: (he that cam to Iesus by night, & was
one of them:) Dost our lawe iudge any man, be
fore it hear him, and know what he hath done?
They answered and sayd vnto hym: Art thou
also of Galile? Search & loke. For out of Ga
lyle aryleth no prophete. And every man went
vnto hys owne house.

The viii. Chapter.

*If a woman is taken in aduouty, Christ deliuereth her. The first
dome of such as follow Christ, whom they accuse to haue the de
uill within hym, and go about to stone hym.*

Jesus wente vnto mount Olpuet
and early in the moynynge he came
agayne into the temple, and all the
people came vnto hym, and he saie
dounde and taughte them. And the

scribes and pharises brought vnto hym a wo
man taken in aduouty, and when they had set
her in the myddest, they sape vnto him: After
this woman was taken in aduouty, cut as the
dede was a dopyng * Moses in the law comma
ded vs, that such shoulde be stoned. But what
sayest thou? This they saide to tempt hym that
they might accuse him. But Iesus stooped doun
and with his synger wrote on the ground. So
when they continued at hyng hym, he liue
selfe vp, and sayd vnto them: let hym that is a
monge you without synne, cast the fyrst stone
at her. And agayne he stooped doun, and wrote
on the grounde. And as soon as they heard this
they went out one by one, begynnynge at the el
dest. And Iesus was left alone, and the womā
standynge in the myddes. When Iesus had lyft
vp hym selfe, and sawe no man, but the womā
he sayd vnto her: woman wher are those thine
accusers? hathe no man condemned the? She
saide: No man, Lord. And Iesus sayed. Neither
do I condemne the. So and * sinne nomore

* Then spake Iesus agayne vnto them, say
ng: * I am the lyght of the world. he that fo
loeth me, doth not walke in darkenes, but shall
haue the lyght of life. The pharises therfore say
ed vnto him: thou bearest recorde of thy selfe, thy
recorde is not true. Iesus answered, and said vn
to them: though I beare recorde of my selfe, yet
my recorde is true: for I knowe whence I came
and whither I go. But ye cannot tel whence I
came, and whither I go. Ye iudge after the flesh
I iudge no man. And if I iudge, my iudgement
is true. For I am not alone: but I and the fa
ther that sent me. * It is also written in your
lawe, that the testimonye of two men is true.

Et. iiii. I am

The Gospell

I am one that beareth wytnesse of my selfe, and the father that sent me, beareth wytnesse of me. Then sayed thei vnto hym: where is thy father? Iesus answered: ye neither knowe me: nor yet my father. If ye had knowne me, ye shuld haue known my father also. These wordes spake Iesus in the treasury, as he taught in the temple, and noman layed handes on hym: for his hour was not yet come.

Math. vi.

John. vi. 45. and. xii. 10.

Then sayed Iesus agayne vnto them: I go my way, and ye shall seeke me, and shall ope in poure synnes. Whether I goe, whether can ye not come. Then sayed the Jewes: wyl he kyll hym selfe: because he sayth: whether I go, whether can ye not come? And he sayed vnto them: ye are from beneath, I am from above. Ye are of this worlde, I am not of this worlde. I sayed therfore vnto you, that ye shall dye in poure synnes. For: if ye beleue not that I am he, ye shall dye in poure synnes.

Math. xii. 10. and. xii. 10.

Then sayed thei vnto hym: What arte thou? And Iesus sayth vnto them: cul the very same thing that I speak vnto you. I haue many thinges to say, and to iudge of you. Per, and he that let me is true. And I speake in the world of these thinges whych I haue heard of hym. Howbeit thei vnderstode not that he spake of his father. Then sayed Iesus vnto them: when ye haue lift vp an hyl the sonne of man, then shall ye know that I am he, and that I do nothing of my selfe, but as my father hathe taught me, euen so I speake these thinges: as he sent me, is with me. The father hath not lette me alone, for I do alwayes those thinges that please hym. As he spake these wordes: manye beleued on hym.

John. xii. 10.

John. xii. 10. and. xii. 10.

John. vi. 45.

Then sayed Iesus to those Jewes, whiche beleued on him: If ye continue in my word, the are ye my very discyples, and ye shall know the truth, and the truth shall make you free. They answered hym: We be Abrahams seede, and were neuer bonde to any man, howe saiest thou then: ye shall be made free?

John. vi. 45. and. xii. 10.

John. vi. 45. and. xii. 10.

Iesus answered them: Alceley, verely, I say vnto you, that whosoener comyngeth synne is the seruaunte of synne. And the seruaunte abydeti not in the house for euer: But the sonne abydeti euer. If the sonne therfore shall make you free, then ore ye free in dede. I knowe that ye are Abrahams seede: but ye seke meanes to kyll me, because my word hath no place in you. I speak that which I haue sene with my father, and ye do, that which ye haue sene with your father. They answered and sayd vnto him: Abraham is our father. Iesus sayth vnto them: If ye were Abrahams chyldren, ye would do the dedes of Abraham. But now ye go aboute to kyll me a man that hath tolde you the truth, whych I haue heard of God: thys byd not Abraham: Ye do the dedes of your father. Then sayed thei vnto hym: We were not bozne of fornication. We haue one father euen God. Iesus sayd vnto thei: If God were your father, truly ye woulde lone me. For I proceeded forth, and came from God. Neither came I of my selfe, but he sent me. Why do ye not know my speech? Euen because ye cannot abyde the hearing of my wordes.

cannot abyde the hearing of my wordes.

Ye are of your father the deuyl, and the lustes of your fathers wyl ye serue: he was a murderer from the begynnyng, and abode not in the truth, because there is no truthe in hym. When he speaketh a lye, he speaketh of his owne: For he is a lyer, and the father of the same thyng. And because I tell you the truth, therfore ye beleue me not. Whych of you rebuketh me of synne? If I do save the truth, why do ye not beleue me? he that is of God, beareth Goddes wordes. Ye therfore hear them not, because ye are not of God. Then answered the Jewes, and sayed vnto hym: Wape we not well, that thou art a Samaritan, and hast the deuyl? Iesus answered: I haue not the deuyl: but I honour my father, and ye haue dishonoured me. I seke not myne owne praise, there is one that sekerh iudgerth Alceley, verely, I saye vnto you: if a man kepe my sayng: he shall neuer se death. Then sayed the Jewes vnto him: Now know we that thou hast the deuyl: Abraham is deade, and the prophetes, and thou sayest: if a man kepe my sayng, he shall neuer tast of death. Art thou greater then oure father Abraham, whiche is dedde, and the prophetes are dedde: Whome makest thou thy selfe? Iesus answered: If I honour my selfe, myne honour is nothing. It is my father, that honoureth me, whych ye say, is your God, and yet ye haue not knowne hym: but I knowe hym. And if I saye: I knowe hym not, I shalbe a lyer lyke vnto you. But I knowe him and kepe his sayng.

Gen. iii. 15. and. xii. 10.

John. x. 1.

John. x. 1.

Gen. iii. 15. and. xii. 10.

Your father Abraham was glad to se my day: and he sawe it, and reioyced. Then sayed the Jewes vnto hym: thou arte not yet fyfte yeare olde, and hast thou sene Abraham? Iesus sayed vnto them: Alceley, verely, I say vnto you: yer Abraham was bozne, I am. Then to he thei: by stones, to cast at hym: But Iesus byd hym selfe, and wente out of the temple.

Gen. xii. 10. and. xii. 10.

Exod. xii. 1. and. xii. 1.

The. ix. Chapter.

Chap. ix. Chapter.



As Iesus passed by, he sawe a man which was blind from his birth. And his discyples asked hym, sayng: Master, who byd synne, this ma, or his father and mother, that he was bozne blind? Iesus answered: Neither hath thys man sinned, nor yet his father and mother: but that the wylkes of God shoulde be shewed in hym. I muste worke the wylkes of hym that sent me, whyle it is daye. The nyght cometh, when no man can worke. As long as I am in the worlde, I am the lyght of the worlde.

John. ix. 1. and. xii. 10.

Asone as he had thus spoken, he spat on the grounde, and made clape of the spittle, and rubbed the clape on the eyes of the blind, and sayd vnto hym: Go, washe the in the pool of Siloe, which (by interpretacion) is as much to say, as sent. He wente his way therfore, and washed, and came again, sayng. Sothe neighbours and thei that had sene him before (how that he was a begger

John. ix. 1. and. xii. 10.

Ca beggar (sayde: Is not this he that sat & begged? Some sayde: this is he. Agayne, other sayde: (John. 9.) he is like hym.

He hym selfe sayde: I am euen he. Therfore sayde they vnto hym: Howe are thyne eyes opened? He answered and sayde: The man that is called Iesus, made claye, & annoynted myne eyes, and sayd vnto me: Go to the poole Siloe and washe. And when I went and washed, I receyued my syghte. Then sayde they vnto hym, where is he? he sayde, I can not tell.

They brought to s pharises, hym that a lytell before was blynde: and it was the Sabboth daye, when Iesus made claye, and opened his eyes. Then agayne the pharises also asked hym, howe he had receyued his syghte. He sayde vnto them, he put claye vpon myne eyes, and I washed and doo se. Therfore sayde some of the pharises: this man is not of God, because he keepeth not the Sabboth daye. Other sayde, * howe can a man this a synner do suche myracles? And there was a stryfe among the. They spake vnto the blynde man again. What sayest thou of hym whiche hath opened thyne eyes? he sayde: * he is a prophete.

But s Iesus dyd not beleue of the man (howe that he had ben blynde, and receyued his sighte) vntyl they called the father and mother of him that had receyued his syghte. And they asked them sayng: Is this your sonne whome you saye was bozne blynde? howe doth he now se them? his father and mother answered them, and sayde: we knowe that this is oure sonne, & that he was bozne blynde: but by what meanes he now seeth, we can not tell. O: who hath opened his eyes, & not we tel. he is olde ynough as he hym, les hym answer for hym selfe. Much wordes spake his father & mother, because they feared the Jewes. For s Iesus had conspyred alreadye, that if any man dyd confesse that he was Christ, * he shalbe excommunicat out of the Synagoge. Therfore sayde his father and mother: he is olde ynough, as he hym.

Then agayne called they the man that was blynd, and sayd vnto hym: Seue God s praye we knowe that this man is a synner. He answered therfore, and sayde: Whether he be a synner or no, I can not tell. One thinge I am surer of that where as I was blynde now I see. Then sayde they to hym agayne. What dyd he to thee? howe opened he thyne eyes? he answered them I tolde you verbyly, ye dyd not heare, wherefore wolde ye heare it agayne? wyl ye also bee his discyples? Then rase they hym, and sayde, Be thou his discyppe. We are Moses discyples. We are sure, that God spake vnto Moses. Is for this felow, we knowe not from whence he is.

The man answered, and sayde vnto them this is a maruelous thinge, that ye wot not fro whence he is, and yet he hath opened myne eyes. For we be sure, that God heareth not synners. But if any man be a worshipper of God, and obedient vnto his wyl, him heareth he. Hence the word began, was it not hearde, that any man opened s eyes of one that was bozne blind

If this man were not of God, he coulde haue done nothyng. They answered, and sayd vnto hym: thou arte all together bozne in synne, and dost thou teach vs? And they cast hym out.

Iesus hearde that they had excommunicate hym: and when he had founde hym, he sayd vnto him: doest thou beleue on s sonne of God? he answered & sayde: who is it Lord that I might beleue on hym? And Iesus said vnto him. Thou hast seene hym, * and he it is that talketh with thee. And he sayde: Lord I beleue, and he worshiped hym. ¶ And Iesus sayde vnto hym: I am come vnto iudgemente into this worlde: s they whiche se not, myghte se, and they whiche se, myghte be made blynde. And some of s pharises whiche were with hym, heard these wordes and sayd vnto hym: are we blynde also? Iesus sayd vnto the: * If ye were blynde, ye shuld haue no synne. But now ye say: we se, therfore your synne remaineth.

The x Chapter.

¶ Christ is the true shepheard, and the doze of the shepe, he telleth the truth, and therefore the Jewes take up stones to cast at hym & call him blasphemous and god abusing to call hym.



¶ Every verely, I saie vnto you, he that entereth not in by the doze into s shepe folde, but clymeth vp some other way the same is a thefe and a murtherer.

But he that entereth in by the doze, is the shep-herde of the shepe, to hym the poztter openeth, & the shepe here his voyce, and * he calleth his owne shepe by name, and ledeeth them out. And when he hath sent forth his owne shepe, he goeth before them: and the shepe folowe hym: for they knowe his voyce. A strange: wyl they not folow, but wyl they fele him: for they knowe not s voyce of strangers. This prouerbe spake Iesus vnto the. But they vnderstode not what thinges they were: which he spake vnto them. Then sayde Iesus vnto them agayne: Verely, I saie vnto you: * I am the doze of the shepe. ¶ (euen as many as come before me) are theues and murtherers: but the shepe dyd not heare them. I am the doze: by me if any manne enter in, he shalbe safe, and shall go in and out, and fynde pasture. ¶ These cometh not but for to steale, kyll, and to destroye. I am come that they myghte haue lyfe, & that they myghte haue it more abundantly.

¶ I am * the good shepheard. A good shepe heareth his voyce for the shepe. In hyed seruauunt and he which is not the shepheard, neyther the shepe are his owne / seeth he the wolfe comynge, and leaueth the shepe, and flyeth, and the wolfe catched and scattereth the shepe. The hyed seruauunt flyeth, because he is an hyed seruauunt, and careth not for the shepe. I am the good shepheard, and * knowe my shepe, and am knowne of myne. ¶ As my father knoweth me, euen so knowe I also my father. And * I geue my lyfe for the shepe: and other shepe I haue whiche are not of this folde. Them also muste I byng, and they shall heare my voyce, & there shalbe one folde and one shepheard. ¶

Therfore doth my father loue me, because
E v I put

The Gospell

I put my lyfe from me, that I myght take it a-
gayne. A man taketh it from me: but I put it
awaye of my selfe, I haue power to put it from
me, and I haue power to take it agayne. This
commandement haue I receyued of my father
There was a dyffensio therfore agayne among
the Jewes for these saynges, and many of the
sayde: he hath the deuell & is mad: why beare
ye hym? Other sayde: these are not the wordes
of hym that hath the deuell. Can the deuell open
the eyes of the blynde?

• Math. ix. 3
and xii. 3
• Mar. xii. 3
Luce. xii. 3
John. viii. 1
1 John. vii. 1

¶ And it was at Jerusalem the feaste of the
dedicacyon, and it was wynter: & Jesus wal-
ked in the temple, euen in Salomons porche.
Then came the Jewes rounde about hym, and
sayde vnto hym: howe longe dost thou make
vs doute? If thou be Chyffe tell vs playnely.
Jesus answered them: I tolde you, and ye be-
leue not. The workes that I do in my fathers
name, they beare witnesse of me. But ye beleue
not, because ye are not of my shepe. As I sayde
vnto you: my shepe: beare my voyce. And I
knowe them, and they folow me, & I geue vnto
them eternall lyfe and they shall neuer perishe,
neither shall any man plucke the out of my hande
My father whiche gaue the me, is greater then
all, and no man is able to take them out of my
fathers hande: I and my father are one.

11. Reg. vii. 3
1. Reg. xii. 3
and. v. 3

John. viii. 1

1 John. xii. 3
and. xii. 3
• John. xii. 3

¶ Then the Jewes agayne toke vs stones, to
stone hym withal. Jesus answered them: many
good workes haue I shewed you frome my fa-
ther, for whiche of them doo you stone me? The
Jewes answered hym sayng. For thy good
workes sake we stone the not: but for thy blas-
phemye, and because that thou beynge a man,
makest thy selfe God. Jesus answered them:
Is it not wyrtten in your lawe? I sayde, ye
are goddes. If he called the gods, vnto whome
the worde of God was spoken (and the scrip-
ture can not be broken concernyng hym whom
the father hath sanctified, and sente into the
worlde): Do ye say that I blaspheme: because
I sayde I am the sonne of God? If I doo not
the workes of my father, beleue me not. But if
I do, and if ye beleue not me, beleue the workes
that ye maye knowe, and beleue that the father
is in me, and I in hym. I.

John. vi. 3

Philos. vii. 3
Ezo. xxi. 3

Math. xxi. 3
Luce. xxi. 3
1 John. xii. 3
and. xii. 3

Math. xxi. 3
John. viii. 3
1 John. xii. 3

¶ Agayne they went aboute to take hym: &
he escaped out of theyr hande, and went a waye
agayne beyonde Iordane into the place where
John befoze had baptyfed, and there he abode.
And many resorted vnto hym, and sayde: John
hadd no myracle, but all thynges whiche John
spake of this man were tene. And many be-
leued on hym there.

John. viii. 3

The xi. Chapter.

¶ Chyffe sayeth Lazarus from death: & he was possion & wha-
re to goddes a comend agaynst hym. He getteth hym out of a waye



Certaine man was syche, named
Lazarus of Bethania & tohne of
mary, & her sister Martha. He was
a wyche anoynted Jesus
with oymente, & topped his feet
with her heare, whose brother Lazarus was
syche. Therfore, his syster sent vnto hym, say-

Luce. xii. 3

ng: Loyde, beholde he whome thou louest, is
syche. When Jesus herde that, he sayde this in
symylye is not vnto deathe: but for the payse
of God, & the sonne of God: myght be playd
by frealon of it. Jesus loued Martha and her
syster and Lazarus. When he had hearde ther-
fore that he was syche, he abode two daies styll
in the same place where he was.

John. vi. 3

John. vi. 3

John. viii. 3
Luce. xii. 3

¶ Then after that, laide he to his disciples: let
vs go into Jewry agayne. His disciples sayde
vnto hym: Walter, the Jewes lately soughte
to stone the and wyle thou go thither agayne?
Jesus answered: are there not. xii. houres of
the daye? If a man walke in the daye, he stom-
bleth not, because he seeth the lyghte of this
worlde. But if a man walke in þyght he sto-
bleth, because there is no lyghte in hym. This
sayde he, and after that he sayd vnto them, our
frend Lazarus: slepeth, but I go to wake hym
out of slepe. Then sayde his disciples: Loyde,
if ye slepe, he shall doo well ynough. Howebeit
Jesus spake of his deathe, but they thought he
had spoken of the naturall slepe. Then sayde Je-
sus vnto them: playnly Lazarus is deade, and
I am glad for your sakes, that I was not there
because ye maye beleue. Nowe beleue, let vs go
vnto hym. Then sayde Thomas (whiche is
called Didimus) vnto the disciples: let vs also
go, that we maye dye with hym. Then wente
Jesus, and found that he had lpen in his graue
four dayes already. Bethany was nye to Jeru-
salem, about fyftene fourlonges of, & many of
the Jewes came to Martha and Mary to com-
fote them ouer theyr brother. Martha asone
as she hearde that Jesus was commyng, went
and met hym, but Mary sat styll in the house.

Math. ix. 3
Luce. xii. 3
Martha. v. 3

John. xii. 3

John. vi. 3

Math. ix. 3
Luce. xii. 3
• Acts. v. 3

John. vi. 3

• John. i. 3
and. xii. 3
1 John. xii. 3
Roma. i. 3
1. Cor. i. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

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John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

John. vi. 3

¶ When Iesus therfore sawe her sorpe (¶ Iewes
also wepyng whiche came with her) he groined
in the spyte, and was troubled in hym selfe, &
sayde where haue ye laide hym? They saide vnto
to hym, Lord come & se. And Iesus wept. The
sayd I Iewes: beholde howe he loued hym. And
some of them sayde: colde not he which opened
the eyes of the bynd haue made also, that this
ma shoulde not haue dyed? Iesus therfore again
groined in hym selfe, and came to the graue. It
was a caue, and a stone layde on it.

Iesus sayde take ye awayne the stone. Mar-
tha the syster of hym that was dead, sayd vnto
hym: Lord by this tyme he shal be steeled. For he hath
bene deade foure dayes. Iesus sayde vnto her:
sayde I not vnto the, that if thou bydest be-
leue, thou shouldest se the glory of God? Then
they toke away the stone from the place where
he that had ben dead, was layde. And Iesus lift
up his eyes, and sayde. Father, I thanke the,
that thou hearest me alwayes, but because of
the people whiche stande by: I said it, that they
may beleue, that thou hast sent me.

And when he thus had spoken, he cryed with
a loude voyce: Lazarus come forth. ¶ And he
was dead came forth, bound handes & fote with
grauel clothys, and his face was bounde with a
naphyn. Iesus sayde vnto them, lose hym & let
hym go. Then many of the Iewes whiche came
to Mary (and had sene the thynges whiche Je-
sus dyd) beleued on hym. ¶ But some of the
went they waies to the Pharisees, & tolde the
what Iesus had done.

¶ Then gathered the hyerpriestes and the
pharises a counsell, and sayde: ¶ What do we?
For this man doeth many miracles. ¶ If we let
hym scape thus, all men wyll beleue on hym, &
the Remayne shal come, and take away both
oure royaume and the people. And one of them
named Cayphas being the hyerpriest that same
yere sayde vnto them: ¶ Perceyue nothyng at
all, nor consyder, that it is expediente for vs,
that one manne dye for the people, and not that
all the people perishe. This spake he not of hym
selfe, but beynge hye p[re]sente that same yere, he
prophecyed that Iesus shuld dye for the people
and not for the people onely, but that he shoulde
gather together in one, the chyldren of God: ¶
¶ were scattered abrode. ¶ Then from ¶ day forth
they toke councill together for to put him to deeth.

Iesus therfore walked nomore openly among
the Iewes: but wente bys waye thence vnto a
countrey nye to a wilderness, into a cytie which
is called Ephraim, and there continued with
his discyples. ¶ And the Iewes Easter was nie
at hand, and many went out of the countrey vnto
Jerusalem before the Easter to purishe
themselues. Then soughte they for Iesus and
spake amonge them selues as they stode in the
temple: ¶ What & thynke ye, scynge he cometh
not to the feast daye? The hyerpriestes and Pha-
rises had geuen a commaundemente, that if
any man knewe where he wer, he shoulde shewe
it, that they myght take hym. ¶

¶ Then Iesus (syx dayes before Ea-
ster) came to bethany, where La-
zarus had bene dead, who he ray-
sed fro deathe. There they made
hym a supper, & Martha serued
but Lazarus was one of them ¶
late at ¶ table with hym. ¶ Then toke Mary a
pounde of opyntment (called Nardus, perfecte &
precyous) and anoynted Iesus fete, and wiped
his fete with her heare, and the house was fyl-
led with the odoure of the opyntment. ¶ Then
sayde one of hys discyples (euen Judas Iscary-
oth Symons sonne, whiche afterwarde betrayed
hym) why was not this ointment sold for thre
hundred pence, and geuen to the poore? This he
sayde, not that he cared for ¶ poore, but because
he was a thefe and ¶ had the bagge, & bare that
whiche was geuen. Then sayde Iesus: let her a-
lone, agaynst the daye of my buryng darthe she
hethen this. For the poore alwayes shal haue
with you, but me haue ye not alwaye.

¶ Moche people of ¶ Iewes therfore had know-
lage that he was there. And they came not for
Iesus sake only, but ¶ they myght se Lazarus
also ¶ whom he raysted fro deathe. But the hye
priestes helde a counsaile, that they myght put
Lazarus to deathe also, because ¶ for hys sake
many of the Iewes went away and beleued on
Iesus. ¶

¶ On the nexte daye muche people that wer
come to the feast, when they hearde that Iesus
shulde come to Jerusalem, tooke b[ra]unches of
palm trees, and went forth to mete hym, and
cryed hosanna, ¶ blessed is he that in the name
of the Lord, cometh kyng of Israel. And Je-
sus got a ponge asse, & sat thereon: as it is wyrt-
ten: ¶ feare not daughter of syon, beholde thy
kyng cometh sytting on an asse coltre. These
thynges vnderstoode not hys discyples at the
¶ tyme: but when Iesus was glorified, then re-
membred they that such thynges were wyrtten
of hym, and that suche thynges they had done
vnto hym. The people ¶ was with hym (when
he called Lazarus out of hys graue, and raysted
hym fro deathe) bare recorde. Therfore met him
the people also, because they hearde that he had
done such a miracle. The pharises therfore said
amonge them selues: perceyue ye, how we pre-
uayle not hyng beholde ¶ (¶ at ¶ shon) woide go
eth after hym.

¶ There were certayne grched amonge them
that came to woishyppe at the feast: the same
cam therfore to whilyp (whiche was of Beth-
saida a cyte of Galile) and desired hym sayng:
¶ we wolde sayne se Iesus. Whilyppe came
and tolde Andiewe. And agayn Andiewe and
whilyp tolde Iesus. And Iesus answered them
sayng: ¶ the houre is come, ¶ the sonne of man
must be glorified.

¶ Verely verely, I saye vnto you: exerce
the wheate come shal into the ground, and dye, it
bydeth alone. ¶ If it dye, it byyngeth forth much
frute

The Gospell

Mat. 23.
Mar. 12.
Luce. 11.
John. 8.
and. 10.

fruyte. * He that loueth his lyfe, shall destroye
yt: and he that hateth his lyfe, in this world,
shall kepe it vnto lyfe eternall. If any man my
nyster vnto me, let hym folowe me, and: wher
I am, there shall also my minyster bee. If any
man minyster vnto me, hym wyl my father ho
noure. *

Nowe is my soule troubled, and what shall
I saye: Father deliuer me frome this houre:
but therfore came I into this houre. Father
glorifye thy name. Then came there a voyce
from heauen, sayng: I haue bothe glorified it
and wyl glorifye it agayne. The people ther
fore that stode by and herd it, sayde that it thun
dred. Other sayde, an Angell spake to hym: Je
sus answered and sayde: this voyce cam not be
cause of me, * but for your sakes.

John. 8. 12.

John. 8. 12.
and. 10. 12.

* Nowe is the iudgement of this worlde:
* now shall the prynce of this worlde be caste
out. And I (if I were lyfte vp from the earth)
wyl drawe all men vnto me. Thys he sayde:
signyfying what deathe he shuld dye. The peo
ple answered hym: We haue hearde oure of the
lawe that Christ bydeth for euer: and how say
est thou that sonne of manne muste be lyfte vp?
Who is that sonne of man? Then Jesus sayde
vnto them: yet a lytle while is the lyght wyth
you. * Walke while you haue lyghte, lest the
darknesse come on you. He that walketh also in
the darke, woteth not whither he goeth. While
ye haue lyghte, beleue on the lyghte that ye may
be the chyldren of the lyghte. *

John. 8. 12.
and. 10. 12.

John. 8. 12.

These thynges spake Jesus and departed,
and byd hym leste from them. But though he
had done so many myracles before them, yet he
leued not they on hym, that the sayng of Esay
as the Prophet myght be fulfilled, whiche he
spake: * Loide, who shall beleue oure saynges?
And to whome is the arme of * Loide declared
Therfore coulde they not beleue, because * E
sayas sayeth: agayne * he hathe blynded theyr
eyes, & hardened theyr eares, that they shulde not
se wyth theyr eyes, and least they shulde vnder
stande wyth theyr herte, and shulde be conuer
ted, and I shulde heale the. Much thynges sayd
Esayas, when he sawe his gloze, and spake of
him. Neuer thelesse, among the chiefe rulers al
so, many beleued on hym. But (because of the
Pharysees) they wolde not be acknowledged of it,
* least they shuld be excommunicat. * For they
loued the prayse of menne more then the prayse
of God. Jesus cryed, and saide: he that beleueth
on me, beleueth not on me: but on him that sent
me. And he that seeth me, seeth hym & sent me.

John. 8. 12.
John. 8. 12.

John. 8. 12.

* I am come * a lyght into the worlde: & who
soeuer beleueth on me: shulde not byde in darke
nes. And yf any man heare my wordes, and be
leue not: I iudge hym not. For * I came not to
iudge the worlde but to saue * worlde. Yet that re
fuleth me, and receyueh not my wordes: both
one & iudgeth hym. The word that I haue spo
ken the same shall iudge hym in the laste daye.
For I haue not spoken of my self: but * father
whiche sent me: he gaue me a commaundement
what I shulde saye and what I shulde speake

John. 8. 12.
and. 10. 12.

John. 8. 12.

And I knowe * his commaundement is lyfe euer
lastyng. Wharfore I speake therfore, euen
as the father bad me, so I speake. *

The. xiii. Chapter. *

* Christ taught the disciples the waye to the life, and sheweth them howe to kepe the waye.

BEFORE the feaste of Eastr, when Je
sus knewe that his houre was come
* he shulde depart out of this worlde
vnto the father. When he loued his
disciples which wer in * worlde, vnto the ende
he loued them. And when supper was ended, af
ter * the deuyl had * put in the hert of Judas Is
carioth Simons sonne, to betray him. Jesus kno
wyng that * the father had geuen all thynges
into his handes, and that he was come frome
God, and wente to God: he rose from supper, &
layde asyde his byper garmentes: and when he
had taken a towel, he gyrded hym selfe. After *
he pouered water into a baskyn, and beganne to
washe the disciples fete, & to wype them wyth
the towel, wherwith he was gyrded.

Mat. 23. 12.
Mar. 12. 12.

Mat. 23. 12.
Luce. 11. 12.
John. 8. 12.

Then came he to Symon Peter. And Peter
sayde vnto hym: Loide, dost thou washe my
fete? Jesus answered & sayd vnto hym: What
I do thou wotest not nowe, but * thou shalt knowe
hereafter. Peter sayeth vnto hym: thou shalt
neuer washe my fete, Jesus answered hym: If
I washe the not, thou haste no parte wyth me.
Symon Peter sayeth vnto hym: Lord, not my
fete only but also the handes and the heade. Je
sus sayeth vnto hym: he that is washed, needeth
not, saue to washe his fete: but is cleane euer
wyth. And ye are cleane, * but not all. For he
knewe who it was that shoulde betraye hym.
Therfore sayd he: ye are not all cleane. So after
he had washed theyr fete, and receyued bys clo
thes & was set downe he sayd vnto them agayn
wote ye what I haue done to you? Ye call me
Master and Loide and ye saye well, for so am
I. If then your Loide and Master haue washed
your fete, ye also ought to washe one anothers
fete. For * I haue geuen you an ensample that
ye shulde do, as I haue done to you. * Verely
verely: I saye vnto you: * the seruant is not
greater then his master, neither the messenger
greater then he that sent hym.

John. 8. 12.

John. 8. 12.
Luce. 11. 12.
John. 8. 12.

If ye vnderstande these thynges * happy are
ye, yf ye do the. I speake not of you all, I knowe
whome I haue chosen. But that the scripture
maye be fulfilled: * he that eateth bread wyth
me hath leste vp bys bele agaynst me. * Nowe
tell I you before it come: that when it is come
to passe, ye myght beleue that I am he. Verely
verely: I saye vnto you: * he that receyueh
whome soeuer I send, receyueh me. And he that
receyueh me: receyueh hym that sent me.

John. 8. 12.

John. 8. 12.

John. 8. 12.
Luce. 11. 12.

When Jesus had thus said, he was troubled
in spyrite, and testified and sayde: Verely ve
rely I saye vnto you: that * one of you shall be
traye me. Then the disciples looked one on ano
ther, doubting of whome he spake. There was
one of Jesus disciples, (which leaned on hym
* euen he whome Jesus loued. To him beckned
Simon Peter therfore * he shulde aske, who it
was

Mat. 23. 12.
Mar. 12. 12.
Luce. 11. 12.

John. 8. 12.
Luce. 11. 12.

of whome he spake. He then when he leaned on
Jesus best sayd vnto hym: Lord, who is it? Je-
sus answered. he is whom I geue a sop. And
he wet þe bread, and gaue it to Judas Iscari-
oth Symons sonne. And after þe soppe: Satan
entred into hym. Then sayde Jesus vnto hym
that thou dost, do quychly. That wylt no man
at the table, for what intent he spake vnto hym
some of them thought because. Judas had þe
bagge, that Jesus had sayd vnto hym: by those
thynges that we haue neede of agaynst the feast
of that he shulde geue some thing to the poore.
Alone then as he had receyued þe soppe: he went
immediatly out and it was nyghte. Therfore
when he was gone out, Jesus sayde: * Nowe is
the sonne of man glorified. And God is glorify-
ed by hym. If God be glorified by hym, God
shall also glorifye hym by hym selfe: and shall
straunge way glorifye hym.

* A lytle chyldren, yet a lytle whyle am I
wth you. * Ye shall see me, and as I sayde vn-
to the Jewes, whiche I go, thither can ye not
come. Also to you saye I now: * A newe com-
mandement geue I vnto you, that ye loue to-
gether, as I haue loued you, that eue so ye loue
one another. * By this shall all men knowe that
ye are my disciples, if ye haue loue one to ano-
ther. Symon Peter said vnto hym: Lord, whi-
ther goest thou? Jesus answered hym: whither
I go, thou canst not folowe me now, but * þe
shalte folowe me after wardes. * Peter sayde
vnto hym: Lord, why can not I folow þe now?
* I wyl copard my lyfe for thy sake. Jesus an-
swered hym: wylt thou copard thy lyfe for my
sake? Merely verely, I say vnto the: * the coche
shall not crowe, tyl thou haue deuyed me thys
e. The. xxiij. Chapter.

¶ The xxiij. Chapter.
¶ The xxiij. Chapter.

Ad he sayde vnto his disciples: lette
not your hertes be troubled. Ye beleue
in God, beleue also in me. In my fa-
thers house are many manys: If
it were not so: I woulde haue tolde you. I go
to prepare a place for you. And if I goo to pre-
pare a place for you, I wyl come agayne, and
receyue you, euen vnto my selfe: * where I am
there maye ye be also. And whither I goo, ye
knowe and the way ye knowe.

Thomas sayth vnto hym: Lord, we know
not whither þe goest. And howe is it possible
for vs to knowe the way? Jesus sayeth vnto
hym: I am the waye and the truth, and þe lyfe
þe man cometh vnto the father but by me.
If ye had knowe me, ye had knowe my father
also. And nowe ye knowe hym & haue seene him.

Philipp sayth vnto hym: Lord, howe vs þe fa-
ther, and it sufficeth vs. Jesus sayth vnto hym
haue I bene so longe tyme wth you, and yet
hast thou not knowen me, Philipp: he that hath
sene me, hath sene my father. And how sayest þe
thys: we vs þe father? Beleuest thou not that
* I am in the father, and the father in me? The
wordes that I speake vnto you, I speake not
of my selfe: but the father that dwelleth in me

is he that doth þe workes. Beleue me that I am
in the father, & the father in me. O ye beleue
me for the workes sake.

Merely verely, I saye vnto you, he that be-
leueth on me, the workes þe I do, the same shall
he do also and greater workes then these shall
he do, because I go vnto my father. * And what
so euer ye aske in my name, that wyl I do, that
the father may be glorified by the sonne. * If ye
shal aske any thing in my name, I wil do it. *
* If ye loue me, kepe my commandementes,
and I wyl praye the father, & he shall geue you
another comforter, that he may byde wth you
for euer: euen the spiryte of truth whom þe world
can not receyue, because the world seeth hym
not, neither knoweth hym. But ye knowe hym.
For he dwelleth wth you, and shalbe in you.
* I wyl not leaue you comfortlesse, but wyl
come to you.

¶ Pet a lytle whyle, and the world seeth me
nomore: but ye se me. For I lyue and ye shall
lyue. That day shall ye knowe that I am in my
father, and you in me, and I in you.

* He that hath my commandementes, & ke-
peth them: þe same is he that loueth me. And he
that loueth me, shalbe loued of my father, & I
wyl loue hym, and wyl shewe myne owne selfe
to hym. * Judas sayeth vnto hym: (not Judas
Iscarioth) Lord, what is done that thou wylt
shewe thy selfe vnto vs, and not vnto þe world
Jesus answered and sayde vnto them: if a man
loue me, he wyl kepe my saynges, and my fa-
ther wyl loue hym, and we wyl come vnto him
and dwell wth hym. he that loueth me not, he
peth not my saynges. And the world which ye
heare, is not myne but þe fathers which sent me.

These thynges haue I spoken vnto you, be-
yng yet present wth you. But the comforter
which is the holy gost: whom my father wyl
sende in my name, he shall teach you al thynges
and byng all thynges to your remembraunce
whatsoever I haue sayde vnto you.

Peace I leaue wth you, my peace I geue
vnto you. Not as the world geueth, geue I vn-
to you. Let not your hertes be greued, neither
fear. Ye haue herde howe I sayde vnto you: I
go, and come agayne vnto you. If ye loued me,
ye wold verely reioyce, because I sayd I go vn-
to the father, for the father is greater then I.

* And now haue I shewed you before it come, þe
when it is come to passe, ye in yghte beleue.
Here after wil I not talke many wordes vnto
you. For the bynce of this world cometh
and * hath naughte in me. But that the world
may know that I loue the father. And as þe fa-
ther gaue me commandement, euen so do I
lyle, let vs go hence.

The. xxiij. Chapter.

¶ The xxiij. Chapter.
¶ The xxiij. Chapter.

I am the true vyne, and my father is
the husbandman. Euer ye brynche þe
beareth not frute in me he wyl take a-
waye. And euer ye brynche that bea-
reth frute, whyle he poureth, that it maye byng
forþ

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John. xiii. 1. **fozch moze frute. * Nothe are ye cleane chozen**

the woordes whyche I haue spoken vnto you. **Hyde in me, and I in you. As the brynche can**
not beare frute of it selfe, excepte it hyde in the
vyn: none of you can ye, excepte ye abyde in me. I
am the vyn, ye are the brynches. He that aby-
deth in me, and I in hym, the same hyngers
fozch much frute. For without me can ye do na-
thing. If a man abyde not in me, he is caste forth
as a brynche and is wytheered: and my gather-
ers: and caste the into the fyre, and they burne
it. * If ye abyde in me, and my woordes abyde in you
as the what ye wyll, & it shalbe done for you. I
here in is my father glorified: for ye beate much
frute and become my disciples.

As the father hath loued me, euen so haue
I also loued you. Continue ye in my loue. If ye
kepe my commaundementes, ye shall abyde in
my loue, euen as I haue kepte my fathers com-
maundementes, and hyde in his loue. These
thynges haue I spoken vnto you, that my ioye
in you remaine in you, and that your ioye
in me be full.

*** This is my commaundement, that ye**
loue togeder, as I haue loued you. Greater
loue hath no man, then this: that a man besto-
weth his lyfe for his frendes. Ye are my frendes, if ye
do whatsoeuer I commaunde you. Henceforth
call I you not seruautes: for the seruaunt know-
eth not what his lord doeth. But you haue I
called frendes: for al thinges that I haue heard
of my father, haue I opened to you.

Ye haue not chosen me, but I haue chosen
you, and ordeyned you, to goo, and bring forth
frute, and that your frute shoulde remaine, that
whatsoeuer ye aske of the father in my name he
maye geue it you. I.

*** Thus commaunde I you, that ye loue**
togeder. If the worlde hate you, ye know that
it hated me before it hated you. If ye were of the
worlde, the worlde wold loue his owne. Howbe-
it, because ye are not of the worlde, but I haue
chosen you out of the worlde: therefore the worlde
hateth you. Remember the worlde that I saide
vnto you: for seruaunt is not greater then lord.
* If they haue persecuted me they wyll also per-
secute you. If they haue kepte my sayng: they
wyll kepe yours also.

*** But all these thynges wyll they do vnto**
you for my names sake, because they haue not
known hym that sent me. If I had not come
and spoken vnto them, they shoulde haue had no
synne: but now haue they nothyng to cloke
they: synne without. He that hateth me, hateth
my father also: If I had not done among them
the woorkes which none other man did, they shoulde
haue had no synne. But now haue they bothe
sene and hated: not only me but also my father.
But thus happeneth that the sayng in me be
fulfilled that is written in theyr lawe: * they
hated me without a cause. I.

*** But when the comforter is come: whome**
I wyll sende vnto you from the father: euen the
spere of truth, which procedeth of the father
he shall testifie of me. And ye shal beare witness

also, because ye haue bene with me from the be-
gynnyng.

The xvi. Chapter.

¶ Comforter you shal receiue. Whom
the father shall sende in my name.

These thynges haue I sayde vnto you
because ye shoulde not be offended. **¶**
¶ They shall excommunicate you: for
synne shall come, that whosoever kyl-
eth you, wyll thynke he doeth God
seruice. * And suche thynges wyll they do vnto
you, because they haue not known the father,
neither yet me. But these thynges haue I told
you, that when the synne is come, ye maye re-
membere them that I tolde you. ¶ These thyng-
es sayde I not vnto you at the begynnyng, be-
cause I was present with you.

¶ But now I go my way to hym that sent
me, and none of you asketh me whether I go.
But because I haue sayde suche thynges vnto
you, your hertes are full of sorrow. Howbeit
I tell you the truth, it is expediente for you, if
I go away. For if I go not away that comfort-
er wyll not come vnto you. But if I departe,
* I wyll sende hym vnto you. And when he is
come, he wyll rebuke synne, and of
righteousnes, and of iudgement. Of synne, be-
cause they beleue not on me. Of righteousnes:
because I go to my father, and ye shall se me no
more. Of iudgement, because * the prince of this
worlde is iudged already.

I haue yet many thynges to saye vnto you
but ye cannot beare them away now. Howbe-
it when he is come (which is the spere of truth)
he wyll leade you into all truth. He shall not
speake of him self: but whatsoeuer he shal beare
that shal he speake, and he wyll shewe you thin-
ges to come. He shal glorifye me, for he shall re-
ceyue of myne, and shall shewe vnto you. * All
thynges that the father hath are myne. There-
fore sayde I vnto you, that he shal take of myne
and shewe vnto you. I.

*** After a while ye shall not se me, and a-**
gayne after a while ye shall se me: for I go to
the father. The sayd some of his disciples betwene
themselves: what is this that he sayth vnto vs
after a while ye shall not se me, and agayne af-
ter a while ye shall se me: and that I goo to the
father? They sayde therefore: what is this that
he sayth: after a while we can not tell what he
sayeth. Jesus perceyued that they wolde aske
hym, and sayde vnto them. ¶ Perceyue of this
betwene your selues, because I sayde after a
while ye shall not se me, & agayne after a while
ye shall se me. Verily verily, I say vnto you: ye
shall wepe and lament, but contrary wyse, the
worlde shall reioyce. Ye shall sorrowe, but your
sorrowe shalbe turned to ioye.

A woman when she travaileth, hath so-
rowe, because her houre is come: but as soon as
she is deliuered of the chyld, she remembereth
no more the angurthe for ioye: for a man is borne
into the worlde. And ye now therefore haue sorrowe
but I wyll se you agayne and your hartes shal
reioyce, and your ioye shall no man take from
you.

I you. And in that day shall ye aske me no question. **¶** Verily, verily, I say unto you: what soever ye shall aske the father in my name, he will geue it you. **¶** hitherto haue ye asked nothing in my name. **¶** Alas, ye shall receiue: that your lope may be full.

These thynges haue I spoken vnto you by prouerbes. The tyme will come, when I shall no more speake vnto you by prouerbes: but I shall shewe you playnly from my father. At that daye shall ye aske in my name. And I saie not vnto you that I will speake vnto my father for you. For the father himselfe loueth you, because ye haue loued me, and haue beleued, that I came out from God. I went out from the father, and came into the world. Again, I leaue the world and go to the father.

¶ His disciples sayde vnto hym: Lo, now we talkest thou playnly, and speakest no prouerbe. **¶** Now are we sure, that thou knowest all thynges, and needest not that any man shoulde aske thee any question. **¶** Therfore beleue we, that thou canst tell us of God. **¶** Jesus answered them: Now ye do beleue. **¶** Beholde the houre is come, when I shall be scattered euerie man to his owne, and shall leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you, that in me ye myght haue peace. For in this world shall ye haue tribulation: but be of good cheere, I haue overcome the world.

The. xvi. Chapter.

The moste happy and longynge prayer of Christ vnto his father, for all such as receiue the truth.

I these wordes spake Jesus and lyft vp his eyes to heauen, and sayde: father **¶** the houre is come: glorifye thy sonne: that thy sonne also may glorifye the, as thou hast geuen hym power ouer all flesh, that he shoulde geue eternal life to as many as thou hast geuen hym. **¶** This is the only true God and Jesus Christ whom thou hast sent.

I haue glorified the on the earth. **¶** I haue synnered the world, which thou gauest me to do. And now glorifye thou me (o father) with thine owne selfe, with the gloire, which I had with the, yet this world was. I haue declared thy name vnto the men, which thou gauest me out of the world. **¶** Thine they were and thou gauest them me, and they haue kepte thy word. **¶** Nowe they haue knowne that all thynges whatsoever thou hast geuen me, are of the. **¶** For I haue geuen vnto them the wordes which thou gauest me, and they haue receyued them, and haue knowne surely, that I came out from the: and they haue beleued, that thou dydest sende me.

I pray for them, I pray not for the world: but for them which thou hast geuen me, for they are thine. And all myne are thine, and thine, are myne, and I am glorified in them. And nowe am I not in the world, and they are in this world and I come to the.

¶ Holy father, kepe thozow the thine owne

name, the which thou hast geuen me, that they also may be one, as we are. **¶** Whyle I was with them in the world I kepte them in thy name.

¶ Those that thou gauest me, haue I kepte, and none of them is lost, but that losse chyld, that the scripture myght be fulfilled.

¶ Nowe come I to the, and these wordes speake I in the world, that they myghte haue me lope full in them. I haue geuen them thy word, and the world hath hated them, because they are not of the world, euen as I also am not of the world. I desire not that thou shouldest take them out of the world: but that thou kepe them from euill. They are not of the world: as I also am not of the world. **¶** Sanctifye them thozow thy truth. Thy word is the truth. **¶** As thou dydest sende me into the world, euen so haue I also sente them into the world, and for they shall sanctifye I my selfe that they also myghte be sanctified thozow the truth.

¶ neuertheless, I pray not for them alone but for them also which shall beleue on me thozow thy preaching: that they all may be one, as thou father arte in me, and I in the, and that they also may be one in vs: that the world may beleue that thou hast sent me. **¶** And the gloire whiche thou gauest me, I haue geuen them, that they may be one, as we also are one. **¶** In them, and thou in me, that they may be made perfecte in one and that the world may know that thou hast sent me: that thou hast loved the as thou hast loved me.

¶ Father, I will that they which thou hast geuen me be with me where I am, that they may see my gloire, which thou hast giue me. **¶** For thou loudest me before the makinge of this world. **¶** O righteous father, the world also hath not knowne the: but I haue knowne the: and these haue knowne: that thou hast sent me. **¶** And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in them.

The. xviii. Chapter.

Christ is betrayed. The wordes of his mouth, shortly before he goeth to the crucifixion. These wordes of his mouth are. Jesus is brought before Annas, Apphas and Pilate.

When Jesus had spokt these wordes he went forth with his disciples ouer the brooke of Cedron, where was a garden, into the whiche he entred with his disciples. Judas also whiche betrayed hym, knewe the place: for Jesus often tymes resorted thither with his disciples. Judas then after he had receyued a bande of men: (and minystrers of the hie priestes & Pharises) came thither with lanternes, & fyrebrandes & weapons. And Jesus knowing all thynges that shuld come on hym, went forth, and saide vnto them: whom seke ye? They answered hym: Jesus of Nazareth. Jesus sayd vnto them. I am he. Judas also whiche betrayed hym, stode with them. **¶** None then as he had sayd vnto them I am he, they went backward & fell to the grounde. Then asked he them agayne: Whome seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. **¶** Pye seke me

The Gospell

me therefore, let these go they say. That I say. ^{John. 8. 12} pnyng myghte bee fulfilled whiche he spake: of the which thou gauest me, haue I not lost one.

Then Symon Peter hauyng a sword, drew it, and smote the hye priestes seruaunt, and cut of his ryghte eare. The seruaunt's name was Malchus. ^{John. 18. 10} Therefore sayeth Jesus vnto Peter, Put up thy sword into the sheath, that I not drynke of the cuppe, whiche my father hath geuen me: Then the companye and the captayne, and minystrers of the Jewes toke Jesus, & bound hym, and led hym awaye to Anna synke. for he was sather in lawe vnto Cayphas, which was the hye priest that same yere. Cayphas was he which gaue counsell to the Jewes: that it was expedient, that one man shoulde dye for the people.

And Symon Peter folowed Jesus, & so byd another discipyle: that discipyle was knowen vnto the hye priest: and went in with Jesus into the palace of the hye priest. But Peter stode at the doore withoute. Then went oute that other discipyle (which was knowen vnto the hye priest) and spake to the damsell that kept the doore, and brought in Peter. The sayde the damsell that kepte the doore, vnto Peter. Art not thou also one of this mans discypples? he sayde. I am not. The seruaunt & minystrers stode there, which had made a fyre of cooles: for it was cold & they warmed them selues. Peter also stode among them, and warmed hym.

The hye priest then asked Jesus of his discypples & of his doctryne. Jesus answered hym, I spake openly in the world. I neuer taught in the synagoge, and in the temple whither all the Jewes resorte, and in secrete haue I sayde no thyng. Why askest thou me? Aske them which herd me, what I haue sayde vnto the. Beholde they can tel what I sayd. ^{John. 18. 20} Wher he had thus spoken, one of the minystrers which stode by, smote Jesus on the face, sayyng: and werest thou the hye priest's so? Jesus answered hym: If I haue euill spoken, beare witness of the euill. But if I haue wel spoken, why smytest thou me? And Anna sent hym bounde vnto Cayphas the hye priest.

Symon Peter stode, and warmed him selfe. Then sayde they vnto hym: arte not also one of his discypples? he denyed it, and sayd: I am not. One of the seruautes of the hye priestes (his colyn whose eare Peter smot of) sayd vnto him: byd not I se the in the garden with hym? Peter therefore denyed agayne: and immediatly the cocke crewe. Then led they Jesus from Cayphas into the hall of Iudgement. It was in the morning, and they theim selues went not into the iudgement hall, lest they shuld be defiled, but that they myghte eate Pasceouer. Pylate then wente oute vnto them & sayde: what accusacion bynyng ye agaynst this man? They answered and sayde vnto him: If he were not an euill doer we wold not haue deliuered him vnto the.

Then sayde Pylate vnto the: take ye him, & I iudge hym after your owne lawe. The Jewes therefore sayde vnto hym: It is not lawfull for vs to put any man to death. That I wordes of Jesus myghte be fulfilled: which he spake, sayyng, what death he shoulde dye.

Then Pylate heard & sayyng, he broughte Jesus forth, and sat downe to geue sentence in the place whiche is called the paument, but in the hye

nysyng, what death he shoulde dye.

Then Pylate entred into the iudgement hall agayn, & called Jesus, & sayde vnto hi: art thou the kyng of the Jewes? Jesus answered: sayst thou that of thy selfe, or byd other tel it of me? Pylate answered: Am I a Jewe? Thyne owne nacion and hye priestes haue deliuered the vnto me. What hast thou done? Jesus answered my kyngdome is not of this world. If my kyngdome were of this world: then woulde my minystrers surely sayde, that I shoulde not be deliuered to the Jewes, but now is my kyngdome not from here. Pylate therefore sayde vnto hym: Rete thou a kynge then? Jesus answered: thou sayest that I am a kynge: for this cause was I bozne, and for this cause came I into the world, & I shoulde beare witness vnto the truth. And all that are of the truth beare my voyce. Pylate sayde vnto hym: what thyng is truth? And when he had sayde this, he went out agayne vnto the Jewes, and sayeth vnto them: I fynde in hym no cause at all. Ye haue a custome, that I shoulde deliuer you one loote at Easter, wyl ye that I loote vnto you the kyng of the Jewes? Then cryed they all agayne, sayyng: Not hym but Barrabas: the same Barrabas was a murderere.

The xix. Chapter.

¶ Chrysostomus. De ciuitate dei. Pylate vult Ioh. 19. 1. et in iud. 19.



hen Pylate toke Jesus therefore, & scourged hym. And the souldiers wounde a crowne of thornes, and putte it on his heade. And they byd on hym a purple garment, & sayde: hyle kyng of the Jewes, & they smote hym on the face. Pylate went forth agayne: and sayde vnto them, beholde, I bynyng hym for the to you, that ye maye knowe, that I fynde no faulte in hym. Then came Jesus forth wearing a crowne of thorne, and a robe of purple. And he sayeth vnto them: beholde the man.

When the hye priestes therefore and minystrers saw hym, they cryed sayyng crucify him, crucify hym. Pylate sayeth vnto the: Take ye him, & crucifye hym, for I fynde no cause in him. The Jewes answered hym: We haue a lawe by our lawe he ought to dye, because he made himselfe the sonne of God. When Pylate herd that sayyng, he was the more afrayde, and went again into the iudgement hall, and sayeth vnto Jesus whence arte thou? But Jesus gaue hym none answer. Then sayde Pylate vnto hym: speakest thou not vnto me? knowest thou not, that I haue power to crucifye the, and haue power to loofe the? Jesus answered: Thou couldest haue no power at all agaynst me, except it wer geuen the fro above. Therefore, he that deliuered me vnto the, hath more synne. And fro thence forth sought Pylate meanes to loofe hym, but the Jewes cryed sayyng: If thou let hym go, thou art not Celsars frend. For: whosoever maketh hym selfe a kyng, is agaynst Celsar.

When Pylate heard & sayyng, he broughte Jesus forth, and sat downe to geue sentence in the place whiche is called the paument, but in the hye

hine tongue, Sabbath. It was the preparyng
daye of the Easter, about the fyrte hour. And he
sayeth vnto þe Jewes: behold your hyng. They
cryed, a waye wyth hym, a waye wyth, crucifye
hym. Dylate sayeth vnto them: Shall I crucifye
your hyng? The hye priestes answered: we haue
no hyng but Ceaser. * Then deliuered he hym
vnto them, to be crucifyed. And they tooke Je-
sus, and led hym a waye. And he bare hys crosse,
and went forth into a place, whiche is called
the place of dead mens sculles. But in hebreue,
Golgotha, where they crucifyed hym, and two
other wyth hym, on eyther syde one, and Jesus
in the myddes. And * Dylate wrote a tytle, and
put it on the crosse. The wrytyng was: Jesus of
Nazareth kyng of the Jewes. This tytle reade
many of the Jewes. For the place where Jesus
was crucifyed, was nye to the crite. And it was
wrytten in hebreue, and Greke, and Latyn. The
sayd the hye priestes of þe Jewes to Dylate: Wryte
not kyng of the Jewes, but that he sayd: I am
kyng of the Jewes. Dylate answered: what I
haue wrytten, that haue I wrytten.

Then the souldyers, * when they had cruci-
fyed Jesus, toke his garmentes, and made foure
partes, to euery souldyer a parte, & also his cote.
The cote was without seme, wrought vpo the
rowe out. They said therfore among the ieiues:
Let vs not dryde it, but cast lottes for it, who
shall haue it. That the scripture myght be ful-
filled, sayng: * They haue departed my raymet
among them, & for my cote dyd they cast lottes.
And the souldyers dyd suche thynges in dede.

There stode by the crosse of Jesus his mother
and his mothers syster, Mary the wyfe of Cleo-
phas and Mary Magdalene. When Jesus ther-
fore sawe hys mother and the dyscypple standyng,
* whome he loued, he sayeth vnto hys mother:
woman, behold thy sonne. Then sayde he to the
disciple: behold thy mother. And from that poure
the dysciple toke her for his owne.

After these thynges, Jesus knowyng that all
thynges were now performed, that * the scrip-
ture myght be fulfilled, he sayth: I thysye. So
there stode a vessel by, full of vynerge. * Ther-
fore they fylled a sponge with vynerge, & wrode
it aboute wyth ploye, and put it to hys mouthe.
A sone as Jesus then receaued of the vynerge,
he sayd: * It is fynished, and bowed hys heade,
and gaue up the goost. The Jewes therfore, be-
cause it was the preparyng of the Sabbath that
the bodys should not remayne vpon the crosse,
on the Sabbath daye (for that Sabbath daye
was an hye daye) besoughte Dylate, that they
legges myght be broke, and that they myght be
taken doun. Then came the souldyers, & brake
the legges of the fyrste, and of the other whiche
was crucifyed wyth hym. But when they came
to Jesus, and sawe that he was dead alreadye,
they brake not his legges: but one of þe souldyers
with a speare thrust him into the syde, and forth
with came there out bloude and water.

And he that sawe it bare recorde, and hys re-
corde is true. And he that sawe it bare recorde
that ye myghte beleue. And these thynges

were done, that the scripture shuld be fulfilled.

* Ye shal not breake a bone of hym. And agayn
another scripture sayth: * they shal lye on hym
whom they pearled. * After this, Ioseph of Ara-
mathea (whych was a dysciple of Jesus but se-
cretly for feare of the Jewes) besoughte Dylate
that he myght take doun þe body of Jesus. And
Dylate gaue hym lycence. * (he came therfore, & toke
the body of Jesus.) And there came also Nicodemus
(whych at þe begynnyng cam to Jesus by nyght)
and brought of myrr and aloes myngled toge-
ther, about an hundred pounde wayghte. Then
tooke they the body of Jesus, and wounde it in
lynnen clothes with the odours, as the maner
of the Jewes is to burye. And in the place wher
he was crucifyed, ther was a garden, and in the
garden a newe sepulchre, wherin was neuer ma-
layde. There layde they Jesus therfore, because
of the preparyng of the Sabbath of the Jewes
for the sepulchre was nye at hande. ¶

The xx. Chapter.

The resurrection of Christ, whiche appeareth to
Mary Magdalene and to all hys dysciples, to thys
great comforte.



He * fyrste daye of the Sabbath, I
cam Mary Magdalene early (whiche
it was yet darke) vnto the sepulchre
and sawe the stone taken a waye fro
the graue. The she ranne, and came
to Symon Peter, & to the other dyscypple * whiche
Jesus loued, and sayeth vnto them: They haue
taken away the Lorde out of the graue, and we
can not tell where they haue layde hym. Peter
therfore went forth, and that other dysciple, and
came vnto the sepulchre. They ranne both toge-
ther, and the other dysciple dyd ouertume Peter
and came fyrst to the sepulchre. And whē he had
stouped doun, he sawe the linnen clothes lyng
yet wente he not in. * Then came Symon Peter
folowyng hym, & wente into the sepulchre, & sawe
the linnen clothes lye, & the naphen that was abo-
ut hys head, not lyng wyth the linnen clothes
but wrapped together in a place by it selfe. The
wente in also that other dysciple, which came first
to the sepulchre, and he saw and beleued. For as
yet they knewe not the * scripture, that he shuld
ryse agayne from death. ¶ Then the dysciples
went a waye agayne vnto theyr owne home.

* Mary stode without at the sepulchre we-
pyng. So as she wepte, she bowed her selfe into
the sepulchre & seeth two angels clothed in white,
sittynge the one at the heade, and the other at the
fete, where they had layde the body of Jesus.
They saye vnto her: Woman, why wepest thou?
She sayeth vnto them: for they haue take awaye
my Lord, and I wote not where they haue layd
hym. When she had thus sayde, she turned her
selfe backe, and sawe Jesus standyng, and knewe
not that it was Jesus. Jesus sayeth vnto her:
Woman, why wepest thou? Whom seekest thou?
She supposynge that he had bene a gardener,
sayeth vnto hym: Myr, if thou haue bozne hym
hence, tell me where thou hast layde hym, and I
wyl let hym. Jesus sayeth vnto her: Mary. She
turned

The Actes

turned her selfe, and sayd vnto hym: Rabbi, which is to saye: maister. Iesus sayd vnto her: Touch me not, for I am not yet ascended to my father. But go to my brethren, & say vnto the:

Mat. xxiii.
Luce. xxi.
I. xxi.

I ascende vnto my father and your father, & to my God, and your God. & Marye Magdalene came and tolde the disciples, & she had sene the Lord, and that he had spoken such thinges vnto her.

Luce. xxiii.

The same day at night whiche was the first day of the shabbathes, when the doores wer shut (where the disciples were assembled together for feare of the Iewes) came Iesus, and stode in the myddes, and sayeth vnto the: peace be vnto you. And whē he had so sayd, he shewed vnto the his handes, and his syde. Then were the disciples glad when they sawe the Lord.

Luce. xxiii.

Then sayd Iesus to them again: peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayd those wordes, he blyssed them, and sayd vnto them: Receaue ye the holy goospe. Whosoever synners ye remyt they are remytted vnto them. And whosoever synners ye retayne, they are retayned.

Luce. xxi.
Luce. xxi.
Luce. xxi.

But Thomas one of the twelue, which is called Didimus, was not with the when Iesus came. The other disciples therefore sayde vnto hym: we haue sene the Lord. But he sayd vnto the: except I se in his handes the print of a nayles, and put my finger into the print of a nayles, & thrust my hand into his syde, I wil not beleue. And after viii. dayes again his disciples wer within & Thomas with them. The came Iesus when the doores wer shut, and stode in the myddes, & sayd: peace be vnto you. And after he sayd he to Thomas: bryng thy finger hether, and se my handes and reach hether thy hand, and thrust it into my syde, & be not saythlike, but beleyung.

Luce. xxi.

Thomas answered & said vnto hym: my Lord, & my God. Iesus sayeth vnto hym: Thomas, because thou hast sene me, thou hast beleued, blessed are they that haue not sene, & yet haue beleued. And many other signes truly dyd Iesus in the presence of his disciples, which are not wyrtten in this booke. These are wyrtten that ye myght beleue, & Iesus is Christ the sonne of God, and that (in beleuyng) ye myght haue lyfe thowowe his name.

Luce. xxi.

The xxi. Chapter.

The apperance to hye disciples again by the see of Tzertis, and commaundeth peters cownseyll to firste bye shepe.

Afterward dyd Iesus shewe hym selfe again, at the see of Tzertis. And on this wyse shewed he hym selfe. Ther wer together Symon Peter and Thomas (whiche is called Didimus) & Nathanael of Cana in Galile, and the sonnes of zebedei, and two other of his disciples. Symon Peter sayeth vnto the: I wyll go a faryng. They say vnto hym: like also wyll go with the. They went the next day, and entred into a shyp immediatly, and that nyght caught they nothyng. But when the morning was now come, Iesus stode on the shore: neuer theles his disciples knew not that it was Iesus. Iesus sayeth vnto them: chyldren, haue ye any meat? They answered him, no. And he sayeth vnto them: cast out the net on the ryght syde of the

Luce. xxi.

shyp, and ye shall fynd. They caste out therfore, and anon they wer not able to draue it for the multitude of fische.

Then sayd the disciple: whā Iesus loued vnto Peter: It is the Lord: When Symon Peter herd þis it was þe Lord, he gyrd his cote vnto hym (for he was naked) and sprang into the sea. The other disciples came by shyppe, for they wer not farr from lande, but as it wer two hundred cubytes, and they drew the net with fische. A litle then as they were come to lande, they sawe bothe coles, & fyre layde thereon, & bread. Iesus sayeth vnto the: bryng of the fische which ye haue now caught. Symon Peter wente vp and drew the net to the lande full of great fische, an hundred and lxx. And for all there wer so many, yet was not the net broken. Iesus sayeth vnto the: come, & dync. And none of the disciples durste aske hym: what art thou? For they knewe that it was the Lord. Iesus then came, and toke bread, & gaue them and fische likewise. This is now the third tyme that Iesus appeared to his disciples, after that he was risen again, fro death. So whē they had dynced, Iesus sayeth to Symon Peter: Simō Joanna, louest thou me more then these? he said vnto him: yee Lord, thou knowest, & I loue the. He sayeth vnto hym: fede my lābes. He sayeth to hym again the seconde tyme: Symon Joanna, louest thou me? he sayeth vnto him: Yee Lord, thou knowest that I loue the. He said vnto hym: fede my shepe. He sayd vnto hym the thrid tyme: Symon Joanna louest thou me? Peter was soory, because he sayd vnto hym the thrid tyme: louest thou me, & he sayd vnto hym: Lord, thou knowest al thinges, thou knowest that I loue the. Iesus sayeth vnto hym: fede my shepe.

Luce. xxi.
Luce. xxi.

Luce. xxi.

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Luce. xxi.

There endeth the Gospell of S. Iohn.

The

The Actes of the Apostles.

The first Chapter. ✠

The ascension of Christ. Matthias is chosen in
steade of Judas.



In the former treatise (deare
Theophilus) we haue spoken
of all that Iesus began to do
and teache, vntill the daye in
which he was taken vp, after
that he sheweth the holy goste
had geue commaundementes
vnto the Apostles, to whom he

had chosen, to whom also he shewed hym selfe
alpyne after his passion (and that by many tokenes)
appearyng vnto the fourtye dayes, & speaking
of the kyngdom of God, and gathered them to-
gether, & commaunded them, that they shuld
not departe from Ierusalem: but to waite for
promes of the father: wherof (sayeth he) ye haue
hearde of me. For Iohn trulye baptysed with
water, but ye shalbe baptysed with the holye
goste after these fewe dayes. When they therfore
wer come together, they asked of hym, sayng:
Lorde, wilt thou at this tyme, restore againe the
kyngdom of Israel: And he sayd vnto the: It
is not for you to knowe the tyme, or the seasons
whiche the father hath put in hym owne power:
but ye shal receaue power, after that the holye
goste is come vpon you. And ye shalbe wytnes-
ses vnto me, not onely in Ierusalem, but also in
all Jewrye and in Samary, and euen vnto the
worlde's ende.

And when he had spoken these thynges, whyle
they beheld, he was taken vp an hye & a cloude
receaued hym vnto the sight. And whyle
they looked stedfastlye vnto the heauen, as he
went, beholde, two men stode by them in whyte
apparell, which also sayd: ye me of Galile, why
stande ye gasyng vnto heauen? This same Ie-
sus, whiche is taken vp from you into heauen,
shal so come, euen as ye haue seene hym go into
heauen. Then returned they vnto Ierusalem
from the mount (that is called Olivete) whych
is from Ierusalem a Sabbath dayes iorneye.
And when they were come in, they went vnto
a parler, wher abode both Peter and James, &
Iohn and Andrey, Wherrypp and Thomas, Bar-
tholomewe and Matthewe, James the sonne of
Alpheus, and Symon zelotes, and Judas s-
ther of James. These all continued wyth one
accorde in prayer and supplicacyon wyth the wo-
men, and Marye the mother of Iesu, and wyth
hys brethren.

✠ And in those dayes Peter stode vp in the
myddes of the dyscyples, and sayde (the nomb-
re of names that wer together, wer about an hun-
dred and twentye.) Ye men and brethren, this
scripture must nedes haue bene fulfilled, whych
the holye goste, sheweth by the mouth of Dauid
before of Judas, whiche was guyde to
them that tooke Iesus. For he was nombred

wyth vs, & had obtayned felshipp in this myni-
stration. And the same hath now possessed a plat
of grounde wyth the rewarde of iniquyte: and
when he was hanged, he burste asunder in the
myddes, and al his bowels gushyd out. And it is
known vnto all the inhabytors of Ierusalem, in
so muche that the same felde is called in theyr mo-
ther tonge, Acheldama, that is to saye, the blou-
dy felde. For it is wytted in the booke of plaimes:
Wherofore of these men whiche haue com-
panyed wyth vs (all the tyme that the Lorde
Iesus had al his conuersaciō among vs, begyn-
nyng at the baptyme of Iohn, vnto this same daye
that he was take vp fro vs) must one be ordey-
ned, to be a wytnes wyth vs of his resurrection.

And they apoynted two, Joseph, which is cal-
led Barsabas (whose surname was Justus) and
Matthias. And when they prayed, they said: thou
Lorde which knowest the hartes of al me shew
whether of these two thou hast chosen: & he may
take the roume of this ministry and Apostole-
shipp, from which Judas by transgression fell, &
he myghte go to hym owne place. And they gaue
forth their lottes, and the lot fell on Matthias, &
he was counted wyth the eluen Apostles. ✠

The ii. Chapter. ✠

The coming of the holy goste. The sermon of Peter
before the congregation at Ierusalem, and the in-
crease of the sayrtyll.



When the fortye dayes wer come to
an ende, they were all wyth one ac-
corde together in one place. And so-
denly there came a sound from hea-
uen, as it had bene the coming of
a myghty wynde, & it fylled all the house where
they late, and there appeared vnto them clouen
tongues, lyke as they had bene of fyre, and it
sate vpon eche one of them, & they were all
fylled wyth the holye goste, and began to speake
wyth other tongues, euen as the same spyrte
gaue them vnteruaunce.

There were dwelling at Ierusalem, Jewes
devoute men, oute of euerye nacyon of them that
are vnder heauen. Whiche this was noyde about
the multitude came together, & were astonnyed
because that euery man hearde the speake wyth
hys owne language. They were of al, and mar-
uayled, sayng among them selues: beholde, are
not all these whiche speake of Galile? And howe
heare we euery man hym owne tongue wherem
we were borne? Parthians, and Medes, & Ela-
mites, and the inhabytors of Mesopotamia and
of Jewrye, and of Capadocia, of Pontus and
Asia, Bithynia, and Pamphilia, of Egypte and
of the partes of Lybia, whiche is besyde Syzen
and straungers of Rome, Jewes and Prosely-
tes, Grekes and Arabians: we haue hard them
speake in our owne tongues the grate wo-
rkes of God. They were al amazed, and wondred
sayng one to another: what meaneth this?
Other mocked, sayng: these menne are full of
newe wyne.

At ii But

The Actes

C But Peter stepped forth with the eleven, and lift up his voyce, and sayde vnto them: Ye men of Jewry, and all ye that dwell at Ierusalem, he thys knowen vnto you, and with your eares heare my wordes. For these are not drunken, as ye suppose, saying it is but the thirde houre of the daye. But thys is that whiche was spoken by the prophet Joel: And it shalbe in the last dayes, sayth God, of my spirite I wyl powre out vpon all fleshe. And your sonnes & your daughters shal prophesye, and your younge men shal see visions, and your old men shal dreame dreames. And on my seruantes, & on my handmaydens I wyl powre out of my spirite in those dayes, & they shal all prophesye. And I wyl shew wonders in heauen aboue, and tokens in the earthe beneath, bloude & fyre, and the vapoure of smoke. The sunne shalbe turned into darhenes, and the moone into bloude before that great and notable daye of the Lorde come. And it shal come to passe that whosoeuer shall call on the name of the Lorde, shalbe saued. **R**

D Ye men of Israel, heare these wordes: Iesus of Nazareth a man approued of God among you with myracles, wonders and signes, whiche God dyd by hym in y^e myddes of you (as ye your selues knowe) him haue ye taken by the handes of vnyrgeddeous personnes, after he was deliuered by the determinate couerl and for knowledge of God and haue crucified & slayne hym: whom God hath raised vp, and loosed the sorowes of death, because it was impossible that he should be holde of it. For Dauid speaketh of hym. * I forsoke hand & I sawe God alwayes before my face, for he is on my ryght hande, that I should not be mooued. Therfore dyd my herte reioyce, & my tongue was glad. Moreover also my fleshe shall rest in hope, because thou wilt not leaue my soule in hel neyther wilt thou suffer thyne holy to se corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye with thy countenance. **R**

E Ye men and brethren, let me feele speake vnto you of the patriarche Dauid: * For he is both dead and buryed, and his sepulchre remayneth vnto this day. Therfore saying he was a prophete, and knewe that God had sware with an oth to hym, that Christ (ascendynge the heu) should come of the frutes of his loynes, and should sit on his seat, he knowynge this before, spake of the resurrection of Christ: that his soule should not be left in hell: neyther his flesh should se corruption. Thys Iesus hath God raised vp, & wherof we all are wytnesses.

F Since now that he by the ryght hande of God is exalted, and hath receaued of the father y^e promyse of the holy goste, he hath shed forth this (as it were) which ye now se and heare. For Dauid is not ascended into heauen, but he sayth: * The Lorde sayd to my Lorde: sit thou on my ryght hande, vntill I make thy foes thy foote stooles. So therfore let all the house of Israel knowe for a suretie, that God hath made that same Iesus (whom ye haue crucified) Lorde and Christ.

When they herde thys, they were pricked in

thei^r hartes, and sayd vnto Peter and vnto the other Apostles: Ye men & brethren, what shall we do? Peter sayd vnto the: repent of your synnes, and be baptysed euery one of you in y^e name of Iesus Christ, for the remission of synnes, and ye shall receaue the gyfte of the holpe goste. For the promyse was made vnto you and to your chyliden, and to all that are afarre of, eue as many as the Lorde our God shall call. And with many other wordes bare he wytnes and exhorted them saying: Haue your selues from this vntowarde generation. Then they that gladly receaued his preaching were baptysed: And the same daye there were added vnto them aboute the thousande soules.

And they continued in y^e Apostles doctrine & felowshipp, and in breaking of bread, and in pray-ers. And feare came ouer euery soule. And many wonders and signes were shewed by the Apostles (at Ierusalem. And greute feare came vpon all men.) And all that belted, kept them selues together and had all thynges common, and solde they^r possessyons and goodes, and parted them to all men, as euery man had neede. And they continued daily with one accord in the temple, & brake breade from house to house, and dyd eate they^r meate together with gladnes and synghenes of herte, praisynge God, and had fauoure with all the people. And the Lorde added to the congregacyon daily, suche as should be saued.

The. iii. Chapter. ✠

The holt is redyng to hy^s lete, Peter preacheth Christ vnto the people.

Peter and Iohn went vp together into the temple at the nyghte houre of prayer. And a certayn man that was halt from his mothers wombe, was brought, whome they layde daylye at the gate of the temple (whiche is called beutyfull) to aske almes of them that entred into the temple. When he sawe Peter and Iohn that they would go into the temple, he desyred to receaue an almes. And Peter fastened his eyes on hym with Iohn, and sayde: Loke on vs. And he gaue hede vnto them, trustynge to receaue some thyng of them. Then sayde Peter: Siluer and golde haue I none, suche as I haue, geue I the. In the name of Iesus Christ of Nazareth * ryste vp, and walke. And he toke hym by the ryght hande, and lyfte hym vp. And immediatly his feete and ancle bones receaued strengthe. And he sprang, stode, and walked, and entred with them into the temple, walkynge, and leappynge, and praisynge God. **R**

And all the people sawe hym walke, & praysed God. And they knewe hym, that it was he which sat and begged at the beutyfull gate of the temple. And they wondered, and were sore aseyoned, at that whiche had happened vnto hym. And as the halte which was healed, helde Peter & Iohn all the people ranne amased vnto them in the porch that is called Salomons.

When Peter sawe that, he answered vnto the people: Ye men of Israel, why maruaile ye at

ye at this, or why loke ye so on vs, as though by our owne power or strength we had made this man goe. The God of Abraham, and of Isaac, & of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye deliuered, and denyed in the presence of Pilate, when he had iudged hym to be loosed. But ye denied & holy and iust, and deliued a murderer to be geuen you, and hylled the Lord of lyfe, whom God hath ray- sed from death: of the whiche we are wytnesses. And his name shalowe the sayth of his name hath made this man sounde, whome ye see, and knowe. And the sayth which is by hym hath ge- uen to hym this health in the presence of you all. And nowe brethren, I wote that thowow igno- raunce ye dyd it, as dyd also your rulers. But God (whiche before had shewed, by the mouth of all his prophetes) howe Christ should suffer such thus wyle fulfilled. Let it receyue you ther- fore, and conuert, that your synnes may be done away. When the tyme of refreshing cometh which we shal haue of the presence of the Lord, and when God shal send hym, which before was preached unto you, that is to sayt Iesus Christe whiche must receaue heauen, until the tyme that all thynges, whiche God hath spoken by the mouth of all his holy prophetes, sence the world began, be refroied agayn.

Moses truly sayd unto the fathers: * a Pro- phete shall the Lord poure God rayle vp unto you, euen of your brethren, lyke unto me: hym shall ye heare, in all thynges whatsoeuer he shal saye unto you. For the tyme wyl come that euery soule which wyl not heare that same pro- phet, shal be destroyed from amonge the people. All the prophetes also from Samuel and hence forth (as many as haue spoken) haue in like wise tolde of these dayes.

Ye are the chyldren of the prophetes, and of the couenaunt, whiche God made unto our fa- thers, sayng to Abraham: * Euen in thy seide shal all the kynredes of earth be blessed. First wile God had rayled vp his sonne Iesus unto you, he sente hym to blesse you, that euery one of you should turne from his wyckednes. ¶

¶ The liii. Chapter.

The Apostles are taken and brought before the counsell. They are forbydden to preache, but they turne them into prayer, and are more obedient un- to God then unto men.



They spake unto the people, the prelates and the rulers of the tem- ple, and the Saducees came vpon them, takyng it greuouslye & they taught the people, and preached in Iesus the resurreccio fro death. And they layde handes on them and put them in holde, vntyl the next daye, for it was nowe eue- tyde. Howbeit many of them whiche heard the wordes, beleued, and the nombre of the me was aboute fyue thousande.

And it chaunced on the morowe, that they rulers and elders, and scribes, (and Annas the chiefe prelate and Cayphas, and Ihon, and Ale- xander, and as many as wer of the kynred of the

hye priestes) gathered together at Ierusalem. And when they had set the before the, they asked: by what power, or in what name haue ye done this?

¶ Then Peter full of the holie gooste, sayde vnto them: ye rulers of the people and elders of Israel, yf we this daye be examyned of the good dede that we haue done to the synke ma by what meanes he is made whole: bee it knowen vnto you all, & to all the people of Israel, that by the name of * Iesus Christe of Nazareth, whom y- crucified, whome God rayled agayn from de- ath: euen by hym doeth this ma stande here pre- sent before you whole. * This is the stone whiche was caste asyde of you buylders, whiche is become the chiefe of the corner. Neither is there saluacion in any other. * For amonge men vnder heauen ther is geuen none other name, wher in we muste be saued. ¶

When they sawe the boldnesse of Peter and Ihon, and understode that they wer vnclearned and laye men, they marueyled, and they knewe them, that they had bene wth Iesu, and behol- dyng also the man (whiche was healed) stan- dyng wth them, they coule not saie agaynst it, but commaunded them to go asyde out of the counsell, and counceiled among them selues, say- yng: * What shall we do to these menner? For a manyfeste sygne is done by them, and is openly knowen to all them that dwel in Ierusalem, & we can not denye it. But that it bee noysed no farther amonge the people, let vs threaten and charge them, that they speake hence forth to no man in this name.

And they called them, and commaunded the that in no wise they should speake nor teache in the name of Iesu. But Peter and Ihon answe- red, and sayde vnto them: whether it be ryght in the syght of God, to hearken vnto you more then to God, iudge ye. For we can not but speake, that whiche we haue sene and heard. So they threatned they them, and let them go, and found nothyng how to punysh them, because of the people. For al me prayled God because of * that which was done: for the man was aboue fourty yere old, on whom this myracle of healyng was shewed.

¶ As soon as they wer let go, they came to they felows, and shewed all that the hye priestes and elders had said. And when they heard that, they lyst vp they voyces to God wth one accord, & sayd: Lord thou art God, which hast made hea- uen and earth, the sea, & al that in them is, which (in the holy goost) by the mouth of thy seruante David: (our father) haste sayde: * Whyp dyd the heathen rage, & the people pinagen vayne thyn- ges: The kyniges of the earth stode vp, and the rulers came together, agaynst the Lord and a- gaynst his anoynted.

¶ For of a truche, agaynst the holy chyld Je- sus, who thou hast anoynted) bothe Herode and Poncius Pilate, wth the Scentyles and & pro- ple of Israel, gathered them selues together, to do whatsoeuer thy hand and thy counsell determynd before to be done. And nowe Lord beholde they threatenynge, and graunt vnto thy seruantes, that wth all con-

At iii. syden

The Actes

sydence they maye speake thy woide. So shalte thou stretche forth thyne hande, that healynge and sygnes and wonders be done by the name of thy holy chyld Iesus. And aslone as they had prayed, the place moued, where they wer assembled together, and they wer all fylled wth the holye gooste, and they spake the woide of God holdelpe.

¶ And the myltitude of them that belened, were of one heart, and of one soule: they thes sayd any of them, that ought of the thynges whyche be possessed was his owne: but they had al thynges common. And wth greute power gaue the Apostles wytnesse of furreccyph of the Lord Iesu. And great grace was wth them al. Neither was there any among the that lacked. For as many as wer possessers of landes, or houses, solde them, and brought the pryce of the thynges that wer sold and layde it doune at the Apostles fete. And distribucion was made vnto every man accordyng as he had neede. ¶ And Ioseph, whiche was also called of the Apostles, Barnabas (that is to say: the sonne of consolacion) being a Leuite, and of the countre of Cypers, when he had lande, solde it, and layde the pyce doune at the Apostles fete.

The v. Chapter.

The assembling of Ananias, and Sapphira in prison. Miracles are done by the Apostles which are taken, but the Angell of God dryngeth them out of prison. They are brought before f counsel. The sentence of Gamaliel. The Apostles are beaten, they stayle in trouble.

A Certain man, named Ananias wth Sapphira his wyfe, sold a possession, and kept a way parte of the pryce: his wyfe also beyn of counsell: brought a certayn parte, and layde it at the Apostles fete. But Peter sayde: Ananias, howe is it, that Nathan hath fylled thyne hart, that thou shouldest lye vnto the holy gooste and kepe a waye parte of the pryce of the lande? Wertayned it not vnto the onelye, after it was solde, was it not in thyne owne power? Why hast thou concealed this thyng in thyne herte? Thou hast not lpyd vnto menne, but vnto God. When Ananias herd these wordes, he fell doune and gaue vp the gooste. And great feare came on all them that herd these thynges. And the yonge men rose vp, and put hym aparte, & carryed hym out and buryed hym.

¶ And it fortunede, that (as it were) about the space of thre houres after: hys wyfe came in, ignorant of that whyche was done. And Peter sayd vnto her: Tell me, soldest thou not the lande for so muche? And she sayd: yee, for so muche. Then Peter sayde vnto her: why haue ye agreed together, to tempt the spyte of the Lord? Beholde, the fete of them which haue buryed thy husbnde are at the doore, and shall carry the oute. Then fell she downe praynght waye at hys fete, and yeldeb vp the gooste. And the yonge men came in and founde her dead, and carryed her out, and buryed her by her husbnde. And greute feare

came on all the congregacyon, and on as many as heard it.

¶ By the handes of the Apostles: were many sygnes and wonders shewed amonge the people. And they were also together wth one accord in Salomons porche. And of other durste no man toyne hym selfe to them, neuertheless the people magnified the. The nombre of the that belened in the Lord both of menne and women grewe more and more: in so muche that they brought the synke into the stretes, and layde the on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myghte shadowe some of them, (and that they myght all be detoured from theyr infirmities.) There came also a myltitude out of the cyties rounde aboute vnto Ierusalem, bynyng synke folkes, and them whyche wer verely vnclane synners. And they were healed every one.

¶ Then the chefe priest rose vp, and all they that wer wth hym: whych is the secte of Sadduces) and were full of indignacyon, and layde handes on the Apostles, and put them in the comune pryson. ¶ But the angell of the Lord by nyght opened the pryson doores, and brought the forth, and sayd: go, and stande and speake in the temple to the people, al the wordes of this lyfe. When they herd that, they entered into the temple earlye in the moynyng, and taught. But the chefe priest came, and they that were wth hym and called a counsell together, and all the elders of the chyldren of Israel, and sent men to the pryson, to fet them. When the mynysters came, and founde them not in the pryson, they returned and tolde, sayng: the pryson truly founde we shutte wth all dylygence, and the keepers standynge wythout before the doores. But when we had opened, we founde no man wthyn. When the chefe prieste and the ruler of the temple, and the bye priestes herd these thynges, they doubted of the wherunto this would growe.

¶ Then came one and he wred them: behold, the men that ye put in pryson, stande in the temple, and teache the people. Then went the ruler of the temple, wth mynysters and brought the wth out by violence. For they feared the people, lest they shuld haue ben stoned. And when they had brought them, they set them before the counsell. And the chefe prieste asked them, sayng: byd not we straptely comaund you, that ye shuld not teache in this name? And behold, ye haue fylled Ierusalem wth your doctryne, and intend to bynyng this mans bloude vpon vs.

¶ Peter and the other Apostles answered, and sayd: We ought more to obey God then men. The God of oure fathers rayled vp Iesus, whome ye slewe, and hanged on tre. hym hath God lyfte up wth hys ryghte hande, to bee a ruler and a saynoure, for to geue repentance to Israel, and forgiveness of synnes. And we are recorde of these thynges, whych we saye, and so is also the holy gooste, whom God hath gnen to them that obey hym. When they heard that, they claues a sunder, and sought meanes to sleer them. Then stode there vp one in the counsell, a pharyse, named

the Fol. xlvi.

Act. xxi.
into Samariell, a doctour of lawe (had in re-
 putacion among all the people) & commaunded
 the Apostles to go asyde a litle space, and sayde
 vnto them: Ye men of Israel, take heede to your
 selues, what ye entend to do as touchynge these
 men. For before these dayes rose vp one The-
 odas, boastynge hym selfe, to whom resorted a nu-
 mber of men, about a foure hundred, whiche was
 slayn: & they all whiche beleued hym, were scat-
 tered abroade, and broughte to nought. After this
 man, was ther one Judas of Galile in the dayes
 of the tribute, and drew away much people
 after hym: he also perished and al, euen (as ma-
 ny as barthened to hym) were scattered abroade.
 And now I say vnto you: restraune your selues
 from these men, and let them alone. For yf this
 counsell, or this worke be of men, it wyll come
 to nought. But and yf it bee of God, ye can not
 destroye it, lest haplye ye be founde to streue a-
 gainst God. And to hym agreed the other: and
 when they had called the Apostles, they beate
 them, & commaunded that they shoulde not
 speake in the name of Iesu, and let them go.

Act. xxi.

And they departed from the counsell, & reioyng that they were counted worthy to suffer rebuke for his name. And daylye in the temple and in euery house they ceased not, to teache and preache Iesus Christ.

¶ The. vi. Chapter.

Expositors (or dragons) are ordered in the congregation, to be scrupulous in necessary shyness of the body, that the Apostles may wave only upon the words of God Secured is accursed.

At those daies (when the nombre of the dyscyples growe) there arose a grudge amonge the Scribes agaynst the Iewes, because they wydowed ther despydd in the dayly ministracion. Then the twelue called the multitude of the dyscyples together, & sayd: It is not mete that we should leaue the word of God and serue tables. Wherefoze chertise loke ye out among you seuen men, * of honest reposte, and full of the holy goost and wysedom, to whom we maye commyttre this busynesse. But we will geue oure selues continually to prayer, and to the ministracion of the worde. And the sayng pleased the whole multitude. And they chose Steruena a full full of fayth and full of the holie goost, and Phylip, and Prochorus, and Nicodemo, & Tymon and Parmenas, & * Nicolas a conuert of Antioche. These they set befoze the Apostles: and when they had prayed they layd their handes on the. And the word of God increased, and the nombre of the dyscyples multiplied in Ierusalem greatly, and a great company of p̄yestes were obedient to the sayth.

C And Miriam, full of faith and power, dyd
great wonders and myzacles among the people
The ther arose certen of the Synagoge, which
is called the Synagoge of the Lybertines, and
Syenytes, and of Alexandria, and of Celycia,
xi. and of Asia, dysputyng with Moyses. And they
could not resyst the wysedome, and the spyrte,
x. whiche spake. **I**

Then sent they in men, which sayde: we haue
 hearde hym speake blasphemous wordes aga-
 ynst Moyses, and agaynst God. And they moued
 the people and the elders and the Scribes: and
 came vpon hym and caught hym, and broughte
 hym to the counsell, and brought forth false wit-
 nesses, whiche sayde: This man teacheth not to
 speake blasphemous wordes agaynst this holy
 place and the lawe: for we herde hym saye: this
 Iesus of Nazareth shal destroye this place, and
 will chaunge the ordynances, whiche Moyses
 gaue vs. And all that sate in the counsell, looked
 stedfastly on hym, and sawe his face as it had
 bene the face of an angell.

The vii. Chapter.

Steven makes answer to his accusation, rebuketh the hardened Jews, and is stoned unto death.

Fhen sayd the chiefe preastre: is it euen
so: And he sayd: ye men, brethren, and
fathers, hearken: The God of glozpe
appeared vnto our father Abraham
whe he was in Mesopotamia, befoze
he dwelt in Charran, and sayd vnto hym: * Get
the out of thy countre, and from thy kynred, and
come into the land whych I shal shewe the. The
came he out of the lande of Chalde, and dwelt in
Charran. And fro thence, when hys father was
dead, he brought hym into thys lande, in whych
ye now dwell, and he gaue hym none inheri-
taunce in it, no nor the bredth of a foote: * and
promysed that he woulde geue it to hym to pos-
seste, and to hys scede after hym, when as yet he
had no chyldre.

God verely spake on thys wife * that his fede
 should sogourne in a straunge lande, and that
 they should hepe them in bandage, and * entreat
 them euell, iiii. C. yeaues. And the nacyon (to
 whome they shalbe in bondage) wyll I iudge, &
 sayd God. And after that Quill they come forth
 and serue me in thys place. * And he gaue hym
 couenaunte of cyscumcyson. * And he begat J-
 saac, and cyscumcyfed hym the eyght daye, and
 * Isaac begat Jacob, & * Jacob begat the twelue
 patryarkes. * And the patryarkes hauing in-
 dignacyon, soldre Ioseph into Egypte. And God
 was wyth hym, & deliuered hym oute of al hys
 aduersities, and gaue hym sauoure & wysedome
 in the syght of Pharaos kyng of Egypte. And he
 * made hym gouernoure ouer Egypte, and ouer
 all hys howsholde.

* But there came a berth ouer all the lande of
Egypte and Canaan, and great assylpceyon that
oure fathers founde no sustenance. But when
Jacob herde that there was come in Egypte, he
sent our fathers fyzt. * And at the seconde tyme
Joseph was knowne of his bzerbren, & Josephs
kynred was made knowne vnto Pharaos. The
sente Joseph a message, and caused hys father to
be brought, & all hys kynne. lxxv. soules. * And
Jacob descended into Egypte, & dyed bothe
he and oure fathers, and were caried ouer into
Sichem and layde in the sepulchre: that Aba-
ham bought for monye of the sonnes of Emor,
the sonne of Sichem.

The Actes

C But when the tyme of ^{promesse} drew nepe
Exod. ii. 2 (whych God had sowne to Abraham) the peo-
Gal. iii. 2 ple grewe and multiplied in Egypt till another
kinge arose whiche knewe not of Joseph. The
same deale subtilly withour hymned, and cruel in
treated our fathers, and made the cast out theys
young chyldren, that they should not remain a-
live. The same tyme was Moses bozne, and
Exod. ii. 2 was acceptable vnto God, and nourished vp in
his fathers house thre monethes. When he was
cast oute, Pharaos daughter took him vp and
nourished hym vp for her owne sonne. And Mo-
ses was learned in al maner wysedom of the E-
gyptians, & was myghtie in dedes & in wordes.
And when he was full fourtie yere old, it came
in his hert, to vylet his brethren the chyldren of
Israel. And when he sawe one of them lustre
wryng, he defended hym, and auised his quarel
that had the harme done to hym, and smote the
Egyptian. For he supposed his brethren would
haue vnderstande, howe that God by his hande
would deliuer them. But they vnderstode not.

D And the next daye he shewed hym selfe vnto
them as they stroue, and would haue set them at
one agayne, sayng: Why ye are brethren, why
hurt ye one another? But he that dyd his neigh-
bour wronge, thrust hym away, sayng: Who
made the a ruler and a iudge ouer vs? wilt thou
hyll me, as thou bydest the Egyptian yester-
daye? Then fled Moses at that sayng, & was
a stranger in the lande of Madian, wher he be-
gat two sonnes.

E And when fourty yeres were cryed, there
appeared to hym in the wyldernes of mounte
Sinai an angell of the Lorde in a flambe of fyre
in a bushe. When Moses sawe it, he wondered at
the syghte. And as he drew neare to behold, the
voyce of the Lorde came vnto hym. I am the
God of thy fathers, the God of Abraham, the
God of Isaac, & the God of Jacob. Moses tre-
bled, and durst not behold. Then sayd the Lorde
to hym. Put of thy shoes from thy feet, for the
place where thou standest, is holie grounde. I
haue perfectly seue the affliction of my people,
which is in Egypte, and I haue heard their gro-
nyng, and am come doune to deliuer them. And
nowe come, and I will sende the into Egypte.

E Thus Moses whome they forsoke (sayng:
Exod. ii. 2 Who made the a ruler and a iudge) the same
dyd God sende to be a ruler and a deliuerer by
the handes of the angel whych appeared to hym
in the bushe. And the same broughte them oute,
drewyng wonders and sygnes in Egypte, & in
the readen, and in the wyldernes fourtie yeres.
This is that Moses, whych sayd vnto the chyl-
dren of Israel: A prophet shall the Lorde pour
God rayse vp vnto you of your brethren, like vn-
to me, hym shall ye heare.

E Thus is he that was in the congregaciō in
the wyldernes to the angel (whych spake to hym in
the mount Sinai) and wroto our fathers. Thus
man receaued the word of fyre to geue vnto vs,
to whome our fathers would not obeye, but cast
it from them, and in theys hartes turned backe
agayne into Egypte, sayng vnto Aaron:

Make vs goddes to go before vs. For as for
this Moses that broughte vs out of the lande of
Egypte, we wote not what is become of hym.
And they made a calfe in those dayes, and offered
sacrifice vnto the ymage, and reioyced ouer the
workes of theys owne handes.

Then God turned hym selfe, and ^{gane} them
vp, that they should worshyppe the booke of the
lype, as it is wyrtten in the booke of the prophe-
tes. O ye of the house of Israel, gaue ye to me
sacrifices and meate offerings, by the space of
fourty yeres in the wyldernes? And ye toke vn-
to you the tabernacle of Moloch, and the starre
of youre God Remphan, figures whiche ye
made to worshyppe them. And I will translate
you beyonde Babylon.

Our fathers had the tabernacle of wyrtlesse
in the wyldernes, as he had appoynted them,
speahyng vnto Moses: that he shuld make it
acordyng to the fashion I had shewen. Whiche
tabernacle also oure fathers that came after,
brought in with Iosue into the possession of
Gentils, whom God haue oute before the face
of our fathers, vnto the tyme of Dauid: which
found fauour before God, & would sayne haue
found a tabernacle for the God of Jacob. But
Salomon buylt hym an house.

Howbeit he that is best of all, dwelleth not
in temples made with handes, as sayeth the pro-
phet: Heauen is my seate, and earth is my foote
stole. What house wilt thou buyld for me sayeth
the Lorde? whych is the place of my rest: hath
not my hande made all thynges?

Ye styllenech and of vncircumcised hartes
and eares, ye haue alwayes resistid the holie
goost: as your fathers dyd, to do ye. Whych of
the prophetes haue not your fathers persecuted?
And they haue slayne the whiche shewed before
of the commyng of that iust, whiche ye haue nowe
betrayed, & myrtyred. And ye also haue recea-
ued the lawe: by the mynystracyon of angells,
and haue not kept it.

When they herde these thynges, they bet-
tes claued asunder, & they gnashed on hym with
theys tethe. But he bryng full of the holie goost
looked vp stedfastlye with his eyes into heauen,
and saw the glozy of God, and Iesus standyng
on the ryght hande of God, and sayde: Beholde,
I see the heauens open, and the sonne of man stan-
dyng on the ryght hande of God. Then they
gane a shoute with a loude voyce, and stopped
theys eares, and ranne vpon hym al at once, and
cast hym out of the cite, and stoned hym. And
the wytnes layed doune theys clothes at a yonge
mans feete, whose name was Saul. And they
stoned Steuen, callyng on, and sayng: Lorde
Jesu, receaue my spyrte. And he kneled doune,
and cryed with a loude voyce: Lorde, laye not
this synne to theys charge. And when he had
thus spoken he fell asleepe.

The viii. Chapter.

And persecuted the children. The Apostles are free
from all. Philip cometh into Samaria, & symon
magus is baptised, he is called. Philip baptiseth
the chamberlaine.

Saul



Saul¹ consented vnto his death. And at that tyme there was a greate persecution against the congregacion whiche was at Hierusalem and thei were all² scattered a bryde throughe out the regions of Iewy and Samaria, except the Apostles. But deuoute menne dyessed Sireuen and made greate lamentacion ouer him. As for Saul he³ made hanoche of the congregaciō and entered into euery house, and drew oute bothe menne and women and thruste them into prison. Therfore thei that were scattered abrode went euery where preaching f⁴ woode of God.

Then came Philip into a citee of Samaria, and preached Christ vnto theim. And f⁵ people gaue hede vnto those thynges whiche Philip spake with one accorde, hearing and seying the miracles whiche he did. For⁶ vncleane spirittes crying with loude voyce, came oute of many that were possessed of theim. And many taken with palsies, and many that halted, wer healed. And there was greate ioye in that citee.

But there was a certain manne, called Symon, whiche before tyme in the same citee vled witchcraft, and bewitched the people of Samaria, saying that he was a manne that coulde dooe greate thynges. Whom thei regarded, from the lesse to the greates, saying: this manne is the power of God, whiche is called great. And hym thei sette muche by because that of long tyme, he had bewitched theim with soceries.

But asone as thei gaue credence to Philip, preching of the kyngdome of God, and of f⁷ name of Jesus Christ: thei wer baptised bothe men & womē. Then Symon hymself beleue also. And when he was baptised, he continued with Philip, wondering, beholding the miracles and signes, whiche were shewed. When the Apostles whiche were at Hierusalem heard saie that Samaria had receiued the woode of God: they sente vnto theim Peter and Iohn. Whiche whē thei were come doune prayed for theim, that thei myght receiue f⁸ holy ghoſte: For as yet he was come on none of thei but thei wer baptised onely in f⁹ name of Christ Iesu. Then laied thei their handes on theim, & thei receiued the holy ghoſte.

When Symon sawe that throughe laiyng on of the Apostles handes, the holy ghoſte was geuen, he offered theim money, saying: geue me al so this powre, that on whomsoener I putte the handes, he may receiue that holy ghoſte. But Peter said vnto hym: thy money perishe with thee, because thou haste thoughte that the gifte of God maye be obtained with money. Thou haste neither parte nor felowship in this busynes. For thy hearte is not right in the sight of God. Repente therefore of this thy wickednes and praye God, that f¹⁰ he thoughte of thynne hearte maye be forgiven thee. For I perceiue that thou arte full of bitter gall, and wapped in iniquitee.

Then answered Symon and saied: praye ye to the Lorde for me that none of these thynges whiche ye haue spoken, fall on me. And thei whē thei had testified and preached f¹¹ woode of God returned toward Hierusalem, and preached the

Gospell in many citees of the Samaritans.

The angell of the Lorde spake vnto Philip, saying: aryse and goo towarde the southe vnto the waye that goorth doune from Hierusalem vnto the citee of Gaza, whiche is in the deserte. And he arose, and wente on. And behold a manne of Ethiopia (a chamberlayne, and of greate auctorite: with Candace quene of the Ethiopians, and had the rule of al her reuerse) came to Hierusalem for to worſhip. And as he returned home agayne sitting in his charret, he red Esai the Prophete.

Then the spirite saied vnto Philip: goo nere and toye thy self to yonder charret. And Philip ranne to hym, and hearde hym rede the Prophete Esai. and saied: Understandest thou what thou readeſt? And he saied: how can I, excepte I had a guyder? And he desired Philip, that he woulde come v¹²y, and sit with hym. The renoure of the scripture whiche he rede, was this: he was led as a shepe to bee slaine: and like a lambe dumme before his shearer, so opened he not his mouthe. Because of this humblenes he was not esteemed. But who shall declare his generacyon: for his lyfe is taken from the earth. The chamberlayne answered Philip, and saied: I praye thee of whom speakest the Prophete this? Of hymself, or of some other manne?

Philip opened his mouthe, and beganne at f¹³ same scripture, and preached vnto hym Jesus. And as thei wente on their waye, they came vnto a certayne water, and the chamberlain saied: See, here is water: what dooeth lette me to bee baptised? Philip saied vnto hym: If thou beleue with all thine hearte thou maist. And he answered and saied: I beleue that Jesus Christe is the sonne of God. And he commaunded the charret to stande still. And thei went doune bothe in the water: bothe Philip and also the chamberlayne & he baptised hym. And asone as thei wer come out of the water the spirite of the Lorde caughte awaye Philip and the chamberlayne sawe hym nomore. And he wente on his waye retorsyng: but Philip was founde at Azotus. And he walked througheout the countree, preaching in all f¹⁴ citees, till he came to Cesarea.

The ix. Chapter.

Saul is converted, and confoundeth the Iewes whiche sayeth Sabitha.



Saul yet baryng out threninges and slaughter against the disciples of the Lorde, wente vnto the hye preeſte, and desired of hym letters, to cary to Damasco, to the Synagoges: that if he founde any of this waye (whether thei were menne or women) he myghte byng them bounde vnto Hierusalem. And whē he journeyed, it fortuneth that as he was come nye to Damasco, sodenly there shyned rounde aboute hym a lyghte from heauen, and he fell to the earth and hearde a voyce, saying to hym: Saul Saul, why persecutest thou me? And he sayed: what arte thou Lorde? And the Lorde sayed: I am Jesus, whom thou persecutest. It is harde for thee to lyche agaynst the pycker.

At v And

The Actes

And he bothe trembling, and astonied said: **Lozde,** * what wilt thou haue me to doo? And the Lozde said vnto hym: arise, and goo into ciite, and it shal bee tolde thee what I must doo

B The menne whiche ioyned with hym, stode amased, hearyng a voyce, but seeing no manne. And Saul arose from the earth, and when he opened his eyes, he sawe no manne. But thei led hym by the hande, and broughte hym into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certain discipule at Damasco, named Ananias. And he said: Beholde, I am here Lozde: and the Lozde said vnto hym: Arise, and goo into the streete (whiche is called streighte) and seeke in the house of Judas after one called Saul: of whome thou hast heard. For he hath sent a vision a manne named Ananias commyng in to hym, and puttynge his handes on hym, that he might receiue his sight.

C Then Ananias answered: Lozde, I haue heard by many, of this manne: how muche euill he hath dooen to the sainctes at Hierusalem, and here he hath auctorite of the hie priestes to bynd all that call on thy name. The Lozde said vnto hym: goo thy waye, for he is a chosyn vessel vnto me, to beare my name before the Gentiles, and kynges, and the chyldren of Israel. For I will shewe hym howe great thynges he must suffer for my names sake.

D And Ananias wente his waye, and entered into the house, and putte his handes on hym, and said: Brother Saul, the Lozde that appeared vnto thee in the waye as thou camest, hath sente me, that thou mightest receiue thy sight, and be filled with the holy ghooste. And immediatly there fell from his eyes as it had been scales, and he receiued sight: and arose, and was baptised, and receiued meate, and was comforted. Then was Saul certain dayes with the disciples whiche were at Damasco. And straight waye he preached Christe in the synagoges, howe he was the sonne of God but all that heard hym, were amased, and said: Is not this he, that spoyled them whiche called on this name in Hierusalem, and came hether for that end, that he might byng them bounde vnto the hie priestes? But Saul increased the more in strength, and confounded the Jewes whiche dwelt at Damasco, affirmyng that this was verie Christe.

E And after a good while, the Jewes toke counsel together, to kyll hym. But thei layng a waite was knowen of Saul. And thei watched the gates daye and nighte to kyll hym. * Then the disciples toke hym by nighte and putte hym through the wall, and let hym doune in a basket. And when Saul was come to Hierusalem, he asaiued to couple hymself to the disciples: but thei were all afraid of hym, and belueued not that he was a discipule. But Barnabas tooke hym, and broughte hym to the Apostles, & declared to thei howe he had sene the Lozde in the waye and that he had spoken to hym, and howe he had dooen boldly at Damasco in the name of Iesu. And he

had his conuersacion with them at Hierusalem sprayng boldly in the name of the Lozde Iesu. And he spake and disputed agaynst the Grekes but thei wente aboute to slee hym. Whiche when the brethren knewe, they broughte hym to Cesarea, and sente hym forth to Charlus. Then had the congregacions rest through all Jewry and Galile and Samaria, and were edified and walked in the feare of the Lozde, and multiplied by the conforte of the holy ghooste.

F And it chaunced as Peter walked through oute all quarters: he came also to the sainctes, whiche dwelte at Lybda. And there founde a certayne manne named Ennas, whiche had kepte his bedde eight yeres, and was sicke of the palsey. And Peter said vnto hym: Ennas: The Lozde Iesu Christe make thee whole, arise, and make thy bed. * And he arose immediatly. And all that dwelt at Lybda and Sydon sawe hym and turned to the Lozde.

G There was at Joppa a certayne woman a discipule named Tabitha (whiche by interpretacon is called Dorcas) the same was full of good woorkes and almes deedes, whiche she did. And it chaunced in those dayes that she was sicke, and dyed. Whom when they had washed, they layed her in a chamber. But forasmuche as Lybda was neere to Joppa, and the disciples had hard that Peter was there, thei sente vnto hym, desyryng hym, that he would not bee greued to come vnto them.

H Peter arose, and came with them. And when he was come, thei broughte hym into the chamber. And all the wyddowes stode rounde aboute hym weeping, and shewing the cootes and garmentes whiche Dorcas made, whyle she was with them. And Peter putte them forth, and kneeled doune, and prayed: and turned hym to the body, and said: Tabitha: arise, and the opened her eyes, and when she sawe Peter, she satte vp. And he gaue her the hande, and lift her vp. And when he had called the sainctes and wyddowes, he shewed her aliue. And it was knowen through out all Joppa, and many belueued in the Lozde: And it fortuned, that he taried many dayes in Joppa with one Symon a tanner.

The .x. Chapter.

The vision that Peter sawe. How he was sente to Cornelius. The heathen also receiue the spirite and are baptised.

I Here was a certain manne in Cesarea called Cornelius, a capitaine of souldiours of Italy, a deuoute manne, & one that feared God with all his house holde whiche gaue muche almes to the people, & prayed God alwaie. The same sawe by a vision evidently (about the ninth houre of the daie) an gell of God commyng into hym, and sayyng vnto hym: Cornelius: When he looked on hym, he was affrayed, and said: What is it Lozde? He sayed vnto hym: Thy prayers and thy almes are come vp into remembraunce before God. And now send menne to Joppa, and call for one Symon whose surname is Peter. He lodgeth w one Simon a tanner, whose house is by the sea side. He shall tell thee, what I oughtest to doo.

And

And when the Angell whiche spake vnto hym was departed, he called two of his household seruantes, and a deuourer souldiour of them that waited on hym, and tolde them all the matter, and sente them to Joppa.

B On the morowe as they went on their iorney and drowe nye vnto the citee, Peter wente vpon the topp of the house to praye, aboute the sytte houre. And when he was an hongred he woulde haue eaten. But while they made ready, he fell into a trance, and sawe brannen opened and a certayn vessel came doune vnto hym as it had been a greete nete knit at the four corners and was let doune to the earthe, wherein were all manner of fouresoted beastes of the earth and breem and wormes and foules of the ayre. And there came a voyce to hym, rise Peter, kyl and eat. But Peter said: not so Lorde, for I haue neuer eaten any thyng that is commen or vncleane. And the voyce spake vnto hym again the second tyme: What God hath clenched that call not thou commen. This was dooen thyle, and the vessel was receiued by again into heauen.

C While Peter also mused in hym self what this vision (whiche he had seene) meante beholde the mene whiche were sente from Cornelius had made inquirance for Simons house and stode befoze the dooze: and called oute one, and asked whether Simon whiche was surnamed Peter were lodged there. While Peter thought on the vision, the spirite saied vnto hym beholde, mene seke thee: arise therefore, and gette thee doune, and goo with them, and doute not, for I haue sente them. Peter wente doune to the menne whiche were sent vnto hym from Cornelius and saied: Beholde, I am he whom ye seke, what is the cause wherfor ye are come? They saied Cornelius the capitaine a iuste manne, and one that feareth God, and of good repute among all the people of the Jewes was warned by an holy angell to sende for thee into his house, and to heare woordes of thee: Then called he them in and lodged them.

D And on the morow, Peter went a waie with them, and certayne brethren from Joppa accompaigned hym. And the thyrde daye entered they into Cesarea. And Cornelius waped for them and had called together his kinsmen and special frendes. And as it chaunced Peter to come in: Cornelius mette hym, and fell doune at his fete, and worshipped hym. But Peter toke hym vp, sayng: stand vp, I my self also am a manne. And as he talked with hym, he come in, and founde many that were come together. And he saied vnto them: Ye knowe howe that it is an vnlawfull thyng for a manne that is a Jewe, to compaignie or come vnto an alieue. But God hath thewed me that I should not call any manne commen or vncleane: therefore came I vnto you without delaye, asone as I was sente for. I aske therefore, for what intent haue ye sente for me. And Cornelius saied: This daye now foure dayes about this houre, I faste sayng at the nyth houre I praised in my house, and behold, a manne stode befoze me in byppre clothyng, and saied: Corne-

lius, thy praye is heard, & thyne almes deedes are had in remembrance in the sight of God. So men therfore to go Joppa, & cal for Symon whose surname is Peter. He is lodged in a house of one Simon a tanner by the sea syde whiche asone as he is come, shall speake vnto thee. The sente I for thee immediately, and thou hast well dooen, that thou arte come. Now therefore are we all here presente befoze God, to heare all thynges that are commaunded vnto thee of God. Then Peter opened his mouthe, and saied of a trued I perceiue that there is no respecte of persons with God: but in all people, he that feareth hym, and woorketh righteously, is accepted with hym.

Ye knowe the preaching that God sente vnto the chyldren of Israhel: preaching peace by Jesu Christe, whiche is Lorde ouer all thynges. Whiche preaching was published throug all Jewy (and began in Galile, after the daye tyme whiche Iohn preached) howe God anoynted Jesus of Nazareth with the holy ghooste and with power. Whiche Jesus wente aboute dooing good, and healyng all that were oppressed of the deuell, for God was with hym. And were are witnesse of all thynges whiche he did in the land of the Jewes and at Hierusalem: who they slewe & hanged on tre. Hym God raised vp the thirde daye, and shewed hym openly not to all the people, but vnto vs witnesse, chose befoze of God for that same intent) whiche did eat and drinke with hym, after he arose from deathe. And he commaunded vs to preache vnto the people and to testifie that it is he, whiche was ordeined of God to bee the iudge of quicke and dedde. To hym geue all the prophetes witness, that throug his name whosoener beleueth in hym shall receiue remission of synnes.

While Peter yet spake these woordes, the holy ghooste fell on all them whiche heard the preaching. And they of the circumcision whiche beleued, were astonnished, as many as came with Peter, because that on Gentiles also was shed out the gifte of the holy ghooste. For they heard them speake with toungues, and magnify God. Then answered Peter: can any manne forbyd water that these shoulde not bee baptised, whiche haue receiued the holy ghooste as well as we? And he commaunded them to bee baptised in the name of the Lord. Then praised they hym to tary a fewe dayes.

¶ The xi. Chapter.

¶ Peter sheweth the cause wherfore he wente to the heathen. Barnabas and pauli preacheth vnto the heathen. Agabus prophesieth deeth to come.



And the Apostles and brethren that were in Jewy, heard of the heathen had also receiued the woorde of God. And whē Peter was come vp to Hierusalem, they of the circumcision contended against hym sayng: Thou wentest into mene vncircumcised, and diddest eate with them. But Peter rehearsed the matter from the begynning, & expounded it by order vnto them sayng: I was in the citee of Joppa, praying and in a trance, I sawe a vision a certayne vessel descend

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descend as it had been a greater Peter, lette donne from heauen by the four corners and it came to me. Into the whiche when I had fastened myne eyes, I considered and sawe² conserued beastes of the earth and vermen of woymes, and foules of the ayre. And I hearde a voyce sayng vnto me arise Peter, arise, and eat. But I said, not so Lorde, for nothing comen of vncleane hath at any tyme entered into my mouth. But the voyce answered me again from heauen: comyt not þ those thynges common whiche God hath cleynt. And this was dooen thre tymes. And all were taken vp again into heauen.

And behold, ymmediately there were thre menne already come vnto the house wher I was sente fro Celace vnto me. And the spirite saied vnto me, that I shoulde goo with theim without doubtyng. Moreover, * these thre byrthen accompaniued me, and wer entered into þ mannes house. And he thewed vs, howe he had sene an angell in his house, whiche stode and saied to hym: sende menne to Joppa, and call for Sund, whose surname is Peter: he shall tell the woordes, whereby bothe thou and all thyne house shalbe saued.

And as I beganne to preache, the holy ghost fell on them, * as he did on vs at the begynnyng. Then came it to my remembraunce, howe that the Lorde saied: * Iohn baptised with water, but ye shalbe baptised with the holy ghost. For as muche then as God gaue them lyke giftes as he did vnto vs, when we beliened on the Lorde Iesus Christ: what was I that I should haue withstande God? When they hearde this, thei helde their peace, and glorified God sayng then hath God also to the Gentiles graunted repentance vnto life.

* They also whiche were scattered abroad through the assyccion that arose aboute Iherusalem, walked throughout vnto Phenices and Cipres, and Antioche, preachyng the woorde to no manne but vnto the Jewes onely. Some of theim were menne of Cyppers and Syren, whiche when thei were come to Antioche, spake vnto the Grekes, and preached the Lorde Iesus. And the hand of the Lorde was with theim, and agreate nombre beliened and turned vnto the Lorde. Tydnynges of these thynges came vnto the eares of the congregacion, whiche was in Hierusalem. And they sente for the Barnabas, that he shoulde goo vnto Antioche. Whiche whē he came, and had sene þ grace of God, was glad and * exhorted theim all, that with purpose of hearte they would continually cleane vnto the Lorde. For he was a goodmanne, and ful of the holy ghoste and of faith: and muche people was added vnto the Lorde. Then departed Barnabas to Charlus, for to seeke Saul. And when he had founde hym he brought hym vnto Antioche. And it chaunced that a whole yere thei had their conuersacion with the congregacion there, and taughte muche people, in so muche, that the disciples of Antioche were the firste that were called Christen.

* In those dayes came Prophetes from the

citee of Hierusalem vnto Antioche. And there stode vp one of theim named Agabus, and signified by the spirite, that there shoulde bee greater dearthe throughout all the world whiche came to passe in the Emperour Claudius dayes. The disciples every manne accordyng to his abilityer, purposed to sende² socour vnto the byrthen whiche dwelte in Ierusalem. Whiche thyng thei also did, and sente it to the elders by the handes of Barnabas and Saul.

The xii. Chapter.

Herode persecuteth the Christen. Herodias James, and putteth Peter in prison, whom the Lorde deliuereth by an angell. The lamentable death of Iherod.



The same tyme Herode the kyng stretched forth his handes to bere certaine of the congregacion. And he killed² James the brother of Iohn with the sword. And because he saw that it pleased the Jewes he proceeded farther, and tooke Peter also. Then were the dayes of sweete byrde. And when he had caughte hym, he putte hym in prison also, and deliuered hym to foure quaternions of souldiours to be kepte, entending after Easter to byng hym forth to the people. And Peter was kepte in prison. But prayer was made without ceasing of the congregacion, vnto God for hym. And when Herode would haue brought hym out vnto the people, þ same night slept Peter betwene twoo souldiours bounde with twoo cheynes, & the keepers befoze the doore kepte the prison. And behold, * the angell of the Lorde was there present, and a light shyned in the habitation. And he smote Peter on þ side, and stered hym vp, sayng: arise vp quickly. And his cheynes fell of from his handes. And the angell saied vnto hym: gytte thy selfe, and bynde on thy sandales. And so he did. And he saied vnto hym: caste thy garmente aboute thee, and folowe me. And he came out and folowed hym, and wiste not that it was truely whiche was dooen by the angell, but thoughte he had sene a vision. When they were passe the firste and the seconde watche, they came vnto the yron gate, that leade the vnto the citee, * whiche opened to theim by the owne accorde. And thei wente out, and passed through one strete, and forthwith the angell departed from hym.

And when Peter was come to hym selfe, he saied: nowe I knowe of a surety, that the Lorde hath sente his angell, and hath deliuered me out of the hande of Herode, and from all the waytyng for, of the people of the Jewes. * And as he considered the thyng, he came to the house of Mary the mother of one Iohē, whose surname was Marthe, where many were gathered together * in prayer. As Peter knocked at the enterye doore, a damsell came forth to berken, named Rhodra. And when she knewe Peters voyce she opened not the entery for gladnes, but ranne in, and told how Peter stode befoze the entery. And they saied vnto her: thou arte madde. But she affirmed that it was euē so. The saied they: it is his Angell. But Peter continued knockyng: and when thei had opened the doore, and

and saide hym, thei wer assumped. * And when he had beched vnto them with the hande, that thei mighte holde their peace, he tolde them by what meanes the Lozde had brought hym oute of the prison. * And he saide: goo shewe these thynges vnto James and to the brethren. And he departed, and wente into another place.

D I knowe as it was daye, there was no litle adone among the souldours, what was become of Peter. When Herod had sought for hym, and founde hym not, he examined the keepers and commaunded them to be caried awaye. And he departed from Jewry to Cesarea, and there abode. Herode was displeased with them of Tiers and Sidon. But thei came all with one accord to hym, and made intercession vnto Blastus the kynge's chamberlain, and desired peace, because their countre was nourished by the kynge's provision. And vpon a daye appoynted, Herode arrayed hym in royall apparell, and let hym in his seate, and made an ozacion vnto them. And the people gaue a shoute, sayng: it is the voyce of a God, and not of a manne. And immediately the angell of the Lozde smote hym, because he gaue not God the honoure, and he was catch of wormes and gaue vp the ghost. And the woordes of God grew and multiplied. And Barnabas and Saul returned to Hierusalem, when they had fulfilled their office, and toke with them, * Iho whose surname was Marke.

The xiii. Chapter.

Saul and Barnabas are called to preache among the heathen, of Sergius Paulus and Timotheus the sozerer Saul preache at Antioche.

Here were in the congregation that is at Antioche, certain prophetes, & teachers: as Barnabas and Symon that was called Niger, and Lucius of Cyrene, and Manaben, Herode's Tetrarches nourishelore, and Saul. As thei ministered to the Lozde and fasted, the holy ghoste saide seperate me Barnabas & Saul, for the woorde wherunto I haue called them. And when thei had fasted and prayed, and laid their handes on them, thei let them goo. And thei after they were sente forth of the holy ghoste, departed vnto Seleucia, and from thence thei sailed to Cyprus. And when thei were at Salamine, thei went the woorde of God in the synagoges of the Jewes. And thei had Ihon to their minister.

When thei had gone throughe the isle vnto Paphos, thei founde a certain sozerer, (a false prophete, a Jewe) whose name was Barisus, whiche was with the ruler of the countree one Sergius Paulus a prudente manne: The same ruler called vnto hym Barnabas and Saul and desired to heare the woordes of God. But Elymas the sozerer (for so is his name by interpretation) withstode them, and soughte to turne the ruler a waye from the faith. Then Saul whiche (also is called Paul) beeyng full of the holy ghoste, set his eyes on hym, and said O full of all subtilty and disceitfulness, thou chyld of the deuell, thou enemye of all righteounes: wilt thou not cease to peruerter the straight wayes of the Lozde?

And now beholde, the hande of the Lozde is vpon thee and thou shalt bee blinde, and not see the sunne for a season. And immediately, there fell on hym a miste and a darkenes, and he went aboute, sekynge them that should leade hym by the hande. Then the ruler when he sawe what had happened beleued, and wouged at the doctryne of the Lozde.

When Saul departed from Paphos, thei that were with hym, came to Perga in Pamphilia: and Ihon departed from thence, and returned to Hierusalem. But thei wandered throughe the countrees, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the Saboth daye, and satte doune. And after the lecture of the lawe and of the prophetes the rulers of the synagoge sente vnto them, sayng: ye menne and brethren, if ye haue any sermon to exhorte the people, saye on.

Then Saul stode vp, and beched with the hande for silence, and saide: Menne of Israel and ye that feare God, geue audience. The God of this people chose oure fathers, and exalted the people, when thei dwelte as strangers in the lande of Egypte, and with a hye harme broughte he them out of it, and aboute the tyme of fouerty yeres, suffered he their maners in the wilderness. And he destroyed seuen nation in the lande of Canaan, * and deuinded their lande to them by lotte. And afterwarde, he gaue vnto them iudges aboute the space of foure hundred and fifty yeres, vnto the tyme of Samuell the prophete. And afterwarde, * thei desired a kynge: God gaue vnto them Saul the soonne of Cis, a manne of the tribe of Beniamin by the space of fouerty yeres. And when he was putte doune, he sette vp Dauid to bee their kynge, of whom he reported sayng: * I haue founde Dauid the soonne of Jesse, a manne after myne owne heart: whiche shall fulfill all my will.

Of this mannes seede hath God (according as he had promised) broughte forth to Israel, a sauoure, one Jesus, when Ihon had first preached before his comyng the Baptisme of repentance to Israel. And when Ihon had fulfilled his course, he saide: * whom ye thynke that I am, the same am I not. But behold, thei cometh one after me, whose shoes of his fete I am not worthy to loofe.

Ye menne and brethren, chyldren of the generation of Abraham, and whosoever among you feareth God, to you is this woorde of saluacion sente. For the inhabyters of Hierusalem and their rulers, because they knewe hym not, nor yet the voyces of the prophetes whiche are rede entyre Saboth daye, they haue fulfilled thei in condemning hym: * And when they founde no cause of deathe in hym, yet desired thei pplate to kyll hym. And when they had fulfilled all that were wyrtten of hym, they toke hym doune from the tree, and put hym in a sepulchre. But God raysted hym againe from deathe, whiche came by with hym from Galyle to Hierusalem: whiche * are his witness vnto the people.

The Actes

And wee declare vnto you, howe that the promesse (whiche was made vnto the fathers) God hath fulfilled vnto their children (euen vnto vs) in that he raised vp Iesus again. I euen as it is written in the seconde psalme: * Thou arte my sonne, this daye haue I begotten thee. As concerning that he raised hym vp from death, now nomore to returne to corruption he saied on this wise: * The holy promises made to Dauid, will I geue faithfully to you. Wherefore he saith also in another place. * Thou shalt not suffer thyne holy to see corruption. For Dauid (after he had in this tyme fulfilled the wil of God) * sei on slepe, & was laied vnto his fathers, and sawe corruption. But he whom God raised agayne sawe no corruption.

¶ Bee it knowne vnto you therefore (ye menne and brethren) that * through this manne is preached vnto you the forgiveness of synnes, & that by hym, all that beleue, are iustified fro all thynges from whiche you coulde not bee iustified by the lawe of Moyses. Beware therefore, lest that fall on you, whiche is spoken of in the the prophete: * Behold, ye despisers, and wonder, a petish ye: for I dooe a woode in your daies, whiche ye shall not beleue though a manne declare it you. When the Jewes were gone out of the congregation, the Gentiles beloughe that they woulde preache the woode the next Saboth, when the congregation was broken vp. many of the Jewes and vertuous profelites folowed Paul and Barnabas, whiche spake to them: and * exhorted them to continue in the grace of God.

¶ And the next Saboth daie came almost the whole citee together, to heare the woode of God. But when the Jewes sawe the people, they wer full of indignacion and spake against those thynges, whiche wer spoken of Paul, speaking agaynst it, and raylyng on it: Then Paul and Barnabas wered bold and saied: it was meate that the woode of God should firste haue been preached to you. But seying ye put it from you, and thyncke youre selues unworthy of euell sayng life: lo, wee turne to the Gentiles: For so hath the Loide commaunded vs: * I haue made thee a lighte of the Gentiles, that thou bee the saluacion vnto the ende of the woode. When the Gentiles herde this, they wer glade and glorified the woode of the Loide, and beleued, euen as many as were ordeyned vnto eternal life. And the woode of the Loide was published throughout all the region: But the Jewes moued the deuoer and honest women, and the chief menne of the citee: and raised persecution against Paul and Barnabas, and expelled them out of their coostes: * But they toke of the duste of their fete against them, and came vnto Iconium. And the disciples were filled with ioye and with the holy ghooste. ¶

C. The. xlii. Chapter.

Paul and Barnabas preache at Iconium, some heling some here by scorpion. At Lystra they woulde haue sacrificed to Barnabas and Paul, whiche they refused and exhorted the people to worshippe the true God. Paul to Ammachi that cometh to Darba Lystra, Iconium, and to Antioche.

¶ And it fortuned in Iconi that Achele wente backe to gether into the sinagoge of the Jewes, and so spake, & a greete multitude bothe of the Jewes and also of the Grekes beleued. But the unbelieuyng Jewes, steyd vp, and vniquied the mynbes of the Gentiles agaynst the brethren: Long tyme abode they there, and quite themselves boldely with the helpe of the Loide, whiche gaue testimony vnto the woode of his grace, and * gratted signes and wonders to bee dooen by their handes. But the multitude of the citee was deuided: and parte helde with the Jewes, and parte with the Apostles.

¶ When there was an assaute made bothe of the Gentiles and also of the Jewes with their rulers to dooe them violence, and to stone them they were ware of it, and * fled vnto Lystra and Darba, cities of Licaonia, and vnto the region that lieth rounde aboute, and there preached the Gospel: (and all the multitude was moued at their doctrine, but Paul and Barnabas taried still at Lystra.) And there sat a certain manne at Lystra weake in his fete beinge a crepell from his mothers wombe, and neuer had walked. The same heard Paul preache, whiche beholding hym, and perceyuing that he had faith to bee whole, saied with a loude voice stande vprighte on thy fete: And he * sterte vp and walked. And when the people sawe what Paul had dooen, they lifte vp their voyces, sayng in the speache of Licaonya: * Goddes are come doune to vs in the lykenes of menne. And they called Barnabas Jupiter, and Paul Mercurius because he was the preacher. Then Jupiters priests, & dwelte befoze their citee, brought oren and garlandes vnto the porch, and woulde haue dooen sacrifice with the people.

¶ Whiche when the Apostles, Barnabas and Paul heard of, they sente their clothes, and ranne among the people, cryng and sayng, first why dooe ye this? Wee are mortall menne like vnto you, and preache vnto you, that ye shall turne from these vanities vnto the liuyng God, whiche made heauen and earth and the sea and all thynges that are therein: the whiche in tymes paste suffered al nations to walke in their owne wayes. * Neuerthelesse, he left not hymself with out wytnes, in that he shewed hym benefytes from heauen, in geuyng vs rayne and fructfull seasons fylling our heartes wth loode & gladnes. And with these saynges, scarce refrayned they the people, & they had not dooen sacrifice vnto them.

¶ Whether came certayne Jewes from Antioche and Iconium: whiche (when they had obtained the peoples consent * and had stoned Paul) drewe hym oute of the citee, supposyng he had been dedde. Howbeit as the disciples stode round aboute hym, he rose vp, and came into the citee. And the next daye he departed with Barnabas to Darba. And when they had preached to that citee and had taught many, they returned again to Lystra, and to Iconium and Antioche, and strengthened the disciples soules agayne, and * exhorted them to continue in the faith, after myng

aying that wee muste through much tribulation enter into the kyngdome of God. And whē they had ordeined them elders by election in every congregation, and had prayed and fasted, they commended them to the Lorde on whom they beleued. And when they had gone through oute Phisida, they came to Pampolia, and when they had preached the woorde in Perga, they descended into the citty Atalia, and thence departed by Shippe to Antioche from whence they were committed vnto the grace of God to the woꝛke whiche they fulfilled. When they were come, and had gathered the congregation together, they reuerbered all that God had dooen by them and how he had opened the doore of faith vnto the Gentiles. And there they abode long tyme with the disciples.

The xv. Chapter.

¶ Variance about circumcision. The Apostles pacifying the matter at Hierusalem. Paul and Barnabas preach at Antioche.



And certayne menne whiche came doune from Jewry, taught the brethren excepte ye bee circumcised after the maner of Moyses, ye cannot bee saued. So when there was risen discension and disputing not a litle vnto Paul and Barnabas against them, they determined that Paul and Barnabas, and certain other of them should goo vnto Hierusalem vnto the Apostles and elders aboute this question. And after they were brought on their waye by the congregation, they passed ouer Phenices and Samaria, declaring the conuersion of the Gentiles, and they broughte greates lope vnto all the brethren. And when they were come to Hierusalem, they were receiued of the congregation and of the Apostles and elders. And they declared all thynges that God had dooen by them. The rose vp certayne of the secte of the pharises, whiche did beleue sayng that it was nedefull to circumcise them and to commaunde them to kepe the lawe of Moyses. And the Apostles and elders came together to reason of this matter.

And when there was much disputing, Peter rose vp, and said vnto them: Ye menne and brethren: Ye knowe howe that a good whyle agoe, God did chose among vs, that the Gentiles by my mouth should heare the woorde of the Gospell, and beleue. And God whiche knoweth the heartes, bare them witness, and gaue vnto them the holy ghoste, euen as he did vnto vs, and putte no difference betwene vs and they sayng that wiche faith he purified their heartes. Now therefore, why tempt ye God, to putte on the disciples neckes the yoke whiche neither our fathers nor wee were able to beare? But wee beleue, that through the grace of the Lorde Iesu Christe, wee shal bee saued, as they doo. Then all the multitude was pleased and gaue audience to Barnabas and Paul, whiche tolde what signes and wonders God had wrought among the Gentiles by them.

And when they helde their peace, James answered, sayng: Menne and brethren, hearken vnto me. Simon tolde, how God at the begyn-

nyng did visite the Gentiles, to receiue of them a people in his name. And to this agre the woordes of the prophetes, as it is writte: After this I will retorne, and will builde again the tabernacle of Dauid, whiche is fallen doune and that whiche is fallen in decaye of it, will I builde againe, and I will sette it vp, that the residue of menne myghte seke after the Lorde and also the Gentiles vnto whom my name is named, saith the Lorde, whiche dooeth all these thynges: known vnto God are all his woordes from the begynnyng of the woꝛld. Wherefore my sentence is that wee trouble not them: whiche from among the Gentiles, are turned to God: but that wee wyte vnto them, that they abstayne from felices from fytchings of ymages, and from fornicacion, and from strangled, and from blood. For Moyses of olde tyme had in every citty them that preache him, in the Synagoges, when he is red every Saboth daye.

Then pleased it the Apostles and elders with the whole congregation, to sende chosen menne of their owne compaignie to Antioche with Paul and Barnabas. They sente Judas whose name was Barabas, and Silas, whiche were chief menne among the brethren, and gaue them letters in their handes after this maner.

The Apostles, and elders and brethren sende gretynges vnto the brethren whiche are of the Gentiles in Antioche, Siria and Cilicia. For as muche as wee haue hearde, that certain whiche departed from vs, haue troubled you with wordes, and combyed your myndes, sayng: Ye must bee circumcised and kepe the lawe, to whome wee gaue no suche commaundemente: It seemed therefore to vs a good thyng, when wee were come together with one accord, to sende chosen menne vnto you, with our beloued Barnabas and Paul, menne that haue reuerde their liues for the name of our Lorde Iesu Christe. Wee haue sente therefore Judas and Silas, whiche shall also tell you the same thynges by mouth. For it seemed good to the holy ghoste and to vs, to charge you with no more, then these necessary thynges that is to saie ye abstain from thynges offered to ymages, and from blood, and from strangled, and from fornicacion. From whiche if ye kepe your selues, ye shall doo wel. So fare ye well. When they therefore were departed, they came to Antioche and gathered the multitude together, and deliuered the epistle. Whiche when they had reade, they reioysed at the consolation. And Judas and Silas beeyng Prophetes, exhorted the brethren with muche preaching, and strenghted them. And after they had taried there a space, they were lette go in peace of the brethren vnto the Apostles. Notwithstandyng it pleased Silas to abyde there still. (But Judas departed alone to Hierusalem.) Paul and Barnabas continued in Antioche, teaching and preaching the woorde of the Lorde with other many.

But after a certayne space, Paul said vnto Barnabas: lette vs goo again, and visite our brethren in every citty where wee haue dwelled the woorde of the Lorde, and see how they doo.

And

The Actes

And Barnabas gaue counsaill to take withel
Ihon, whose surname was Marke. And Paul
would not take hym vnto thei companie
Act. xiii. 43. * whiche departed from them at Pamphylia,
and wente not with them to the wooshe. And
the contencion was so sharpe betwene them,
that they departed asunder one from the othe
and so Barnabas toke Marke, and sailed vnto
Cyprus. And Paul chose Silas, and departed
bryng committed of the brethren vnto the grace
of God. And he went through Ciria and Cilicia
stablishyng the congregacions: *om (commaundyng
om to kepe the scriptures of the Apostles and elders.)*

The xvi. Chapter.

*Timothy is circumcised. Paul preacheth at Philippi,
and there is he putte in prison.*

THEN came he to Darba and to
Litra. And beholde, a certain di-
sciple was ther named Timothe-
us a womannes sonne whiche
was a Jewys and beleued: but
his father was a Greke. Of who
reported well the brethren that were at Lystra
and Iconium. Him would Paul that he should
goe forth with hym, and tooke and circumcised
hym, because of the Jewes whiche were in those
quarters: for they knew all, that his father was
a Greke. As they wente through the cities they
delivered them the decrees for to kepe, that wer
Actes. xv. 2 * ordeyned of the Apostles and elders, whiche
were at Hierusalem. And so were the congrega-
cions stablished in the faith, and encreased in
nombre dayely.

When they had gone through Bithynia: and
the region of Galacia, and * were forbydden of
the holy ghooste to preache the woorde in Asia,
they came to Mysia, and sought to go into Be-
thynia. But the spirite suffered them not: but
when they had gone through Mysia they came
downe to * Troada. And a vision appeared to
Paul in the night. There stode a manne of Ma-
cedonia, and waped hym, sayng: come into Ma-
cedonia, and helpe vs. After he had sene the visi-
on, ymmediately wee prepared to goe into Ma-
cedonia, deying certified that the Lorde had cal-
led vs, to preache the Gospell vnto them. While
wee lowled forth then from Troada, wee came
with a straight course to Samothracia, and the
Act. xviii. 2

Next daye to Neapoli, and from thence to Phi-
lippos whiche is the chief citee in the parties of
Macedonia, and a free citee. Wee wer in that ci-
tee abyding certain dayes. And on the Saboth
dayes wee wente out of the citee besydes a ryuer
where menne were wonte to praye. And wee sat
downe, and spake vnto the women whiche resoi-
ced thither. And a certain woma (named Lydia)
a seller of purple, of the citee of Thyatira, whi-
che worshipped God, gaue vs audience. Whose
hearte the Lorde opened, that she attended vnto
the thynges, whiche Paul spake. While he was
baptised, and her housholde, he besought vs, say-
ng: If ye thynke that I beleue on the Lorde,
come into my house, and abyde there. And * we
constrayned vs. And it soe turned as we wente to
praye, a certain damsell possessed with * a spirite

that prophesied, met vs, whiche brought her ma-
ster and maistres inche vauntage with prophes-
ying. The same soled Paul and vs and cryed
sayng: * these menne are the seruantes of the
moste hie God, whiche shewe vnto vs the waye
of saluacion. And this dyd she many dayes. But
Paul not contente, turned aboute, & saied to the
spirite I commaund the: in the name of Iesu Christ
that thou come out of her. And he cam out the same
houre. And when her master and maistres sawe
that * the hope of theyr garynes was gone, they
caught Paul and Silas, and dreyed them into
the market place vnto the rulers and broughte
them to the officers, sayng. These menne trou-
ble our citee sayng they are Jewes and preache
ordynances, whiche are not lawefull for vs to
receiue, neether to obserue, sayng we are Romay-
nes. And the people ranne against them and the
officers rente their clothes, and commaunded
them: to bee beaten with rodde. And while they
had beaten thei soze, they cast them into prison
commaundyng the sayler of the prison to kepe
them diligently: Whiche when he had receiued
suche commaundement, thrust them into the inner
prison, and made their fete safte in the stocks.

At midnight Paul and Silas prayed, and
lauded God. And the prisoners hearde them. And
sodenly there was agreate earthquake, so that
the foundation of the prison was shaken, & im-
mediately all the doores opened and euery man-
nes bandes were loosed. When the keper of the
prison waked out of his slepe and sawe the pri-
son doores open, he dreyed out his sword & would
haue killed hymself supposyng that the prisoners
had been fled. But Paul cried with a loud voice
sayng: dooe thy selfe no harme, for we are all here.
Then he called for a lighte, and sprang in,
and came trembyng vnto Paul, and fel doune
at the fete of Paul, and Silas, & brought them
out and saied. Sirs * what muste I dooe to bee
saured? And they saied: beleue on the Lorde Ies-
us and thou shalt be saued and thy housholde. And
they preached vnto hym the woorde of the Lord
and to all that were in his house. And he tooke
them the same houre of the night, and washed
their woundes, & was baptised & all thei of his
housholde straighte waye. And when he had
broughte them into his house, he sette meate be-
foze them, and ioied: that he with his houshold
beleued on God. And when it was daye, the offi-
cers sente the ministers, sayng: let those menne
goe. The keper of the prison tolde this sayng
to Paul, the officers sente woorde to loose you.
Nowe therefore, get you hence and goo in peace.
Then saied Paul vnto them: thei haue beaten
vs openly vncoumpnyed, for all that wee are
Romaynes, & haue callt vs into prison: and now
would thei sende vs awaie priuely: Raye verely
but let them come them selues, and sette vs out.
When the ministers tolde thei woordes vnto
the officers, thei feared when they heard, that
they were Romaynes: they came and besought
them: and broughte them out, and desired them
to departe out of the citee.

And they went out of the prison, and entred in
to

*Act. xix. 23.
Rom. xiii. 2
and. xxi. 1
21. Mat. 23.
2. Tim. 2.*

And they wente out of the prison, and entered in to the house of Lydia, and when they had sene the byrthien, they comforted them, and departed.

The xviii. Chapter

Paul cometh to Thessalonica, where the Jewes let the cytol on a roole, sheweth of the cometh to Athens where he precheth the true and unknowne God.

And they made their journey throuh Amphipolis: and Apollonia, they came to Thessalonica, where was a sinagoge of Jewes. And Paul (as his maner was) wente in vnto the, & the sabbath dayes declared out of scrip- ture vnto the, opening and aliedging. * Christ must nedes haue suffered, and rise againe frome death, and that thys Jesus was Christ, whom (sayed he) I preach to you. And * some of them beleued, and came and companied with Paul and Silas, and of the deuout Grekes a greate multitude, and of the cheife women, not a fewe.

But the Jewes which beleued not, had indignation and tooke vnto them euil men, whiche were vacabondes, and gathered a company, & set al the citee on a roare, and made assaue vnto the house of Jason, and sought to bring them out to the people. And when they found the not they dyed Jason, and certayne byrthien vnto the heades of the citee crying: these that trouble the world, are come hether also, whom Jason hath receiued pruely. * And these all do contrary to the decrees of Cesar, offeryng another kyng one Jesus. And they troubled the people, and the officers of the cytee, when they heard these thynges. And when they wer sufficiencye answered of Jason, & of other, they let the go.

CAnd the byrthien immediatlye sente away Paul & Silas by nyght vnto Berrea. Which when they wer come thither, they entered into a sinagoge of the Jewes. These were the noblest of byrthien of them of Thessalonica, which re- ceived the word with all diligence of mynde, & searched the scriptures daily, whether those thynges were euil so. And many of them beleued: also of worshipful women which wer Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge that the word of God was preached of Paul at Berrea: they came and moued the people there. And then sime byrthien sente away Paul to go as

it were to the sea: but * Silas and Timotheus abode there still. And they that guyded Paul brought hym vnto Athens, and receiued a com- mandement vnto Silas and Timotheus, for to come to him with speede and came their way. Whyle Paul waited for them at Athens, his sperte was moued in hym, when he sawe the cy- tee geuen to worshyp of ymagis. Then disputed he in the sinagoge with Jewes, and with the deuoute personnes: and in the market daily with them that came vnto him by chance. Certayne philosophers of the Epicures and of the Stoiches, disputed with hym. And some there were whiche sayed: what wyl this babler

saye? Other sayed: he seemeth to bee a tydynges bypger of new deuels, because he preached vnto them Jesus and the resurreccyon. And they toke hym, and brought hym into Marce stree- te sayng: may we not knowe what this new doc- trine wherof thou speakest, is? For thou byp- gest straung thynges to our eares. We would knowe therfore, what these thynges meane. For all the Athenians and straungers whiche were there, gaue them selues to nothyng elles, but e- ther to tell, or to heare some newe thyng.

Paul stode in the middes of Marce stree- te, and sayed: Ye men of Athens, I perceiue that in all thynges ye are superstitious. For as I passed by and behelde the maner howe ye worshyp oure goddes: I founde an alter wherin was written vnto the unknowne God. Whom ye then igno- rantly worship, him shew I vnto you: * God that made the world and all that are in it, (se- yng that he is Lord of heauen & earth) dwel- leth not in temples made with handes, neither is worshipped with mens handes, as though he needed of any thyng, seynge he hymselfe ge- ueth lyfe and byeth to all men euery where and hath made of one blood all nacyns of men, for to dwell on all the face of the earth, and hath al- signed before, howe longe time, and also the en- des of theyr inhabitation, that they should feare God, yf they might seie and fynde him, though he be not farre from euery one of vs. For in him we lyue, moue, and haue our being, as certayn of your owne Poetes sayd: For we are also his generacyon. For asmuch then as we are the ge- neracyon of God, we ought not to thynke that the Godhead is like vnto golde, siluer, or stone grauen by craft and imagynacyon of man.

* And the tyme of this ignorance God re- garded not. But now he byddeth all men euery where repente because he hath apointed a daye in the which he wil iudge the world with rygh- teousnes, by that man by whom he hath apoin- ted, and hath offered sayth to al men, after that he had raysed hym vp from death.

When they heard of the resurreccyon from death, some mocked, and other sayed: we wyl heare the agayne of this matter. So Paul de- parted from among them. Howbeit certayn me- clane vnto hym and beleued: among the which was Dionysius a senatoure, and a woman na- med Damaris, and other with them.

The xviii. Chapter

Paul preacheth at Corintheum continuinge there a yere and a half, goeth agayne into Achaia, cometh to Ephesus, Cesarea and Antioche. Of Apollos Aquila and Priscilla.

After thys, Paul departed fro Athens & came to Corintheum, & founde a cer- tayne Jewe named Aquila, bozne in Pontus, lately come fro Italic, with his wife Priscilla: because that the Emperour Claudius had commaunded al Jewes to depart from Rome: and he dyed vnto them, because he was of the same craft, he abode with them and wrought: their crafte was to make tentes. **¶** And

Gen. i. 1
Actes. xviii. 4
1. Cor. x. 16
1. Tim. ii. 5
1. Tim. ii. 5
1. Tim. ii. 5
1. Tim. ii. 5
1. Tim. ii. 5
1. Tim. ii. 5
1. Tim. ii. 5

Roman. ix. 1
1. Cor. xviii. 1

Roman. xv. 1
1. Cor. xviii. 1

The Actes

And he preached in synagogs every sabbath day
Acts. xiii. 5 and exhorted the Jewes and the Gentyles.

Acts. xiii. 6 When * Silas and Timotheus were come from Macedonia, Paul was constrained by the synete, to tellye to the Jewes that Jesus was very Christ. And when they sayed contrary and blasphemed * he shoke his raiment and sayed vnto them: your blood be vpon your heads from hence forth wyl I go blameles vnto the Gentyles. And he departed thence, and entered into a certayn mans house, named Justus a worshipper of God, whose house ioyned hard to the synagoge. Howbeit, one Crispus the chief ruler of the synagoge * beleued on the Lorde with all his household, and many of the Corynthyans when they gaue audience beleued, and were baptised.

Acts. xiii. 7 Then spake the Lorde to Paul in the nyghte * by a vision: be not afrayed but speake, & holde not thy peace: for I am with the, and no manne shall make the that shal hurt the. For I haue muche people in this citee. And he continued ther a yere and sixe monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurreccyon with one acorde agaynst Paul, and broughte hym to the iudgement seate, sayng: this seloe counsellor men to worship God contrary to the law. And when Paul now was about to open his mouth Gallio sayed vnto the Jewes, yf it were a matter of wrong, as an euell dede: (O ye Jewes) reason woulde that I shoulde heare you: but yf yf be a question of wordes as of names, as of your lawe, loke ye to yf youre selues. For I wyl be no iudge of such matters, and he dyane them fro the seate. Then all the Grekes tooke stoutenes the cheefe ruler of the synagoge, and smote hym befoze the iudges seate. And Gallio cared for none of those thynges.

Acts. xiii. 8 Paul after this, taried ther yet a good while and tooke hym leaue of the brethren and sayed thence into Ciria, Pyscilla and Aquilla accompanying him. And * he wore hym head in Cechia for he had bowe: And he came to Ephesus and left them there, but he hym self entered into the synagoge, and reasoned with the Jewes. When they desyred him to tary longer tyme with the, he consented not, but had them farewell sayng: I must needs (at this feaste that cometh) be in Jerusalem: but I wyl retourne agayne vnto you * yf God wil. And he departed from Ephesus: and when he was come vnto Cesarea and ascended vp and saluted the congregacion he departed vnto Antioch: and when he had taried ther a while, he departed, and went ouer al the countre of Galacia and Phrygia by order, strengthyng all the dysciples.

Acts. xiii. 9 And a certayn Jew named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was instructed in the waye of the Lorde, and spake feruently in the synete, and taught diligently the thynges of the Lorde and knew but

the baptisme of Iohn onely. And the same began to speake boldly in the synagoge. Whome wyl Pyscilla and Aquilla had heard: thei toke hym vnto theym, and expounded vnto hym the way of God more perfectly. And when he was dysposed to go into Acaia the brethren wist exhortyng the dysciples to receiue hym. Whych when he was come helped them muche whiche had beleued through grace. For he ouercame the Jewes myghtely, and that openly. Wherbyng by the scriptures, that Jesus was Christ.

The xii. Chapter.

Acts. xii. 1 Of the miracles that were wrought at Ephesus and what myracles were done by Paul. Demetrius moued sedycyon in the citee

It fortuned that while Apollos was at Corinthum, Paul passed through the vpper coastes and came to Ephesus, and found certayne dysciples, and sayed vnto them haue ye receyued the holie ghost, sence ye beleued? And thei sayed vnto him no, we haue not heard whether there be any holie ghost or no. And he sayed vnto them, wherewith were ye then baptised? And they sayed: with Iohns baptisme. Then sayed Paul * Iohn verely baptised with the baptim of repentance sayng vnto the people that they shoulde beleue on hym, whych shoulde come after hym: that is one Christ Jesus. When thei heard this, they were baptised in the name of Lorde Jesu. And when Paul * lated his handes vpon them * the holie ghost came on them and thei * spake with tounge, and prophesied, and all the men were aboute twelue.

And he went into the synagoge, and he behaved hym selfe boldly for the space of thre monethes, disputyng and geuyng them exhortacions of the kyngdome of God. When dyuers wered harde harted and beleued not, but spake euill of the waye of the Lorde (and that befoze the multitude) he departed from them, and separated the dysciples. And he dyscyned daylye in the scole of one called Tyrannus. And this continued by the space of two yeres: so that al they whych dwelte in Asia, heard the word of the Lorde Jesu, bothe Jewes and Grekes. And God * wroughte sprecall myracles by the handes of Paul: so that fro his body, wer broughte vnto the syche, naphyns and partelettes, and the diseases departed from them, and the * euill spytes wente oute of them.

Then certain of the vagabond Jewes exorcistes, toke vpon them to call ouer them (which had euill spytes) the name of the Lorde Jesu, sayng: We aduise you by * Jesu whome Paul preacheth. And there were seuen sonnes of one Socrates a Jewe: and these of the prestes which dyd so. And the euill spete answered and sayd: I knowe, and Paul I knowe: but who are ye? And the man in whom the euill spete was, ca

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on them and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was knowne to all the Jewes and Grekes also whyche dwelte at Ephesus and feare came on them all, and the name of the Lord Jesus was magnified.

mark. 12.

And manye that beleued, came, and confessed and shewed theyr workes. Manye of them whych used curiouse craftes brought theyr houses, and burned them before all men, and they counted the price of them and found it. I. 40. thousand poundes. So myghtyly grewe the worde of God, and prevailed. After these thynges were ended. Paul purposed in the spyt (whan he had passed ouer Macedonia and Achaia) to goo to Jerusalem, sayng: after that I haue bene ther I must also se Rome. So sent he into Macedonia two of them that ministered vnto hym euell Timothyus and Erastus: but he hym self remained in Asia for a season.

The same tyme ther arose no litle ado about that waye. For a certayne man named Demetrius, a syluer smith (which made syluer shrines, for Diana) was not a lytle benefycial vnto the craftes men. Whome he called together with the workmen of lyke occupation, and sayd: Myjs, ye knowe that by this craft: we haue aduantage. Whoeuer ye se and heare p not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned awaye much people, sayng: that they be not goddesses whyche are made with handes. So that not onely this oure craft commeth into pael to be set at nought: but also that the temple of the greates goddesse Diana shoulde be destroyed, whom al Asia and the world worshippeth.

actes. xvi. 19.

actes. xvi. 19.

When they heard these saynges they were full of wrath, and cryed out sayng: Greate is Diana of the Ephesians: And all the cyte was on a roze, and they rushed into the common hall with one assente, and caught Caius and Aristarcus men of Macedonia, Pauls companions. When Paul shoulde haue entred in vnto the people, the dysciples suffered hym not. But certayne of the chiefe of Asia (which were his fren des) sent vnto hym, desyrng hym, p he would not please into the common hall. Some therfore cried one thyng and some another, and the congregacyon was all out of quyet, and p moze part knewe not wherfore they wer com together.

Some of the company bue forth Alexander the Jewe thrustng hym for wardes. Alexander becheden with the bande, and would haue geuen the people an answer. When they knewe that he was a Jewe, they arose a house almost for the space of two houers, of all men, cryng: greate is Diana of the Ephesians.

When the count Clarke had feared the people he sayd: ye men of Ephesus, what manne is it that knoweth not that the cyte of the Ephesians is a worshyppe of the greates goddesse Diana, of the ymage which came from heuen. Se yng then p noman sayth here agaynst, ye ought to be contente, and to do nothyng rashly for ye

haue byoughte better thes men: whyche are not ther robbers of churches, nor yet dyspilers of your goddesse. Wherefore, yf Demetrius and the craftesmen which are with him, haue a matter agaynst any man, the law is open, and they are rulers, let them accuse one another. But yf ye go aboute any other thyng, it shalbe determined in a lawfull congregacyon. For we are in leopardy to be accused of this dayes uprore for as much as ther is no cause, wherby we may geue a rechenyng of this concourse of the people. And when he had thus spoken, he les the congregacyon departe.

Chap. xx. Chapter.

Paul goeth into Macedonia and into Greece. At Troas he ray sed up a waile body. At Ephesus he calleth the elders of the congregacyon together, commending the happyng of gods to the to them, warneth the of false teachers, maketh his prayer with them, and departeth to shippe.



After that feage was ceased, Paul called the dysciples vnto him, and toke his leaue of them, and departed for to go into Macedonia. And when he had gone ouer those partes and had geuen them a long exhortacyon, he came into Greece, and ther abode thre monethes. And when the Jewes layed wait for him as he was aboute to saile into Syria, he purposed to retourne through Macedonia. There accompanied hym into Asia, Sopater of Berea, and of Thessalonica, Arystarcus and Secundus and Caius of Derba, and Timothyus and oute of Asia Tychicus and Trophimus. These goig before taried vs at Troas. And we sayled awaye from Smyrny after the dayes of sweete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And upon one of the sabboth dayes, whan the dysciples came together for to heare the bred Paul preached vnto them (eache to depart on the morowe) and continued the preaching vnto mydnyght. And there were many lyghtes in the chaber, where we wer gathered together, and ther sat in a wyndow a certayn young man (named Euticus) beyng fallen into a dede slepe. And as Paul was preaching he was the moze ouercom with slepe and fell doune from the thyrd lofte and was taken vp dead. But when Paul wet doune, he fell on hym and embzased hym and sayd: make nothyng a do for thy lyfe is in hym. So when he was come vp agayne, and had bzo ken the bread eaten, and talked along whyle (tuen tyll the moynyng) at the last he departed. And they broughte the younge man a lyur and were not a lytle comforted.

And we went a foze to ship, and lousd vnto Asson ther to receyue Paul. For so had he apointed, and would hym self go a foote. When we were come together at Asson we toke him in, and came to Myrilenes. And we sailed thence, and came the nexte daye, ouer agaynst Chios. And the next day we arriued at Samos, and taried at Trogilon. The next day we came to Milerd for Paul had determined to saile ouer by Ephesus, because he wold not spend tyme in Asia. For. ii. For.

actes. xix. 35.

actes. xix. 35.

actes. xix. 35.

The Actes

The xxi. Chapter

Pauls journey by the ship. And why the evangelist, and the others the preachers, which were not to go to Jerusalem, the evangelist should not in his purpose and to taken in the temple



And when it chaunced that we had launched for the, and were departed from them, we cam with a straight course vnto Choon, and the day following vnto the Rhodes, and from thence vnto Patara. And when we had gotten a shippe that would saile vnto Idenpess, we wente abrode into it, and set for the. But when Cyprius began to aperc vnto vs, we left it on the left hande, & sailed vnto Myria, and came vnto Tyze. For the shippe vnladed & buried then. And when we had founde bethzen, we tarried there vii. dayes. And they tolde Paul thorough the sperte, that he should not go vp to Jerusalem. And when the dayes wer ended we departed and went our way, and they al brought vs on oure waye with wyues and children, till we were come out of the cytee. And we kneeled doune in the shoope, and prayed. And when we had take our leaue one of another, we had take shippe, and they returned home again.

When we had fulfilled the course from Tyze we wente doune to Ptolomaida, and saluted bethzen, and abode with them one daye. The next daye, we that were of Pauls companye departed, and came vnto Cesarea. And we entered into the house of Philipp the euangelist, which was one of the seven, and abode with hym. The same man had foure daughters virgins, which byd prophesy. And as we tarried there a good many of dayes, there came a certain prophete from Iury, named Agabus. When he was come vnto vs, he tooke Pauls girdel, and bounde his feete and handes, and sayed: Thus sayeth the holy ghoost, so that the Jewes at Jerusalem bynd the man that oweth this gyrdell, & that deliuer him into the handes of Centenies.

When we heard this, both we & other which were of the same place besought hym that he would not go vp to Jerusalem. Then Paul answered and sayed: what do ye wepyng and verryng myne heart? I am redy, not to be hold onely, but also to dy at Jerusalem for the name of the Lord Iesu. When we coule not turne his mynde, we ceased sayng: the wyll of the Lord bee fulfilled. After those dayes we toke vp our burthen, and went vnto Jerusalem. There wente with vs also certayne of the dycciples of Cesarea, and brought with them one Ananion of Cyprius an olde discipyle, with whom we should lodge. And when we were come to Jerusalem, the bethzen receyued vs gladly. And on the morow Paul went in with vs vnto James. And al the elders camet together. And when he had saluted them, he tolde by order all thynges that God had wrought among the Centenies by his mynistracyon. And when they heard it, they glorified the Lord, and sayed vnto hym: thou seest brother, howe many thousand Jewes

For he hadsted (if it were possible for hym) to kepe at Jerusalem the day of Pentecoste. And from Epileton he sent messengers to Ephesus, & called the elders of the congregation. Which when they were come to him, he layed vnto the. He knowe from the first daye that I came into Asya: after what maner I haue bene with you at all seasons, scruping the Lord with all humbleness of mynde and with many teares and thyngs which happened vnto me by the saynges a waye of the Jewes, because I would kepe backe nothing that was profitable vnto you: but to shewe you and teache you openly, & throughout euery house: wytnessyng both to the Jewes, and also to the Grekes, the & reprobation, that is toward God, & the sayth which is toward our Lord Iesu. And now behold I go bounde in the sperte vnto Jerusalem, not knowyng the thynges that shall come on me there, but that the holy ghoost wytnesseth in euery cytee, sayng: that bandes and trouble shal byde me. But none of these thynges moue me: neither is my lyfe deere vnto my selfe, & I myghte fulfyl my course with joye, and the mynistracyon of the word, which I haue receyued of the Lord Iesu, to testyfy the Gospel of the grace of God. And now behold, I am sure, that hence forth by all (through whome I haue gone) prayng the kyngdome of God) shall se my face no more. Wherefore, I take you to recorde this daye, that I am pure from the bloude of al men. For I haue spared no labour, but haue shewed you all the counsel of God. Take heed therfore vnto your selues and to all the flocke among whom the holy ghoost hath made you overseers, to rule the congregation of God which he hath purchased with his bloude.

For I am sure of this, that after my departing shal greuous wolues enter in among you not sparing the flocke. Moreover, of your owne selues shall men aryse, speakyng peruerse thynges to dysciple after them. Therefore, awake and remember, that by the space of thre yeres: I ceased not to warne euery one of you nyght and daye with teares.

And now bethzen I commend you to God, and to the word of his grace, which is able to buyde farther, and to geue you an heritaunce among all them which are sanctified. I haue desired no mans spuer, gold, or vesture. For ye your selues know that these bandes haue mynistrd vnto my necessities, and to them that were with me. I haue shewed you all thynges how that so labouryng ye ought to receyue the weakes, and to remember the wordes of the Lord Iesu, how that he sayd: it is more blessed to geue then to receyue.

And when he had thus spokt, he kneeled doune and prayed with them all. And they al wept sore and fell on Pauls necke, and kysed hym, sorrowyng most of all for the wordes which he spak, that they shoulde se his face no more. And they conueyed hym vnto the shippe.

Actes. xxi.

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Jehes ther are whych beleue, and they are all earnest folowers ouer the lawe. And thei are infor- med of the p̄chou techeit all the Jewes whych are among the Gentiles, to forsake holles, and sayest that thei ought not to cyscumcise theyr chylde, neyther to lye after p̄cuses. What is it therfore? The multitude must nedes come together. For thei shal here that thou art come

Sum. 14 Do therfore this, that we say to the. We haue hit. men whiche haue a voue on theym. Them take and purify thy self with them, and do cost on them, that thei may haue theyr heades: and

Act. 18 **E** all shal knowe, that those thynges whych they haue heard concernyng the, are nothing: but p̄chou thy selfe also walkest and keptest the lawe. But as touchyng the Gentyles whiche beleue: we haue wyrtyn & concluded, that thei obserue no such thyng. saue onely that they kepe the luelles from thynges offered to ydoles, and from bloud and from strangicd, and from fornicacy on. Then the next day Paul tok: the men, and

Act. 18 purposed hym selfe wyth them and entred into the temple, declaring that he obserued the dayes of the purificacyon, vntyll that an offering should be offered for every one of the. And wha the vii. dayes were now almost ended, the Jewes whych were of Asia: when they saw hym in the temple) moued all the people, and layed

Act. 18 **I** s is the man, that teacheth all men euery where agaynst the people and the lawe, and thys place. He hath also brought Grekes into the temple, and hath polluted this holy place. For thei had sene wyth hym one in the cytee. Trophimus an Ephesian: whom they supposed that Paul had brought into the temple. And all the cytee was moued, and all the people swarmed to ge- ther. And they toke Paul and drew hym out of the temple, and forth wyth the doores wer shut

Act. 18 **A** s they went aboute to kyll hym, crynges came vnto the hye captain of the souldiers that all Jerusalem was moued. Whych immediately toke souldyers and vndercaptaynes, and ran downe to theym. When they sawe the vpper ca- ptyayne and the souldyers: thei leste smyng of

Act. 18 **P** aule. Then the captayn came nere and tooke hym, and commaunded hym to be bound wyth two cheynes, and demaunded what he was, and what he had done. And some cryed one thyng: some another amonge the people. And when he coulde not knowe the certaintie for the rage, he commaunded hym to be carryed into the castell. And when he came to a stappe, it fortuned that he was bozne of the souldyers for the vyolence of the people. For the multitude of the people folowed after, cryng: awaye wyth hym.

Act. 18 **A** nd when Paul began to be carryed into the castell, he sayed vnto the hye capitaine: maye I speke vnto the? Which said: Canst thou speke Greke? Art not thou that Egipcian, whych be- fore those dayes madest an vprouer: and leddest oute into the wyldernes. iiii. ii. men that were murderers? But Paul sayd: I am a ma which am a Jewe of Tharsus a cytee in Cicyll, a cy- telyn of no vyle cytee. I beseeche the suffer me to

speake vnto the people. And when he had geue hym lycence, Paul stode on the stappes, and beched wyth the hande vnto the people, and when there was made a greates silence he spake vnto them in the hebrue tounge sayng.

The. xxi. Chapter

Act. 18 **P** aul answered the Jewes he is stranger & layed in prison agayn

Act. 18 **M** En, brethren, and fathers, heare ye mine answer whych I make nowe vnto you. While they heard, that he spake in the he- brue tounge to them they kept the more sylene And he sayth I am verely a man whych am a Jewe bozne in Tharsus a cytee in Cicyll: ne- uertheles, yet broughte vp in thys cytee, at the feet of Samael, and inforuned diligently in the lawe of the fathers and was seruent myn- ded to God warde, as ye all are thys same daye and. I persecuted this way vnto the death, bin- dyng and deliuering into prison both men and women, as the cheefe priest both bere me wytnes and all the estate of the elders: of whom also I receiued letters vnto the brethren, and went to Damasco to brynge them, (whych were there bounde) vnto Jerusalem for to be punyshed

Act. 18 **A** nd it fortuned (that as I made my iourney and was come nye vnto Damasco about none) suddenly there shone from heauen a great lycht rounde about me, and I fell vnto the earth, and I heard a voyce sayng vnto me. Saul, Saul why persecutest thou me? And I answered: what arte thou Lord. And he sayd vnto me: I am Je- sus of Nazareth, whom thou persecutest. And they that were wyth me, sawe verely a lychte, and were afrayed: but thei heard not the voyce of hym that spake wyth me. And I sayd: what shall I do Lord? And the Lord sayd vnto me Arise and go into Damasco, and ther it shal be tolde the of al thynges, whych are apointed for the to doo. And when I sawe nothyng for the bryghtheness of that lycht, I was led by the had of them that were wyth me, and came into Da- masco. And one Ananias a perfecte man, and (as pertainyng to the lawe, hauyng a good re- port of all the Jewes whych there dwelt) came vnto me, and stode and sayd vnto me. Brother Saul, receyue thy syght. And the same houre I receyued my syght and sawe him. And he sayd the God of our fathers hath ordayned p̄ bruse that thou shouldest knowe thys wyll, and se the thyng that is ryghtfull, and shouldest here the voyce of thys mouth for thou shalt be thys wyt- nes vnto all men of those thynges, whych thou hast sene and heard. And now, why tarpest thou Arise, and be baptysed and make a waye thy synnes in callyng on the name of the Lord.

Act. 18 **A** nd it fortuned, that when I was come again to Jerusalem, and prayed in the temple, I was in a trance, and sawe hym, sayng vnto me: Wake hast and get the quickly oute of Jeru- salem: for they wyll not receyue thy wytnesse that thou bearest of me. And I sayd: Lord: they knowe that I pyloned and bet in euery syna- goge them that beleued on the. And when the bloude of thy wytnes Stephen was shed, I also stode by, and consented vnto his death, & kept

Act. 18 Eg. iii. the

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

Act. 18 **A** nd, xxi. a

The Actes

the rayment of theim that serue hym. And he
saped vnto me departe, for I will sende the
hence vnto the Gentyles.

They gaue hym audience vnto this worde
and then left thei voyces and sayed away
with such a saine from the earth: for it is no re-
son that he should lyue: And as they cryed, and
cast of thei clothes, and thine dust into saye
the capteyne commaunded hym to brougt in-
to the castell, bad and þ he shoulde be scourged,
and to be examyned, that he myghte knowe,
wherfore they cryed so on hym.

And when they bounde hym with thonges
Paul sayed vnto the Centurion that stode by
him: It is lawfull for you to scourge a man that
is a Romayne and vncōdemned. When the
Centurion heard that, he went and told the
upper capteyne sayng what intendest thou to doe
For this man is a (is a cytyzen) of Rome.

Then the upper capteyne came, and saide vnto
hym: tell me, art thou a Romayne? he sayed
Yea. And the capteyn answered, with a great
lumme obayned I this freedom. And Paul say-
ed: I was free borne. Then streight way depar-
ted from hym thei which shoulde haue examy-
ned him. And the hye capteyn also was afray-
ed, after he knewe that he was a Romayne, and
because he had bound hym. On the morowe (be-
cause he would haue knowne the certente wher-
fore he was accused of the Jewes) he losed hym
from his bandes and commaunded the hye pre-
sident and all the counsell to come together and
broughte Paul to thei and set hym before them.

The xxlii. Chapter

¶ Paul commaundeth afore the counsell, whate myght among the peo-
ple, the capteyne deliuereth hym, and commaundeth hym.

IN that beheld the counsell, and sayed me
and bethel: I haue liued in al good
conscience before God vntill this
day. And the hye priest Ananias co-
māded them that stode by, to smite
hym on the mouth. Then sayed Paul vnto him
God shall smyte thei thou paynted wall. Ope-
test thou and iudgest me after the lawe: and co-
maundest me to be smitten contrary to the lawe.
And they that stode by, sayed: & reuyllest thou
Goddest hye priest? Then sayed Paul: I wylle
not bethelien, that he was the hye priest. For it
is wyrtēn: thou shalt not curse the ruler of
thy people. When Paul perceined that he one
part was saducens, and the other pharises, he cri-
ed out in the counsell: Men and bethelien. I am
a pharyse, the sonne of a pharyse. Of the hope
and resurrection from death, I am iudged.

And when he had so said, ther arose a debate
betwene the pharises and the saducens and the
multitude was deuyded. For the saducens say-
ed that there is no resurrection, neither angell nor
spete: But the pharises graunte bothe.

And ther arose agrement, and when the
scribes whiche were of the phariseis parte a-
rose, they stroue sayng: we fynd none euill in
this man. Though a spete or angel hath ap-
peared vnto hym, let vs not stryue agaynst God.

And when there arose a great debate, the ca-
pitayn (fearng, lest Paul shoulde haue bene
pluct a sonder of them) commaunded the souldy-
ers to go doune, and to take hym from amonge
them, and to bryng hym into the castell. The
nyght folowng, God stode by hym & saide: be of
good cheir Paul: for as thou hast testified of me
in Jerusalem: so must thou here witness also at
Rome. And when it was day, certein of the Je-
wes gathered them selues together, and made
a vowe, sayng: that thei woulde neither eat nor
drynke, tyl thei had killed Paul. Thei wer mo-
then. xl. men which had made this conspienci.

And thei came to the cheif prestes and elders,
& saide we haue bound our selues with a vowe
that we wil eat nothing, vntill we haue slain
Paul: Now therfore geue ye knowledge to the
upper capteyn and to the counsell, that he bryng
hym forth vnto vs to morowe, as though we
would know somethynge moze perfectly of hym.
But we (or euer he come nere) are redy to kyll
hym. When Pauls spiers sonne herde of thei
sayng a wayt, he went, and entered into the ca-
stell, and told Paul. And Paul called one of the
vnder capteynes vnto him & saide: bryng this
young man vnto the hye capteyne for he hath a
certayn thyng to shewe hym. And he toke hym
and brougt hym to the hye capteyn, and sayed
Paul the prisoner called me vnto him, & pray-
ed me to bryng this young man vnto the wher-
e he hath a certayne matter to shewe the.

The hye capteyne toke hym by the hande and
went with hym out of the way, and asked him
what is it that thou hast to tel me? And he sayd
the Jewes are determyned to desire the, that þ
wouldest bryng forth Paul to morowe into the
counsell, as though thei wold enquire som what
of hym moze perfectly. But foloe not thou thei
myndes, for thei lye in wayte for hym of them
mo then. xl. men which haue bound them selues
with a vowe, & thei wil neither eat nor drynke
tyll they haue killed hym. And nowe are they
ready, and looke that thou shouldest promys.

The upper capteyn then let the young man
departe, and charged hym, sayng: se thou tel it
out to noman, that thou hast shewed these thyng-
es to me. And he called vnto hym two vnder
capteynes sayng: make ready two hundred
souldyers to go to Cesarea, and horsemen the
score and tenne, and speare men two hundred at
the thyde houre of the nyght. And deliuer the
beastes that they maye sette Paulle on, and
bryng hym safe vnto Xpys the hye debyte,

¶ Paul was kept in Cesarea for two monethes, and he wrote a letter after this maner.

Claudian Lysias vnto the most myghty eu-
ler Xpys sendeth greetynge. This man was
taken of the Jewes, and shoulde haue bene kyl-
led of them. Then came I with souldyers, and
rescued hym, and perceined that he was a Ro-
mayne. And when I woulde haue knowne the
cause wherfore they accused hym, I brougt
hym forth into thei counsell. There perceined I
that

Act. 22. 1-15

Act. 22. 15

Act. 22. 15

Act. 22. 15

Act. 22. 15

Act. 22. 15

Act. 22. 15

Act. 22. 15

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Act. 22. 15

that he was accused of questions of the law
 But was not guilty of any thing worthy of
 death or of bonds. And when it was shewed
 me how that the Jewes layed waite for hym
 I sente hym streygthe way to the, and gave com-
 mandement to his accusers, that the thynges
 whiche they haue agaynst hym, they should tel
 before I: save wel. The the soubprens (as it was
 commaunded them) tooke Paul, and brought
 hym by nyght to Antipaters. On the morow
 they lefte the horsemen to go with him, and re-
 turned vnto the castell. Which when they came
 to Cesarea (and deliuered the epytyle to the de-
 byte) presented Paul also before hym. When
 the debyte had redde the letter he was asked of
 what countrey he was. And when he understode
 that he was of Cilicia: I wyl heare the (sayed
 he) when thyne accusers are come also, & he com-
 manded hi to be kept in the robes iudgement hal

The. xliii. Chapter

¶ Paul is accused before Felix, he answered for hym selfe.

After thye dayes Ananias & the hye
 priest descended with the elders, &
 with a certayne oratoure, named
 Tertullus, whiche insourmed the
 debyte agaynst Paul. And when
 Paul was called forth, Tertullus beganne to
 accuse him, sayng: Sepng that we liue in gret
 quietnes by the meanes of the, and that manye
 good thynges are done to this nacyon through
 thy prouidence, that alowe we euer and in all
 places mooste noble Felix with all chanches.
 Not withstanding, that I be not tedious vnto
 the, I praye the, that thou wouldest heare vs of
 thy curtesy a fewe wordes

For we haue found this man a pestelynt feloe
 and a mouer of debate vnto al the Jewes in the
 whole world, and a mayatayner of the secte of the
 Nazarites, whiche hath also r-
 forced to pollute the temple: Whom we tooke
 and woulde haue iudged accordyng to our law
 but the hye captayn Lysias came vpon vs, and
 with gret violence toke hym awaye oute of
 our handes, commaundyng his accusers to come
 vnto the. Of whom thou maist (if thou wylt
 enquire) knowe the certentie of al these thynges
 wherof we accuse him. The Jewes like wise af-
 firmed: sayng, that these thynges wer enen so

Then Paul (after that the debyte hym selfe
 had beckened vnto hym that he shoulde speke)
 answered, with a more quiet mind do I answer
 for my selfe, for as muche as I vnderstand, that
 thou hast bene of many yeres a iudge vnto this
 people, because that thou mayeste knowe, that
 there are yet, but twelue daies sence I went vp
 to Jerusalem for to do worshipp, and they ne-
 ther founde me in the temple by puttinge with
 any man, ether rasyng vp the people, neyther
 in the Synagoges, nor in the cytee. Nether can
 they proue the thynges wherof they accuse me.

But this I confesse vnto the, that after the
 waye (whiche they call heresy) so worshipp I

the God of my fathers, beleynge all thynges,
 whiche are wyrtten in the lawe and the prophe-
 tes, and haue hope towarde God, that the la-
 me resurrectyon of the dead (whiche they them-
 selues loke for also) shal be both of iust and vn-
 iust. And therfore study I to haue alwaye clere
 conscience towarde God, and towarde men. But
 after many yeres, I came and brought almes
 to my people and offerpuges (and vnto the) in the
 which they found me purged in the temple, ne-
 ther with multitude nor yet with vnquietnes
 (and they tooke me, and cryed, sayng: awaye with our enemye.)
 Howbeit they wer certayn Jewes out of Asia,
 which ought to be here present before the, and
 accuse me. If they had ought agaynst me: or els
 let these same here say, if they haue found any
 euil doying in me, while I stand here in the coun-
 sell: excepte it be for this one voyce that I cry-
 ed standyng among them: of the resurrectyon
 frome dead, am I iudged of you this daye

When Felix had these thynges, he deferred
 them, for he knewe very well of that way, and
 sayed: when Lysias the captayn is come doune
 I wyl knowe the vntermost of youre matter.
 And he commaunded an vnder captayn to ke-
 pe Paul, and to let hym haue reast, and that he
 shoulde forbyd none of his acquaintaunce to my-
 nester vnto hym, or to come to hym.

After a certayn daies, whil Felix came with
 his wife Drusilla (which was a Jewesse) he cal-
 led forth Paul, and hearde hym of the sayeth,
 whiche is towarde Christ. And as he preached
 of ryghteousnes temperaunce, and iudgemente
 to come, Felix trembled and answered, So thy
 waye for this tyme: when I haue a conueny-
 ente season, I wyl sende for the. He hoped also
 that mony shoulde haue bene geue him of Paul
 that he might lose him: wherfore, he called him
 the oftner and comoned with hym. But after
 two yeres, Festus Bozepsus came into Felix
 to Rome. And Felix: wyllyng to shewe the Je-
 wes a pleasure, lefte Paul in prisson bounde.

The. xlv. Chapter.

¶ The Jewes accuse Paul before Festus, he appereth vnto the
 Emperours, and is sent vnto Rome.

When Festus had receyued the
 offyce, after thier dayes, he as-
 cended from Cesarea vnto Je-
 rusalem. Then enfourmed him
 the hie priettes, and the chiefe
 of the Jewes, of Paul. And
 they deloughe him, and desired
 fauour agaynst hym, that he woulde sende
 for hym to Jerusalem: and they layed awaye
 for hym in the waye, to kyll hym. Festus ans-
 wered, that Paul shoulde be kept at Cesarea
 but that he hym selfe woulde shortlye departe
 thither. Let them therfore (sayed he) whiche a-
 monge you are able, come doune with vs, and
 accuse hym if there be anye faute in the man.

When he had cried ther among them more
 then tenne dayes, he went doune vnto Cesarea
 Gg. liii and

The Actes

and the next daye sat downe in the iudgemente seate, and commaunded Paul to be broughte. Wherupon when he was come, the Jewes whiche were come frome Ierusalem, stode about hym, and layed manye and greuous complayntes agaynst Paul, whiche they coulde not proue, as longe as he answered for him selfe: that he had neither agaynst the lawe of the Jewes, neither agaynst the temple, nor yet agaynst Cesar, offended any thyng at all.

C Festus* willing to do the Jewes a pleasure answered Paul, and said: write thou go vp to Ierusalem, and ther be iudged of these thynges before me: Then sayed Paul I stand at Cessars iudgement seat, wher I ought to be iudged. To the Jewes haue I no harme done, as thou very wel knowest: If I haue hurt them, or committed any thing worthy of death, I refuse not to dye. If none of these thynges are, wherof they accuse me, no man maye deliuer me to them. I appele vnto Cesar. Then spake Festus with deliberation, and answered. Thou hast appyled vnto Cesar: vnto Cesar shalt thou go.

And after a certayne dayes hyng Agrippa and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good season, Festus redered Pauls cause vnto hyng sayng: there is a certayne man left in prison of Aylex aboute whom when I came to Ierusalem, the hye priestes and elders of the Jewes enformed me, and desired to haue iudgement agaynst hym. To whome I answered: it is not the maner of the Romaines, for sauour to deliuer any man, that he should perishe, before that he which is accused, haue his accusers before hym: and haue licence to answer for hym selfe, concerning the crime layed agaynst hym. Therfore, when they wer come he ther without any delay on the morowe I late to geue iudgemente, and commaunded the man to be broughte forth.

Against whom, when the accusers stode vp they broughte none accusation of such thynges as I supposed: but had certayne questions agaynst him of theirowne superstition, and of one Jesus whiche was dead, whom Paul affirmed to be alijue. And because I doubred of such maner of questions, I asked him wherher he wold go to Ierusalem: there be iudged of these matters. But when Paul had appyled to be kepte vnto the knowledge of Cesar, I commaunded hym to be kepte, tyll I myght sende hym to Cesar. Agrippa said vnto Festus: I would also heere the man my selfe. To morowe, (sayed he) thou shalt heere hym: And on the morowe when Agrippa was come and Bernice, with greates pompe, and were entred into the counsel house, with the capteynes and chiefe men of the cytee, at Festus commaundement was Paul broughte forth. And Festus sayed: hyng Agrippa, and all ye men whiche are here present: wyth vs, ye se this man, aboute whome all the multitude of the Jewes haue increased me, both at Ierusalem and also here cryinge, that he oughte not to lyue anye longer. Yet founde I nothing worthy of death, that he had committed. Neuerthe

lesse, sorynge that he hadde appyled to Cesar, I haue determyned to sende hym. Of whome I haue no certayne thyng to wyte vnto my Lord. Wherfore, I haue brought hym vnto you, and specialllye vnto the (hyng Agrippa) that after examination had I myght haue somewhat to wyte. For me thynketh it vncreasonable, for to sende a prysoner, and not to shewe the causes whiche are layed agaynst hym.

The xxvi. Chapter

hyng Agrippa heareth Paul, whiche telleth hym howe calling from the begynnyng

Agrippa said vnto Paul: thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for him selfe: I thynke my selfe happy hyng Agrippa, because I shal haue to saye before thee, of all thynges wherof I am accused of the Jewes, namely be cause thou arte experte in all customes and questions whiche are amonge the Jewes. Wherfore I beseeche thee, to heere me paciently. Whyllyng that I haue ledde of a chylde, which was at the first among myne owne nacion at Ierusalem: knowe al the Jewes whiche knowe me frome the begynnyng, if they woulde testifie: For after the most strytest secte of our religion, I lyued a Pharisee. And nowe I stande and am iudged for the boope of the promesse made of God vnto our fathers: vnto which promysed our twelue tribes (instantly scruping God day and nyght) boope to come. For whiche hope sake, hyng Agrippa, I am accused of the Jewes. Why should it be thought a thyng incredible vnto you, that God shoulde raise a gayne the dead? (I also verely thoughte in my selfe that I oughte to do manye contrary thynges, cleane agaynst the name of Jesus of Nazareth: whiche thynges I also dyd in Jerusalem: And many of the sayntes dyd I shut vp in prison and had receyued auctorite of the hye priestes. And when they were put to death, I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blasphem me and was yet more madde vpon them, and persecuted them, euen vnto strange cytees. About whiche thynges as I wente to Damascus with auctoritee and licence of the hye priestes: euen at myddaye, (whiche) I sawe in the waye a lyghte from heauen aboute the wyghtnes of the sunne thynke rounde about me, & them whiche iourued with me. When we were all fallen to the earth, I hearde a voyce speaking vnto me, and sayng in the hebrewe tongue: Paul, Paul, why persecutest thou me? It is he that hearde for the to kepe agaynst the pythes. And I sayed: Who arte thou Lord. And he sayed: I am Jesus whom thou persecutest, but rise and stande vpon thy feete.

For

For I haue appered vnto the for this purpose: to make the a mynster and a wptnesse bothe of those thynges whiche thou hast sene, & of those thynges in the whiche I wyll appere vnto the, deliuering the frome the people, and from the Gentyles, vnto whome nowe I sende the, to open theyr eyes, that they maye be turned frome darkenes to lyght, and from the power of Satan vnto God, that they may receyue forgiveness of synnes, and inheryte aunce amonge them which are sanctified by fapth: is toward me.

Wherfore (O kynge Agrippa) I was not byschoed yente vnto the heauenlye visyon: but shewed first vnto them of Damasco, and at Jerusalem, and thow out all the coastes of Jewrye, and then to the Gentyles that they shoulde repent, and turne to God, and do suche woordes as become them that repent. For this cause the Jewes caught me in the temple, and wente about to kyll me. Wherfore that I haue obtained helpe of God: I contynue vnto this daye, wptnesing bothe to small and to greace, sayng none other thynges, then those whiche prophetes and Moyses byd say shuld come: that Christe shoulde suffer, and that he shoulde be the first that shoulde rise from deathe and shoulde be lyght vnto the people, and to the Gentyles.

As he thus spake for hym self, Festus said vnto a londe voyce: Paule, thou arte besyde thy selfe much learyng doth make the mad. And Paul sayde: I am not mad (moste dere Festus) but speake forth the woordes of truth and sobernes. For the byng knoweth of these thynges, before whom also I speake freely: neyther thynke I any of these thynges are hydden from hym.

For this thyng was not done in a corner. Kynge Agrippa beleuest thou the prophetes? I wote well that thou beleuest. Agrippa sayde vnto Paule: Some what thou byngeste me in mynde for to become Christen. And Paul sayd: I wold so God that not onely thou: but also all that heare me to daye were, not somewhat onely but altogether, such as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debyte, and Bernice, and they that sat wth them. And when they were gone apart, they talked betwene the selues, sayng: This man dothe nothyng woorthy of deathe, or of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene let loose, yf he had not appealed vnto Cesar.

The xxvii Chapter.

Paul sayeth to the same Festus, that he had beene in Rome, and that he had beene in the court of Cesar, and that he had beene in the court of the king of Syria.

When it was concluded, yf we shoulde sayle into Itale, they deliuered both Paul, and certayne other prysoners, vnto one named Julius, an vndercaptaine of Cesar's souldiers. And we entered into a ship of Adramitium, and lofed from lande appoynted to sayle by the coastes of Asia, one Aristarcus oute of Macedonia of the countree of Thessalonica carryng with hym. And the nexte daye we came to Sidon. And Julius & courteously entreated Paule &

gaue hym lyberte, to go vnto his frendes, and to refresh hymself. And when we had launched from thence, we sailed hard by Cyprus because the wyndes be contrary. And when we had sayled ouer the see of Cilicia and Phamphilia, we came to Myra which is in Lycia.

And there the vndercaptaine found a ship of Alexandria, ready, that sayled into Itale, & he put vs therein. And when we had sayled slowly many dayes, & scarce we come ouer against Cydon (because the wynde withstode vs) we sayled hard by the coast of Candy, ouer against Salmo, and with muche woork sayled beyond it, and came vnto a place which is called Fairer hauens. For wherunto was the cytie of Lausa. When much tyme was spent, & when saylunge was nowe leoparuous, because also that they had ouerlonge fasted, Paul put them in remembrance, and sayd vnto them: Myght I perceyue that this voyage wylde with hurt and damage not of the saylunge and shippe onely, but also of your liues. Reuerthelesse, the vndercaptaine beleued the gouernour and the mayster of the ship more then those thynges whiche were spoken of Paule. And because the heauen was not commodious to winter in, many toke counsell to departe thence, yf by anye means they myght attayne to Phenices, and there to winter, which is an haven of Candy, and lyeth toward the southwester and northwester wynde. When the southwynde blew, they supposyng to obtayne theyr purpose, loosed vnto Ailon, & sayled past all Candy.

But not longe after, there arose agaynst theyr purpose a flawe of wynde out of the north-east. And when the shippe was caught & could not resist the wynde, we let her goo, and draue wth the wether. But we were carryed into an yle which is named Claudia, & had muche woork to come by a bore, which they toke vp, and used helpe, and made faste the shippe, fearing, lest they shoulde fall into the wytes. And so they let downe a vessell and wer carryed. The nexte day, when we were toled with an exceedyng tempest, they lyghtened the shippe, and the thyrde day we cast out wth our owne handes the takyng of the shippe. When at the laste, neether the wynde nor starres in many daies appered, and no final tempeste laye vpon vs, all hope that we shoulde escape, was then taken awaye. But after long abstinence, Paule stode forth in the myddes of them and sayde: Myght ye wold haue hearkened to me, & not to haue loosed from Candy, neether to haue broughte vnto vs this harme and losse. And nowe I exhort you to be of good chere. For ther shalbe no losse of any mans lyfe among you, saue of the shippe onely. For ther stode by me this nyght the angell of God, whose I am, and whom I serue, sayng: feare not Paul. He must be broughte before Cesar. And so: God hath geuen the all them that sayle wth the. Wherfore lyas be of good chere: for I beleue God, that it shalbe euen as it was tolde me. Howbeit we must be cast into a certayne plande.

But when the fourtenth nyght was come

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The Actes

(as we wer sailyng in Iris, about mydnyght) the thymmen demed, & there appered some countre vnto them: and sounded, & founde it. xx. fadoms. And when they had gone a lytell farther they sounded again, and founde. xv. fadoms. Then fearyng lest they shoulde haue fallen on some rocke, they caste foure ankers out of the sterne, and wythed for the dawe. As the thymmen were about to kee out of thym: when they had let doune the bote into the see, vnder a coloure, as though they wolde haue caste ankers out of thym. Paul sayde vnto the vndercaptayn and to the soudyers: excepte these abyde in the thympe can not be safe. Then thoudyers cut of the rope of the bote, & let it fall a way.

¶ And when the day began to appere, Paule besoughte them all to take meate, sayyng thys is the fourtenth dawe, that we haue taryed, and continued fastyng, receyuyng nothyng at all. Wherefore I praye you to take meate: for thys no doubte is for your helthe: for there shal not an here fall fro the head of any of you. And whē he had thus spoken, he toke bread & gaue thankes to God in presence of them al, and when he had broken it, he began to eate. Then wer they all of good chere, and they also toke meate. We were altogether in the thympe, two hundred thys scope and threene soules. And when they had eaten ynoug, they lyghetened the thym, and caste out the wheate into the see.

¶ When it was dawe, they knewe not the land but they spyed a certayne hauen with a banke, into the which they wer mynded (yf it wer possible) to thrust in the thym: And when they had taken vp the ankers, they commytted them selues vnto the see, and loosed thouders bondes & droyed vp the mayne sayle to the wynde, and diuerse to lande. And when they chaunced on a place, whiche had the see on bothe sydes, they thruste in the thympe. And the foreparte stucke fast and moued not, but the hynder parte brake with the violence of the waves.

The soudyers councell was to kyll the prisoners, lest any of them, whē he had wome out shoulde runne a waye. But the vndercaptayne, wyllynge to saue Paule, kepte them fro thys purpose, and commaunded that they whiche coulde swymme, shoulde caste them selues fyrste into the see, and scape to land. And the other he commaunded to go, some on bozdes, and some on broken peces of the thympe. And so it came to passe, that they escaped all safe to lande.

The xxviii. Chapter.

¶ The vpper brydeth not Paule hande, he prayeth thouders for thys, and prayeth thys at Rome.

¶ And when they were scaped, then they knewe, that the yle was called Mylete. And the strangers shewed vs no lytell kynndes: for they kynbled a fyre, and receiued vs euery one, because of the present rayne, and because of the colde. And when Paule had gathered a bondell of styches, and layde them on the fyre, there came a vpper oute of the heate, & caught hym by the hande. When

the strangers sawe thys heast hange on his hand they sayde amonge them selues: no doubte this man is a murderer: Whome (though he haue escaped the see) yet vengeance shal followe. And he shoulde of the vpper into the fyre, & felt no harme. Howbeit they wyped when he shoulde haue swolne, or fallen downe dead (sodely) But after they had looked a greater whyle, and sawe no harme come to him, they charged they myndes, and sayd: that he was a God.

In the same quarters were landes of thys chefe man of yle (whose name was Publius) whiche receyued vs, and lodged vs thys dawe curte only. And it fortuneth that the father of Publius, laye syche of a feuer, and of a bloudy fyre. To whom Paule entred in and prayed, & layde thys handes on hym & healed hym. So whē this was done, other also whiche had dyscaies in the yle, came and were healed: whiche also byd vs great honoure. And when we departed they laded vs with such thynge as were necessary.

After thys monethes we departed in a thym of Alexandrie, which had wyntered in the yle, whose badge was Castor & Pollux. And when we came to Cyrcula, we taried ther thys dawe. And frome thence we fet a compass, and came to Regium. And after one dawe the south wynde blew, and we came the next dawe to Putiolus: wher we founde brydzen, and were desyred to tary wth them seuen daves, and so came we to Rome. And fro thence, when the brydzen herd of vs, they came to mete vs at Apphozum, and at the thys sauerne. When Paule sawe them he thanked God, and wered bolde. And when we came to Rome, the vndercaptayne deliuered the prisoners to the chefe captayne of the boste but Paule was suffered to dwell by hym selfe with a soudyer that kept hym.

And after thys dawe, Paule called the chefe of the Jewes together. And whē they wer come he sayde vnto them: Men and brydzen, though I haue commytted nothyng against the people or lawes of the elders, yet was I deliuered prisoner frome Jerusalem into the handes of the Romaynes. Whiche when they had examyned me, wolde haue let me go, because there was no cause of death in me. But when the Jewes spake contrarye I was constrained to appeale vnto Cesar: not for I had ought to accuse my people of. For thys cause then haue I called for you, euen to se you, and to speake wth you: because that for the hope of Israel I am bold wth thys cheyne.

And they said vnto hym: we nether receiued letters out of Jewrye pertainyng vnto the, nether any of the brydzen that came, shewed or spake any harme of the. But we wyl heare of what thou thynkest. For as concerning thys sect we knowe & reueren wher it is spoken agaynst. And when they hadde appoynted hym a dawe, there came many to hym into his lodgyng. To whom he expounded and testyfyed the kyngdom of God and preached vnto them of Iesus: both out of the lawe of Moyses and out of the propheces, euen from mozynng to nyght. And some



Act. xviii.

Act. xviii.

Act. xviii.

Act. xviii.

Act. xviii.

Act. xviii.

Act. xviii.

To the Romaynes.

Col. liiij.

belued the thynges whyche were spoken, and some belued not. And when they agreed not amonge thein selues, they departed, after that Paule had spoken one woide: well spake the holy ghoſte by Elape the Propheete vnto oure fathers, ſaying: * Go vnto this people, and ſape: Kp̄th your eares ſhall ye heare, and ſhall not vnderſtande: and with your eyes ſhall ye ſee, and not perceyue. For the heart of this people is waxed groſſe and with theyr eares haue they had no luſt to heare, and theyr eyes haue they closed leſte they ſhould ſee with theyr eyes, and heare with theyr eares, and vnderſtande with theyr hertes, and ſhulde be conuerted. & I ſhulde heale the. Be it knowne therfore vnto you, that this ſaluacyon of God is ſent to the Gentyles, and they ſhall heare it. And when he had ſaide theſe wordes, the Jewes departed from hym and had greute deſpycon amonge them ſelues. And Paul dwelt two yeres full in his lodgyng and receyued all that came in vnto hym, preachinge the kyngdome of God, & teachinge thoſe thynges which concerne the Lord Jeſus with al confidence, no man ſozbyddyng hym.

¶ Here endeth the Actes of the Apoſtles.

The Epistle of the Apoſtle ſayncte Paule to the Romaynes.

The fyrſt Chapter.

¶ I Paul declareth his loue toward the Romaynes, ſheweth what the Goſpel is, with the fruit thereof, and ſeruaeth the beaſtyties of the Creation.

PAUL the ſeruaunte of Jeſus Chriſt, called to the office of an Apoſtle, * put a parte ſoz ſ Goſpel of god, * which he had promyſed afoze by hys Propheetes in the holy ſcriptures of his ſonne, which was bozne

(vnto hym) * of the ſede of Dauid after the fleſh: and hath bene declared to be the ſonne of God with power after the ſpyrite that ſanctifyeth, ſence ſ tyme that Jeſus Chriſt our Lord roſe agaynſt death: by whom we haue receiued grace and Apoſtleship, that obedyence myghte be geuen vnto the ſaythe in hys name amonge all heathen, of whoſe nombze you be the electe of Jeſu Chriſt.

To all you that be at Rome, beloued of God and ſaintes by electyon. * Grace be with you & peace from God our father, and from the Lord Jeſus Chriſt. Kp̄ſte verily I thanke my God thorow Jeſus Chriſt ſoz you all, that your ſaythe is ſpoken of in all the world. For God is my wytnes (whom I ſerue, & with my ſpyete in the Goſpell of hys ſonne) that without ceasing I make mention of you, prayng alwayes * in my prayers, that by ſome meane, at ſ laſte (one tyme or other) a prosperous iourney (by ſ will

of God) myghte fortune me, to come vnto you. For I longe to ſee you, that I myghte beſtow amonge you ſome ſpyrituall gyfte, to ſtrengthene you wythall, that is, that I myghte haue conſolation together with you, through the common ſayth, which both ye and I haue.

I wolde that ye ſhulde knowe (byeth) howe that I haue often tymes purpoſed to come vnto you: but haue bene lette thereto, to haue ſome frute alſo amonge you, as amonge other of the Gentyles. I am better both to the Sickes and to the vngrekes, to the learned and to the vnlarned. So that (as much as in me is) I am re-dye to preach the Goſpel vnto you that are at Rome alſo. * For I am not aſhamed of ſ Goſpel of Chriſt, becauſe it is ſ power of God vnto ſaluacyon to every one that beleueth, to the Jewe fyrſt, and alſo to the Gentyle.

For by it is the ryghteouſneſſe of God opened from ſayth to ſayth. As it is wyrtten: * the iuſte ſhall lyue by ſayth.

For the wrath of God appereth from heauen agaynſt all vngodlynes and vnrigheteouſnes of men, whyche wythholde the truth in vnrigheteouſnes: ſeprnge * that it whyche maye be knowne of God, is manifeſt amonge them, becauſe God hath ſhewed it vnto them. * For his inuifible thynges (that is to ſaye by eternal power & godhed) are ſene, ſoz as muche as they are vnderſtande * by the woikes, from the creation of the world: So that they are wythout excuſe, becauſe that whē they knewe God, they gloryfied hym not as God, neither were thankfull but waxed full of vanities in theyr ymaginations. * And theyr ſolp̄ hert was blynded. When they counted them ſelues wyſe, they became fooles, * and turned the gloze of the immortal God, vnto an ymage, made nor onely after the ſimilitude of a mortall man: but alſo of byzdes, and foure footed * beaſtes, and of creeping beaſtes. Wherefore, God gaue them vp to vncleines, tho: owe the luſtes of theyr owne hertes to deſpyle theyr owne bodyes amonge the inſelues: which chaunged his truth ſoz a lie, and woꝝhypped and ſerned ſ thynges that be made more then hym that made them, whiche is to be prayſed ſoz ever. Amen. Wherefore, God gaue them vp vnto ſhameful luſtes: * For euē theyr women dyd chaunge the naturall vſe into that which is agaynſt nature. And lyke wyſe alſo ſ men, leſte the naturall vſe of the woman, and byente in theyr luſtes one with another, * men with men wroughte fylthynges, and receyued to them ſelues the rewarde of theyr erreure, as it was accoꝝdyng.

And as they regarded not to knowe God, * euen ſo God deliuered them vp vnto a lewde mynde, that they ſhulde do thoſe thynges which were not comely, bepruge full of all vnrigheteouſneſſe, ſonification, wyckednes, couctouſneſſe, malicioſneſſe, full of enuye, murder, debate, diſceyte, cruel condicioned, wyſperers, backbiters, haters of God, diſdainful, proud boasters dyngers vp of euē thynges, diſobedient to fathers and mother, wythout vnderſtandyng, conuincunt

The Epistle

renamte breakers, vnloving, true breakers, vnmercifull. Which men though they knowe the ryghteousnes of God, yet they which comyt suche thynges, are worthy of death, not only so, but also do the same, but al so do they have pleasure in them & do them.

The ii. Chapter.

¶ The second chapter, which is touching synne and lyke the death.

Therfore art thou inexcusable, O man whosoever thou bee that iudgeste. For in the same wherein thou iudgeste another, thou condemnest thy self. For thou that iudgest doest euen the same selfe thynges. But we are sure, that the iudgement of God, is accordyng to the truth agaynste them which comytte suche thynges. Thynges thou thyself. O thou man that iudgest them which do suche thynges, and doest euen the very same thyselfe, that thou shalt escape the iudgement of God: Eytber despyllest thou the ryghtes of his goodnes, and patience and long sufferance, not knowyng, that the kyndnes of God leadeth the to repentance.

But thou after thy stubbernes, and herte cannot repent, heapest vnto thy selfe wrath agaynste the daye of vengeance, when shall be opened the ryghteous iudgement of God, which will rewarde euery man accordyng to his deedes. that is to saye, prayse honour and immortalitye, to them which contynue in good doynge, and seke immortallite. But vnto them that are rebelles, and that do not obey the truth, but followe vnyghteousnes, shall come indignacion and wrath, tribulacion and angurthe vpon the soule of euery man that dothe euill: of the Jew first, and also of the Gentyle. To euery man that doth good, shall come prayse, and honoure, and peace, to the Jew first, and also to the Gentyle.

For there is no respecte of persons, with God. For whosoever hath synned without law, shall also perishe without lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the synne of God they are not ryghteous which beare the lawe: but the doers of the lawe shall be iustified. For when the Gentyles which haue not the lawe, do of nature the thynges conteyned in the lawe: then they hauing not the lawe, are a lawe vnto the selfe, which shewe the dede of the lawe wyitten in theyr heartes: while theyr conscience beareth wytnes vnto them, & also theyr thoughtes, accusyng one another, or excusing, at the daye when God shall iudge the secretes of men, by Iesus Christ accordyng to my Gospel.

Holden thou arte called a Jewe, and trustest in the lawe, and makest thy boast of God, & knowest his wyll, and allowest the thynges that be excellent, and art informed by the lawe: and beleeuest that thou thyselfe arte a guide of the blinde, a lght of them which lacke dyctacion, a teacher of the vnlearned, which hast an example of knowlage, & of the truth by the lawe. Thou therfore whiche teachest another, teachest not

thy selfe. * Thou preacheest, a manne shoulde not steale: yet thou stealest. Thou that sayest, a man shoulde not comyt aduontry breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. Thou that makest thy boast of the lawe, thou breakest the lawe by the nonore of God. For the name of God is well spoken of amonge the Gentyles, thou doest you as it is wyitten. For circumcysion verely auayleth, if thou kepe the lawe. But if thou be a breaker of the lawe, the circumcysion is turned to vncircumcysion. Therfore, if the vncircumcised kepe the ryghte thynges contayned in the lawe, shall not his vncircumcysion be counted for circumcysion. And shall not vncircumcised which is by nature (if it kepe the lawe) iudge the which beynge vnder the letter and circumcysion, doth transgresse the lawe? he is not a Jewe, whiche is a Jewe outwarde. Rather is it circumcysion which is outward in the flesh. But he is a Jewe which is hyd with in, and the circumcysion of the herte is the true circumcysion, whiche considereth in the spere and not in the letter, whose prayse is not of men: but of God.

The iii. Chapter.

¶ The third chapter, which sheweth what preferment the Jewes haue, and that both the Jewes & Gentyles are vnder synne, and are iustified only by the grace of God in Christ.

What preferment then hath the Jewe? For what aduantage hath circumcysion? Surely very muche. For it is because that vnto them were comytted the wordes of God. What then though some of the dyd not beleue? Shall they vnbelaue make synners of God without effect? God forbid. * Let God be true, and euerie man a lyer, as it is wyitten: that thou mightest be iustified in thy saynges, and overcome when thou art iudged.

But if our vnyghteousnes make the ryghteousnes of God more excellent: what shall we saye? Is God vnyghteous, which taketh vengeance? I speake after the manner of men: God forbid. For howe then shall God iudge the world? For if the truth of God appere more excellent thow my lyer, vnto his praise, why am I then so iudged as a synner: and not rather (as me speake euil of vs, and as some asseyne that we saye) let vs do euill, that good maye come thereof. Whose damnacion is iust.

What then? Are we better then they? No, in C no wise. For we haue alreadye proued, how that both Jewes and Gentyles are all vnder synne, as it is wyitten. * There is none ryghteous, no not one: there is none that understandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one. * They are as an open sepulchre, where theyr tonges they haue dyctated: the popson of Aspes is vnder theyr lippes. * Whose mouth is full of cursyng and bytternes. * Theyr fate are iust to shed blood. * Destruction & detestablenesse are in theyr wayes, and the way of peace haue they not knownen. * There is no feare of God before theyr eyes.

¶ The

We knowe that what former thynges the lawe sayth, it sayth it to them which are vnder the lawe. That all mouthes may be stopped, & that all the world may be subdued to God, because that by the dedes of f lawe there shal no fleshe be iustified in his syght. For by the lawe cometh the knowledge of synne.

But nowe is the ryghteousnes of God declared without the lawe, for so much as it is allowed by the testimonye of the lawe and of the Prophetes. The ryghteousnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (on hym.)

There is no difference: for all haue synned & are destitute of the glorye of God: but are iustified frely by his grace, through f redemption that is in Christ Iesu, whome God hath set forth to be f obtayner of mercy thow sayth by the meanes of his blood, to declare his ryghteousnes, in that he f orgaue f synnes that are passed, whiche God dyd suffer, to the we at thys tyme his ryghteousnes, that he myght be counted iust, and f iustifier of hym whiche beleueth on Iesus. There is then thy reioysing? It is excluded. By what lawe? of wothes? Naye: but by the lawe of fayth.

Therefore we holde, that a man is iustified by fayth withoute the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the Gentyles? Yes, eue of the Gentyles also: For it is God onely whiche iustifieth the circumcysion that is of fayth, and vncircumcysion thow sayth. Do we then destroy f lawe thow sayth? God f sayth: But we rather mayntayne the lawe.

The. iiii. Chapter.

The declared by the example of Abraham, that fayth iustifyth, and not the lawe, nor the wothes of it.

What shal we say then, f Abraham oure father (as pertaynyng to the fleshe) dyd synde? If Abraham wer iustified by dedes, then hadde he wherein to reioyse: but not with God. For what sayeth the scrpyture? Abraham beleued God, and it was counted vnto hym for ryghteousnes. To hym that woorketh is the rewarde not reckened of fauoure, but of due type. To hym that woorketh not, but beleueth on hym that iustifieth the vngodly, is his faythe counted for ryghteousnesse. (accordinge to the purpose of the grace of God.) Euen as Dauid described the blessednesse of that manne, vnto whome God imputeth ryghteousnesse without dedes. Blessed are they, whose vnrigheteousnesse are forgiven, and whose synnes are couered. Blessed is that man, to whome the Loyde wyl not impute synne. Came thys blessednes

Then vpon the vncircumcysion, or vpon f circumcysion also? For we saye, that faythe was reckened to Abraham for ryghteousnes. Howe was it then reckened? when he was in the circumcysion? or when he was in the vncircumcysion? Not in f tyme of circumcysion: but when he was yet vncircumcysed. And he receyued the figne of circumcysion, as a seale of f ryghte

ousnes of fayth, which he had yet beyng vncircumcysed, that he shuld be the father of all them that beleue, though they be not circumcysed, that ryghteousnes myght be imputed to them also: and that he myght be father of circumcysion, not vnto them onely whiche came of f circumcysed, but vnto them also that walke in the stepes of the fayth f was in oure father Abraham, before the tyme of circumcysion.

For the promys (that he shuld be the ffather of the world) happened not to Abraham or to hys seide thow we the lawe: but thow we the ryghteousnes of fayth. For yf they whiche are of the lawe, be heyres, then is fayth but vayne and the promys of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therefore by fayth is the ender fauour geuen, that it myght come of fauoure: f the promys myght be sure to al the fede. Not to them onely whiche are of the lawe: but to them al so whiche are of the fayth of Abraham, which is the fayth of vs all. (As it is wytt: I haue made the a father of many nacjons) eue before God, whome he beleued, whiche restorerth the dead vnto lyfe: & calleth those thynges whiche be not, as though they were.

Which Abraham, contrary to hope, beleued in hope, that he shoulde be the father of many nacjons, accordinge to that which was spoken: euen so shal thy seide be, as the starres of heauen, and the sarme of the sea. And he fapned not in f fayth nor yet considered hys owne body whiche was nowe dead, eue when he was almost an hundred yere olde: neither yet f Sara was past child bearing. He fackered not at the promys of God, thow we vnbelefe: but became stronge in fayth and gaue God the praise, beyng full certified, that he whiche had promysed the same was able also to make it good. And therefore was it reckened to hym for ryghteousnes.

Questiōelle, it is not wyttē for hym only, that it was reckened to hym, for ryghteousnes, but also for vs, to whome it shalbe counted so that we beleue on hym that raised by Iesus oure Loyde from the deade: whiche was deliuered for oure synnes, and was raised agayne for oure iustificacō.

The. v. Chapter.

The power of fayth, hope and loue, and howe death rayged from Adam vnto Christ, by whome onely we haue forgiveness of synnes.

Because therefore that we are iustified by fayth, we are at peace with God, thow we cure Loyde Iesus Christ: by whome also it chaused vnto vs to be bycought in thow we saythe, vnto thys grace, wherein we stande, and reioice in hope of the glorye of God. Not that onely: but also we reioice in tribulacions: knowing that f tribulacion byngeth pacience, pacience byngeth experyence, experyence byngeth hope. And hope maketh not ashamed: because f loue of God is shed abrode in oure hertes, by f holy ghoſt whiche is geuen vnto vs.

For

The Epistle

Ephe. II. 2.
Colo. II. 12.
and. II. 12.

John. VIII. 12.
I. John. III. 12.

Gen. II. 2.
Roma. II. 12.

John. I. 12.

Colo. II. 12.

Colo. II. 12.
Colo. II. 12.

For when we were yet weak, according to the time, Christ dyed for us which were vngodly: Yet scarce wyl any man dye for a righte-ous man. Peraduenture for a good man durste a man die. But God setteth out his lone to warde vs, saying that whyle we were yet synners, Christ dyed for vs. Much more then now, we are iustified by his bloude, shalbe saved from wrath thow we hym. For yf when we were enemies, we were reconcyled to God, by the death of his sonne: much more sayng we are reconcyled, we shalbe preserued by his lyfe. Not onely this, but we also loye in God by the meanes of our Lord Iesus Christ by whome we haue now obtained the attornment. Wherefore, as by one man, synne entred into the world, and death by the meanes of synne. Euen so death also went ouer al me, inso much as all we haue sinned. For euen vnto the lawe was synne in the world: but synne is not imputed, when there is no lawe: neuertheless death reigned from Adam to Moses, euen ouer them also that had not sinned wth lyke trasgressyon as did Adam: which beareth the similitude of hym that was to come. But the gyfte is not lyke as the synne. For yf thow we the synne of one, many be dead: much more plenteous vpon many was the grace of God, and gyfte by grace which was of one man Iesus Christ. And the gyfte is not ouer one synne: as death came thow we one synne of one that sinned. For dampnation came of one synne vnto condempnacyon: but the gyfte came to iustifye from many synnes. For yf by synne of one, death reigned by the meanes of one: much more they (whiche receyue a boundance of grace and of the gyfte of ryghteousnes) shal reigne in lyfe by the meanes of one (that is to say) Iesus Christ. Likewise then as by the synne of one ther sprange vpon euell on all men to condempnacyon: euen so by the ryghteousnes of one spryngeth good vpon all men to the ryghteousnes of lyfe. For as by one mannes disobedience, many became synners: so by the obedience of one that man may be made ryghteous. But the lawe in the meane tyme entred in, that sinne shoulde encrease. Neuertheless wher aboundance of sinne was ther was more plenteousnes of grace. That as synne had reigned vnto death, euen so myghte grace reigne thow we ryghteousnes, vnto eternall lyfe, by the helpe of Iesu Christ.

The. vi. Chapter.

For so much as we be deliuered thow we Christ from synne, we muste followe some frute to lyue as the seruantes of God, and not after our owne lustes. The only hely seruantes of ryghteousnes and lyne.

What shal we saye then? What we do synne in synne, that there maye be a boundance of grace? God forbyd. Howe shal we that are dead as touching synne, lyue any longer therein? I knowe ye not that all we whiche are baptised into Iesu Christ are baptised to dye with hym? We are buried the with hym by baptisme for to dye: that lyke wyse as Christ was raised vp from death by the gloire of his father, euen so

we also shoulde walke in a newe lyfe. For if we be grafte in death lyke vnto hym, euen so shal we be partakers of the resurrection: knowyng this, that our olde man is crucified wth hym also, that the bodye of synne myghte utterly be destroyed, that henceforth we shoulde not be seruantes vnto synne. For he that is dead, is iustified from synne. Wherefore yf we be deade wth Christ, we beleue, that we shal also lyue wth hym: knowyng, that Christ beinge raised from death, dyeth no more. Death hath no more power ouer hym. For as touching that he dyed, he dyed concerning synne once. And as touching that he lyueth, he lyueth vnto God. Lyke wyse consydre ye also, that ye are dead as touching synne, but are alijue vnto God thow we Iesus Christ our Lord. Let not synne reigne therfore in your mortall bodye, that ye shoulde therunto obey by the lustes of it: Neither geue ye your members as instrumentes of vnyghteousnes vnto synne: but geue ouer your selues vnto God as they that of dead, are alijue. And geue ouer your members as instrumentes of ryghteousnes vnto God. For synne shal not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

What then? What we synne, because we are not vnder the lawe: but vnder grace? God forbyd. I knowe ye not, howe that to whome soeuer ye comytte your selues as seruantes to obey his seruantes ye are to whome ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes? God be thanked, that though ye were the seruantes of synne, ye haue yet obeyed wth heart vnto the rule of the doctryne, that ye be broughte vnto. Ye are then made free from synne, and are become the seruantes of ryghteousnes. I speake grossly, because of the insymptie of your fleshe. As ye haue geuen your members seruantes to uncleannes and to iniquitye, (from one iniquitye to another) euen so now geue ouer your members seruantes vnto ryghteousnes, that ye maye be sanctified. For when ye were the seruantes of synne, ye were vnder the rule of righteousnes. What frute had ye then in those thynges, wherof ye are nowe ashamed? For the ende of those thynges is death. But now are ye deliuered from synne, and made the seruantes of God, ye haue your frute to be sanctified, and the end euertlasting lyfe. For the reward of synne is death, but eternall lyfe is the gyfte of God, thow we Iesus Christ our Lord.

The. vii. Chapter.

Christ hath deliuered us from the lawe and death, wherbye the lawe was the fleshe and outward man is, a callyt in the lawe of the members.

Howe ye not brethren? I speake to them that knowe the lawe: howe the lawe hath power ouer a man, as longe as it endureth? For the wolde a man which is in subiection to a man is bounde by the lawe to the man, as longe as he lyueth. But yf the man be deade: he is loosed from the lawe of the man. So then yf whyle the man lyueth he couplet her selfe to a nother man he shalbe counted a weddoche breather. But yf the

Ephe. II. 2.

John. VIII. 12.

I. John. III. 12.

Roma. II. 12.

John. VIII. 12.

I. John. III. 12.

John. VIII. 12.

Roma. II. 12.

Gen. II. 2.

Roma. II. 12.

Colo. II. 12.

Colo. II. 12.

Colo. II. 12.

the man be deade, he is free from the lawe of the husbande, so that he is no wedlocke breaker, though he couple her selfe with another man.

¶ Euen so ye also (my bether) are dead concerning the lawe by the body of Christ, & ye shoulde be coupled to another (I meane to hym & is risen agayn from death) & we shoulde bying forth frute vnto God. For when we were in the flesh the lustes of synne which were stered vp by the lawe, raygned in our members, to bying forth frute vnto death. But now we are we deliuered from the lawe, and dead vnto it. wherunto we were in bondage, that we shoulde serue in a newe conuersacion of the spete, and not in folde conuersacion of the letter.

Rom. 6. 1.
Gal. 2. 19.
1 Cor. 7. 2.
2 Cor. 5. 14.
What shall we say then? is the lawe synner? God forbid: neuertheless, & I knewe not synne, but by the lawe. For I had not knowe what lust had meinte, excepte the lawe had sayde: & I shoulde not luste. But synne took an occasyon by the meanes of the commaundement and wrought in me all maner of concupiscence. For withoute the lawe, synne was dead. I once lyued without lawe: But when the commaundement came, synne reuiued, and I was dead.

¶ And the very same commaundement, which was ordeyned vnto lyfe, was found to be vnto me an occasyon of death. For synne took an occasyon by the meanes of the commaundement, & so byscrued me, & by the same ledde me. Wherefore & the lawe is holy, and the commaundement holy and iust & good. Was that the which was good made death vnto me? God forbid. Naye it was synne: that synne myghte appere (by it which was good) to worke death in me: & synne by the commaundement myghte be oute of measure synful. For we knowe that the lawe is spirytual: but I am carnal, & sold vnder synne, because I knowe not that which I do. For what I wold, that do I not: but what I hate, that do I.

1 Cor. 2. 14.
Gal. 3. 17.
1 Cor. 7. 2.
2 Cor. 5. 14.
¶ If I do nowe that which I wold not, I consente vnto the lawe that it is good. So then now, it is not I that doo it, but synne that dwelleth in me. For I knowe, that in me (that is to saye: in my flesh) dwelleth no good thing. For to wyl I is present with me: but I fynde no meanes to performe that which is good. For the good that I wold, do I not: but the euill which I wolde not that doo I. If I do that I wolde not, then is it not I that doo it, but synne that dwelleth in me. I fynd then by the lawe, that when I wold do good euill is present with me. For I deliuer in the lawe of God, after the inward man: But I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduyng me vnto the lawe of synne, which is in my members. O wretched man that I am: who shall deliuer me from this body subdued vnto death? I thanke God thowgh Iesus Christ our Lord. So then with the mynde I serue the lawe of God, but with the flesh the lawe of synne.

Rom. 7. 14.
Gal. 5. 17.
1 Cor. 7. 2.
2 Cor. 5. 14.
¶ The lawe of the synne is the lawe of death. The lawe of God is the lawe of lyfe. The lawe of the synne is the lawe of death. The lawe of God is the lawe of lyfe. The lawe of the synne is the lawe of death. The lawe of God is the lawe of lyfe.

¶ The lawe of the synne is the lawe of death.

¶ The lawe of the synne is the lawe of death. The lawe of God is the lawe of lyfe. The lawe of the synne is the lawe of death. The lawe of God is the lawe of lyfe.

Rom. 6. 1.
Gal. 2. 19.
1 Cor. 7. 2.
2 Cor. 5. 14.
There is then no dampnacyn to them which are in Christ Iesu, whiche walke not after the flesh but after the spete. For the lawe of the spete, of lyfe thowgh Iesus Christ, hath made me free from the lawe of synne, and death. For what the lawe coulde not doo (in as muche as it was weake because of the flesh) that performed god and sent his soune in the similitude of synfull flesh, and by synne damned synne in the flesh, that the righteousnes of the lawe might be fulfilled in vs, whiche walke not after the flesh, but after the spete.

For they that are carnal, are carnally myn- ded. But they that are spiretuall, are gostlye myn- ded. To be carnally myn- ded, is death. But to be spiretuall myn- ded, is lyfe and peace.

¶ Because that the fleshly mynde is enemye agaynst God, for it is not obedyent to the lawe of God, nerther can be. So then they that are in the flesh, can not please God.

But ye are not in the flesh, but in the spete of God dwelleth in you. If any man haue not the spete of Christ, & same is none of his. If Christ be in you, the bodye is dead because of synne: but the spete is lyfe for righteousnes sake. Wherefore if the spete of hym that rayled vp Iesus from death, dwell in you: euen he that rayled vp Christ from death shall quicken your mortall bodies, because of his spete that dwelleth in you.

¶ Therefore betheren, we are debtors, not to the flesh, to lyue after the flesh. For if ye lyue after the flesh, ye shall dye: But if ye thowgh the spete) do mortifie the dedes of the bodye, ye shall lyue. For as many as are led by the spete of God, they are the sonnes of God. For ye haue not receyued the spete of bondage to feare any more, but ye haue receyued the spete of adopc- tion, wherby we crye: Abba father. The same spete certifieth oure spete that we are son- nes of God. If we be sonnes, then are we also he- res I meane of God, & heyes annexed to Christ if so be that we suffer with hym, that we maye be also glorified together with hym.

¶ For I suppose that the afflictions of this lyfe, are not worthe of the gloire, which shall be shewed vpon vs. For the seruent desue of the creature abyeth looking when the sonnes of God shall appere, because the creature is sub- dued to vanitie, agaynst the wyl therof, but for his wyl whiche hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion into the glori- ous liberty of the sonnes of God. For we knowe that euery creature groweth with vs also, & tra- uayleth in payne euen vnto this tyme.

¶ Not onely it, but we also whiche haue the synne frutes of the spete, moine in oure selues also, and wayte for the adopc- tion of the sonnes of God, euen the deliuerance of our bodye.

¶ For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? But and if we hope for it we se not, then do we with patience abyde for it.

Lyke

The Epistle

Ephesians, the spirit also helpeth our infirmities. For we know not what to desire as we ought: but the spirit maketh intercession for us with groanings which cannot be expressed. And he that searcheth the parts knoweth, what is the meaning of the spirit, for he maketh intercession for the saints, according to the pleasure of God.

1. Thimo. 4. 1. 2. Thimo. 1. 14. 3. John. 14. 26.

We know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before, he also ordained before, that they should be like fashioned unto the shape of his sonne, that he might be the first begotten sonne among many brethren. Moreover, whom he appointed before, them also he called. And whom he hath called, them also he iustificeth: & whom he iustificeth, them he also glorifieth.

Co. 1. 12. 1. Cor. 1. 1. 2. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

What shall we then say to these things? If God be on our side, who can be against us, which spared not his own sonne: but gave him for us all: how can it be that with him he should not give us all things also? Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth: who is he that can condemn? it is Christ which dyed: pre. rather which is risen again, which is also on the right hand of God, and maketh intercession for us.

1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

Who shall separate us from the love of God? shall tribulation, or anguish, or persecution, or hunger, or nakedness, or perils, or sword? As it is written: for thy sake are we killed all day long, and are counted as sheep appointed to be slain. Nevertheless, in all these things we overcome through our Lord Jesus Christ, who hath loved us. For I am sure, that neither death, neither life, neither angels, nor rule, neither power, neither things present, neither things to come, neither height, neither low, neither any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The ix. Chapter.

These things are written upon the heart of the Jewes that would not receive the Gospel, and have the Gentiles also chosen in Christ Jesus.

1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

Saye the truth in Christ, and lie not: my conscience also bearing me witness by the holy ghost: I have great heaviness and continual sorrow in my heart. For I have wished my selfe to be cursed for Christ, for my brethren (my kinsmen as pertaining to the flesh) which are Israelites. To whom pertaineth the adoption, and the glory, and the covenants, and the lawe that was given, and the service of God, and the promises: whose all so are the fathers, and they of whom (as concerning the flesh) Christ came, which is God in all things to be praised for ever. Amen.

1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

I speake not these things, as though I were of God had taken none effect. For they are not all Israelites, which are of Israel: neither are they all children of Abraham. But as in Isaac shall thy seed be called: so I say, they which are

1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

the children of the flesh, are not children of God. But they which be children of promise are counted the seed. For this is a word of promise, about this time will I come, and I will have a sonne. Not only this, but also Rebecca was with child by one, even by our father Isaac. For yet children were borne, while they had neither done good neither bad: (that the purpose of God by election, might stand) it was said unto her, not by the reason of works, but by the caller. And the elder shall serve the younger, as it is written: Jacob have I loved, but Esau have I hated. What shall we say then? is there any unrighteousness with God? God forbid. For he saith to Moses: I will have mercy to whomsoever I will have mercy: & I will have compassion on whomsoever I have compassion. So let it be not then in a mans will, or running, but in the mercy of God. For the scripture saith unto Pharaoh: Even for this same purpose have I stirred thee up, to shew my power on thee, & that my name might be declared throughout all the world: So hath he mercy on whom he will, & whom he will he maketh hard hearted.

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1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

Thou wilt say then unto me: why then blameth he us yet? For who hath rebelled against his will? But O man, what art thou which disputest with God? Shall the wrath be said to the workman: why hast thou made me on this fashion? hath not potter power over claye, even of the same lump to make one vessel unto honour, and another unto dishonour? Even so, God willing to shew his wrath, & to make his power known: suffered with long patience the vessels of wrath, ordained to damnation, & to declare the riches of his glory on the vessels of mercy which he had prepared unto glory: which also he called, not of the Jewes onely, but also of the Gentiles. As he saith also to Osee: I will call them my people which were not my people: and her beloved which was not beloved (and her to have obtained mercy, that had not obtained mercy.) And it shall come to passe, & in the place where it was said unto them: ye are not my people, there shall they be called children of the living God.

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But Esay crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, yet I remnant shall be saved. For he hath said the word verily, & maketh it sure in righteousness. For a house shall be built for me, sayeth the Lord, and I will dwell therein, and I will be called upon there. And as Esay saith before: Except the Lord of Sabaoth had left us seed, we had bene made as Sodoma, and had bene like unto Gomorrah. What shall we say then? We say, that the Gentiles which followed not righteousness have overtaken righteousness: but the righteousness which cometh of faith. Contrary to the lawe of Moses, which was the lawe of righteousness, could not attain to the lawe of righteousness. Wherefore? Because they sought it not by faith: but as it were by the works of the lawe. For they have stumbled at the stumbling stone. As it is written: Behold, I put in Zion a stumbling stone, & a rock that men shall be offended.

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1. Cor. 1. 1. 1. Tim. 1. 1. 1. Pet. 1. 1.

To the Romaynes,

Col. lvi.

offended at. And whosoever beleueth on hym,
shall not be confounded.

The. r. Chapter.

Of the vnterpretation of the Jewes. Two maner
of vnterpretation.

Bethen, my hartes desire & prayer
to God for Israel is, & they myghte
be saued. For I beare them record, &
they haue a feruent mynde to God-
warde, but not accordyng to know-
lage. For they beynge ignorant of Gods rygh-
teousnes, & goyng about to stablish their owne
ryghteousnes, haue not bene obedient vnto the
righteousnes of God. For Christ is the ful-
fylling of the lawe, to inkyte all that beleue.

For Moses wytteth of the ryghteousnes
whiche cometh of the lawe, howe that the man
whiche doth & thynges of the lawe, shall lyue ther-
by. But the ryghteousnes whiche cometh of
fayth, speaketh on this wise: Whoe not thou in
thyne herte, who shall ascende into heaue? (that
is euen to fetch Christ downe from aboue.) Ep-
ther who shall descende into the depe? (that is e-
uen to fetch vp Christ agayne from death.) But
what sayeth he? The worde is nyc, the euen in
thy mouth and in thyne herte.

This same is the worde of fayth, whiche we
preach. For yf thou knowlage with thy mouth
that Iesus is the Lord, and beleue in thyne herte
that God rayled hym vp from death, thou shalt
be safe. For to beleue with the harte iustify-
eth: & to knowlage with the mouth maketh a
man safe. For the scripture sayeth: Whosoever
beleueth on hym, shall not be confounded.

There is no difference betwene the Iewe and
the gentyl. For one is Lord of al, which is ryche
vnto al that cal vpon hym. For whosoever doth
call on the name of the Lord, shall be safe. Howe
then shall they call on hym, on whom they haue
not beleued: howe shall they beleue on hym, of
whom they haue not heard: howe shall they heare,
without a preacher? And how shall they preach
except they be sent: As it is writte: howe beau-
tyfull are the feete of them whiche bring tydyn-
ges of peace, and bring tydynes of good thyng-
es. But they haue not al obeyed to the Gospel.

For Esay sayeth: Lord, who hath beleued our
saynges? So then sayth cometh by hearing,
and hearing cometh by the worde of God. But
I aske: haue they not heard? No doute & they
found wente out into all landes, & they wordes
into the endes of the worlde.

But I demaund, whether Israel byd knowe
or not? For Moyses sayeth: I will prouoke
you to enuy, by them that are no people: by a fo-
lysh nation I will anger you: Esay after that
is bolde and sayeth: I am founder of them, that
sought me not: I am manifeste vnto them, that
asked not after me. But agaynst Israel he say-
eth: all daye longe haue I stretched foarde my
handes vnto a people that beleueth not but spea-
keth agaynst me.

The. ii. Chapter.

All the Jewes are not call a waye, therefore shall I warneth
the gentyls: he called, not to be hys mynnes, but to deliuer
the Jewes, for the iudgements of God are by & for them.



Have then, hath God calke a waye
his people? God sayeth: For euen I
also am an Israelite, of the seed of
Abraham, of the trybe of Ben Ja-
min, God hath not calke a waye bys

people, whiche he knewe before. Note ye not,
what the scripture sayth of Iherias, howe he ma-
keth intercession to God agaynst Israel, sayng:
* Lord, they haue kyled thy prophetes, & dyg-
ged downe thine alters: and I am left alone, and
they seke my lyfe. But what sayth & answer of
God vnto hym? * I haue reserved vnto my selfe
seuen thousande men, whiche haue not bowed
the knee to the ymage of Baal. Euen so also at
this tyme is there a remnaunt left accordyng to
the election of grace. If it be of grace, then is it
not nowe of woordes. For then grace is no more
grace. But if it be of woordes, then is it nowe
no grace. For then were deservynge no more
deservynge. What the Israel hath not obtained
that whiche he seeketh: but the election hath ob-
tained it. The remnaunt are blynded, accordyng
as it is writte. * God hath geuen them spirit
of vniuersity: yea that they should not see, and
eares that they should not heare, euen vnto this
daye. * And David sayeth: Let they table be
made a snare to take them withal, and an occa-
sion to fall, and a rewarde vnto them. Let they
eyes be blynded that they se not: and bowe thou
downe they backe alwaye.

I saye then: haue they therfore stumbled, that
they should detrely fall away together? God say-
eth: but thozow they fall, is saluacion hap-
ned vnto the Gentyles, for to prouoke the with
all. Wherefore yf the fall of the be the ryches of
the worlde & the mynyng of the ryches of
the Gentyles: howe muche more they perfect-
nesse: I speake to you Gentyles, in as muche as
* I am the Apostle of the Gentyles, I will ma-
nysse myne office, yf by any meane I maye
prouoke them whiche are my fleshe, and myge
saue some of them. For yf the casting awaye of
them be the reconcylng of the worlde, what shall
the receaynyng of them be, but lyfe agayne from
death? For yf one peece be holpe, the whole heape
is holpe. And yf the roote be holpe, the bryanches
shall be holpe also.

Though some of the bryanches be broken of,
and thou bring a wyde olyuetree, wast grafte
in amonge them, and made partaker of the roote
and fatnes of the olyuetree, boast not thy selfe
agaynst the bryanches. For yf thou boaste thy
selfe, thou bearest not the roote, but the roote the.
Thou wilt saye then: the bryanches are broken
of, that I myght be grafte in. Thou sayest well:
because of vnbelleue they were broken of, & thou
stodest stedfast in faythe. Be not hye mynded,
but feare: for sayng that God spared not the na-
turall bryanches, take heed, lest it come to passe
that be spare not the also.

Beholde therefore the kyndnes and rygheous-
nes of God: on them whiche fell, rygheousnes:
but toward the kyndnes: yf thou continue in
high kyndnes. Or els thou shalt be broken of, and
they agayne: yf they byde not styll in vnbelleue,
yd Walbe

The Epistle

shall be grafted in againe. For God is of power to graffe the in againe. For if thou wast cut out of a naturall wynde olme tree, and was grafted contrary to nature in a true olme tree how much more shall the naturall branches be grafted in they: owne olme tree againe.

I would not that this secret should be hid from you my brethren lest ye should be wyle in your owne conceytes: that partelie blindnes is happened in Israel, vntill the fulnes of the gentyles be come in: and so all Israel shall be saved.

As it is written: * There shall come out of Syon he that both deliuer, and shall turne away vngodlynes from Jacob. And this is my couenant vnto them, when I shall take away they: synes. As concerning the Gospel they are enemyes for your sakes: but as touching the electyon, they are loued for they: fathers sakes.

For verily, the gyfte and calling of God are such, that it can not repente hym of them: for loke, as ye in tyme past haue not beleued God, yet haue nowe obtayned mercy thowse they: vnbellef: euen so now haue they not beleued the mercy whiche is happened vnto you: that they also maye obtayne mercy. For God had wrapped all nacyns in vnbellef, that he myght haue mercy on all.

O the depenes of the riches both of the wysdom and knowlage of God: how vnsearchable are his iudgements, and how wayes past fynyng out. For: who hath knowe the mynde of the Lord? Or who hath bene his counsellor? ether who hath geue vnto hym tyme, and he shall be recompensed againe. For of hym, and thowse hym and for hym are all thynges: To hym be gloire for euer. Amen.

The xlii Chapter.

The thre consolatyon, loue, and worship of such as beleue in Christ.

Beloued you therfore brethren, by the mercifulnes of God, that ye make your bodyes a quyet sacrifice holy and acceptable vnto God: whiche is your reasonable seruing of God: and saye you not your selues lyke vnto this worlde, but be ye changed in your thape by the renewing of your mynde, that ye maye knowe what thyng that good, and acceptable, and perfecte wyl of God is. For I say (thowse the grace of vnto me) is to every man among you, that: no man shalde hye in his owne conceyte more then it becometh hym to estyme hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as God hath dealt to every man the measure of fapth.

For as we are many members in one bodye, and all membes haue not one offyce: so we be ynge many are one bodye in Christ, and euerye man among our selues, one anothers members.

* Deyng that we haue dyuers gyftes accordyng to the grace that is geuen vnto vs: if any man haue the gyfte of prophete, let hym haue it that it be agryng vnto the fapth. * Let hym that hath darke an offyce, walke on his offyce. Let hym that teacheth take hede to his doctrine. Let

hym that exhorteth, geue attendaunce to his exhortacyon. If any man geue, let hym do it with synglenes. Let hym that ruleth, do it wyth dyspencye. If any man the we merce, let hym do it wyth cherfulness. Let loue be wythout dissimulation. Hate that which is euell, & cleane vnto that whiche is good. Be kynde one to another wyth brotherly loue. * In geuyng honoure, go one before another. * Be not slouthfull in the busynes whiche ye haue in hand. Be seruent in the spyte Applye your selues to the tyme. Reioyse in hope. Be pacient in tribulacyon. Continue in prayer: wyth tribute vnto the necessitye of the sayntes: * be ready to herbour. * Blesse the which persecute you: blesse (I saye) and curse not. Be merce wyth them that are merce. Wepe also wyth the that wepe. Be of lyke affectyon one towarde another. Be not hye mynded: but make your selues equall to them of the lower sorte. * Be not wyle in your owne opynions. Receyue to no man euell for euell. Wouyde aforchad thynges done: (not only before God, but also) in syghte of all men. If it bee possible, (as muche as is in you) lye peaceably wyth all men. Dearly beloved, auenge not your selues, but rather geue place vnto wrath. For it is wytt: * be geaill is myne, I wyl rewarde, sayeth the Lord.

Therfore if thyne enemye hunger, feede hym, if he thyrste, geue hym drynke. For in so doyng thou shalt heape coles of fyre on his heade. Be not overcome of euell, but overcome euell wyth goodnes.

The xlii Chapter.

The obediencye of men vnto they: rulers. And fullylling the lawe. It is no more tyme to folow the lawes of darkness.

Euery soule submyt hym self vnto the authorite of the hyer power. For: there is no power but of God. The powers that be, are ordeined of God. Whosoever therfore resisteth power, resisteth the ordynance of God. But they that resist, shall receaue to them selfe damnacion. For rulers are not fearful to them that do good, but to them that do euell. Wylt thou be wythoute feare of the power? Do well then: and so shalt thou bee payrd of the same. For he is the mynyster of God, for thy welth. But and if thou do that whiche is euell, then feare: for he beareth not the sword for nought: for he is the mynyster of God, to take vengeance on hym that dotheuill. Wherefore, ye muste nedes obeye, not onely for feare of vengeance: but also because of conscience. And euen for this cause paye ye tribute. For they are Goddes mynysters, lryuyng for the same purpose.

Gene to every man therfore his dutie: * tribute to whome tribute belongeth: custome, to whome custome is due: feare to whom feare belongeth: honoure, to whome honoure pertaineth. * Owe nothing to any manne: but this, that you loue one another. For he that loueth another hath fullyllid the lawe. For these commaundmentes: * Thou shalt not committe aduourty: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnesse: thou shalt not luff, & so forth

forthe (yf ther be any other commaundement) it is al comprehended in this sayng, namely: * loue thy neyghbour as thy selfe. Loue hurteth not thy neyghbour. Therefore is loue the fullfylling of the lawe. ¶

* Thys also we knowe the season howe it is tyme, that we should now awake out of slepe for now is our saluacion nether the when we beleued. The nyght is passed, the daye is come nye. Let vs therefore cast away the dedes of darknes, & let vs put on the armour of light. Let vs walke honestly, as it wer in the day lyght: * not in eatyng and drynkyng, neyther in charytyng and wantonnes, neyther in dryfe and enuyng: but put ye on the Loyde Iesus Christe. ¶ And make not prouysion for the fleshe to fullfil the lusts of it.

¶ The xiii. Chapter.

¶ The weakes ought not to be despised. No man should despise another's conscience, again for our weakes thyngs should no man condemne another.

In that is weak in the saythe, re-
cause: not in disputyng & troubllyng
hys conscience. One beleueth that
he may eat all thyng: Another whi-
che is weak eateth herbes. Let not
hym that eateth, despyse hym that eateth not.
And let not hym whiche eateth not, iudge hym
that eateth. For God hath receiued hym: What
art thou that iudgest another mannes seruauit
whether he stande or fall, & pertayneth vnto hys
owne maister yee, he shalbe holden vp, & he may
stande. For God is able to make hym stande.

Thys man putteth difference betwene daye
and daye. A nother ma connecteth al dayes alwyse.
Let euery mannes mynde satisfye hym selfe, by
that obserueth the daye, doeth it vnto the Loyde.
And he that doeth not obserue the daye, doeth it
for the Loyde also. He that eateth, doeth it to please
the Loyde, for he geueth God thanks. And he
that eateth not, eateth not to please the Loyde: wyth
all, and geueth God thanks. For none of vs ly-
ueth for hym selfe, and no ma dyeth for hym selfe.
For yf we lyue, we lyue vnto the Loyde. And yf
we dye, we dye vnto the Loyde. Whether we liue
therefore, or dye, we are the Loydes. For Christe
therefore dyed, and rose agayn, and requyred, that
he myght be the Loyde of dead and quycke.

But why doest thou then iudge thy brother?
Eyther, why doest thou despyse thy brother? We
shalbe al brought before the iudgement seate of
Christ. For it is writte: as truly as I lyue, say-
eth the Loyde: * all knees shall bowe to me, & all
tonges shal geue prayse to God. So shall euery
one of vs geue accomptes of hym selfe to God.
Let vs not therefore iudge one another any moze.

But iudge this rather, that no ma put a sto-
blyng blocke, or an occasyon to fall in hys bro-
thers waye. For I knowe, and am full certy-
fied by the Loyde Iesus, that ther is nothyng
commune of it selfe: but vnto hym that iudgeth
it to be commune: to hym is it commune. Yf thy bro-
ther be greued wyth thy meate, no we wakeste
thou not charytable. Destroye not hym wth thy
meate, for whom Christ dyed. Cause not poure
treasure to be euell spoken of. For the kyngdom

of God is not meat and drynke: but ryghteous-
nes, and peace, and ioye in the holy gost. For he
that in these thynges serueth Christe, pleaseth
God and is commended of men.

Let vs therefore folow those thynges whiche
make for peace, & thynges wher wyth one maye
edely another. Destroye not the worke of God
for a lytell meates sake. * All thynges are pure:
but it is euell for that man, whiche eateth wyth
hurte of conscience. It is good nether to eat flesch
neyther to drynke wyne, neyther any thyng,
wherby thy brother stumbleth, eyther falleth, or
is made weak. Hast thou sayth: haue it woth
thy self before God. happye is he, that condem-
neth not hym self, in a thyng whiche he alloweth.
For he that maketh conscience is damned yf he
eat: because he eateth not of fayth. For whatso-
euer is not of fayth, the same is synne. ¶

¶ The xiv. Chapter.

¶ The infirmes & scrupulous of the weakes ought to be bounde
wyth all loue and synners, after the ensample of Christ.

Whyche are stronge & oughte to
beare the fraynes of them whiche
are weak, and not to stande in our
owne conceytes. Let euery manne
please hys neyghbour vnto hys
wraiche and edyfying. For Christe pleased not
hym selfe: but as it is writen: * The rebukes of
them whiche rebuked the, fell on me.

Whatsoever thynges are wyrtten afore
tyme they are wyrtten for our learning, that we
thoowe patience and comfote of the scriptu-
res, myght haue hope.

The God of patience and consolacyon, graunt
vnto you, to be lyke mynded one towarde another,
after the ensample of Christe Iesu: * that ye all
agryping together may wyth one mouth prayse
God, the father of oure Loyde Iesus Christe.
Wherfore receaue ye one another, as Christe re-
ceaued vs, to the prayse of God. And thys I say
that Iesus Christe was a mynyster of the crys-
tuncyphon for the truth of God to confirme the
promyses made vnto the fathers: * that the ge-
tyles myght prayse God for his mercye, as it is
wyrtten. * For thys cause I will prayse the a-
monge the gentyles, and synge vnto thy name.
And agayn he sayth: * Reioyce ye gentyles wyth
hys people. And agayn: * prayse the Loyde al ye
gentyles, and laud hym all ye nacyns together.
And agayn Esay sayeth: there shalbe * the rote
of Jesse, and he that shall ryse to raygne ouer the
gentyles: in hym shall the gentyles truste. The
God of hope tyll you wyth all ioye, and peace in
beleuyng: that ye may be ryche in hope, thoowe
the power of the holy gost. ¶

Imy selfe am full certyfyed of you (my bre-
thren) that ye also are full of goodnesse, and fyl-
led wyth all knowlage, wyllyng to exhoite one
another. Beuertheles (brethren) I haue some-
what moze boldly wyrtten vnto you, partly to
put you in remembraunce, thoowe the grace
is geuen me of God, that I should be a mynyster
of Iesu Christ among the Gentyles, and should
mynyster the Gospell of God, & the offerynge of
bb ii the

The Epistle

the gentyles myght be acceptable, & sanctified by þe holy goste, I haue therfore wherof I maye reioyce thowme Christe Iesu, in those thynges whych pertaine to God. For I dare not speake of any of those thynges, whych Christ hath not wrought by me, to make the Gentylis obedyent, with worde and dede, in myghty signes & wonders, by the power of the spirit of God: so that from Jerusalem and the coastes rounde aboute vnto Illyricū, I haue tyllid al countreys with the Gospell of Christ.

E So haue I enforced my selfe to preach þe Gospell, not wher Christ was named, lest I should haue built on another mans foundacion: but as it is written: * To whō he was not spokē of, they shall se: and they that herde not, shall vnderstand. For this cause I haue ben oft letted (as yet) that I coulde not come vnto you: but now, seying I haue nomore to do in these countreys, & also haue bene desirous many yeres to come vnto you, whensocuer I take my iourneys into Spayne, I wll come to you. For I truste to see you in my iourney, & to be brought on my waye thitherwarde by you, after þe I haue some what enioyed your acquayntaunce.

Nowe go I vnto Jerusalem, and * mynister vnto the sayntes, for it hath pleased the of Macedonia & Achaia to make a certayne distribution vpon the pious sayntes, which are at Jerusalem. It hath pleased them verily, & they detters are they. For yf the gentyles be made partakers of theyr spiritual thynges, theyr butye is to minister vnto the in bodily thynges. Whiche I haue perfourmied this, & haue brought the this frute sealed, I wll come backe agayne by you into Spayne. I am sure that whē I come vnto you, I shall come with aboundaunce of the blessing of the Gospell of Christ. * I beseeche you brethren for our Lord Iesus Christes sake, & for the loue of the spirit, that ye helpe me in my busynes with your prayers to God for me, that I maye bee deliuered from them whiche beleue not in Iesuyse: & that this my scrupce, whiche I haue to do at Jerusalem, may be accepted of the sayntes, & I maye come vnto you with tope, by the wyl of God and may with you be refreshed. **The God of peace be with you all. Amen.**

¶ The xvi. Chapter.

A chapter of salutations. He warneth them to beware of men who receiue doctrine, and commendeth vnto them certayne goodly men, that were louers and brethren in the troye.

I Commende vnto you vber our sister (which is a mynister of the congregation of Cenchrea) þe receaue her in Christ, as it becommeth sayntes, and þe assist her in whatsoeuer busynes she nedeth of youre ayde. For she hathe suckered many, and myne owne selfe also. Grete Priscas and Aquila my helpers in Christe Iesu, which haue for my lpe layd downe theyr owne neckes. Vnto whō not I onely geue thanks, but also al the congregacions of the gentyles. Lyke- wylle, grete the congregacion þe is in there house. Salute my welbeloued Epheletes, whych is þe

frute of Achaia in Christe. Grete Warpe whych bestowed muche labour on vs. Salute Andronicus and Junia my colyns, & prisoners with me also, whych are well taken amonge the Apostles, and were in Christe before me. Grete Amplias my beloued in the Loyde. Salute Urban oure helper in Christ, and Stachis my beloued. Salute Appelles appoyued in Christ: Salute them, which are of Aristobolus household. Salute Herodion my kynsmā. Grete them that be of the household of Narcissus, whych are in the Loyde. Salute Tripheña & Tryphosa, whiche laboure in the Loyde. Salute the beloued Persis, whych laboured muche in the Loyde. Salute Rufus cholen in the Loyde, and hym mother & myne. Grete Asyncritus, Philegon, Herman, Patrobas, Mercupus, & the bye thren whych are with the. Salute Philologus & Julia, Aerius and his sister, and Olympa, and all the sayntes whych are with them. * Salute one another with an holy kyse. The congregacions of Christ salute you.

I beseeche you brethren, marke them whych cause denyson and geue occasyons of euell, contrarie to the doctryne whych ye haue learned: and auoyde the. For they that are suche seme not the Loyde Iesus Christe, * but theyr owne bellies, and with swete and flatterynge wordes, deceaue the heartes of the innocentes. For youre obedyence is gone abroade vnto all men. I am glad therfore no doute, of you. But yet I woulde haue you wylle vnto that whiche is good, and to be innocent as concernynge euell. The God of peace shall treade Sathan vnder your fete shortly. The grace of our Lord Iesu Christ be with you.

Tymotheus my wothe feloe, and Lucius and Jason, and Socpater my kynsmen salute you: I Cresus salute you, whych wrote this Epistle in the Loyde. * Cayus my host and the hoste of all the congregacion salute you. Erastus the treasurer of the cite, salute you. And Quartus a brother salute you. The grace of our Lord Iesu Christe be with you all. Amen.

To hym that is of power to stablyshe you, accordyng to my Gospell, and preaching of Iesus Christ in utteryng of the mysterie, whych was hepte secrete sence the worlde beganne, but nowe is opened by the scriptures of the prophetes at the commaundement of the euerglastyng God to stete vp obedyence to the sayth, published amonge all nacjons: To the same God, which alone is wylle be: & (honoure) prayse thowwe Iesus Christ for euer. Amen.

This Epistle was sent to the Romaynes from Corinthum by vber, the that was the mynister vnto the congregation at Cenchrea.

¶ The

The fyrste Epistle

of sainte Paul the Apostle to the Corinthians.

The first Chapter.

The commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the division that was among the worldly wysdome to foolishnes before God: yet, there is no wysdome but in the bepylled crosse of God.

Paul called an Apostle of Jesus Christ, the sonne of God and brother of men. Unto the congregacion of God which is at Corinthum. To the that are sanctified by Christe Iesu called sayntes with all that call on the name of our Lord Jesus Christ in every place, eyther of theys or of oures.

* Grace be vnto you, and peace from God our father, and from the Lord Jesus Christ.

* I thanke my God alwayes on your behalf, for the grace of God which is geuen you by Jesus Christ, in all thynges ye are made rich by hym, in all utteraunce and in all knowlage by which thynges the testimony of Jesus Christ was confirmed in you, so that ye are behynde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strength you vnto the ende, that ye may be blamelesse in the day of (of the commynge) of our Lord Jesus Christ.

* God is sayntfull, by whom ye are called vnto the felowshipp of his sonne Jesus our Lord. I beseeche you brethren by the name of our Lord Jesus Christ, that ye al speake one thyng, and that there be no diuencion among you: but ye may be a whole body: of one mynde & of one meaning. For it is shewed vnto me (my brethren) of you, by the which are of the house of Cloe, that there is stryfe amonge you. I speake of the same that every one of you sayeth: I hold of Paul: I holde of * Apollo: I hold of Cephas: I hold of Christe. Is Christe deuyded? Was Paule crucified for you: either were ye baptised in the name of Paul? I thanke God, that I baptised none of you, but Crispus & Gayus: lest any shuld say, that I had baptised in myne owne name. I baptised also the house of Stephanas. Furthermoze knowe I not whether I baptised any man: (of you) or no.

* For Christe sente me not to baptise, but to preache the Gospel, not with wysdome of wordes, lest the crosse of Christ shuld haue ben made of none effecte. For the preachinge of the crosse, is to them that perishe, foolishnes: but vnto vs which are saued: it is the power of God. For it is wyrtten: * I will destroye the wysdome of the wise, and will caste awaye the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made the wysdome of this world foolishnes?

* For after that the world thowthe wysdome knewe not God, in the wysdome of God it pleased God thowthe foolishnes of preachinge, to saue

them that beleue. For * the Jewes requyre a signe, and the Grekes seke after wysdome. But we preache Christe crucified, vnto the Jewes an occasion of falling, and vnto the Grekes foolishnes: but vnto them which are called both of the Jewes and Grekes, we preache Christe the power of God and the wysdome of God. For the foolishnes of God, is wiser then me, and the weaknes of God is stronger then men. But he will se your callinge, howe that not many wise men after the fleshe, not many myghtie, not many of hye degree, are called: But God hath chosen the foolish thynges of the world, to confound the wise. And God hath chosen the weak thynges of the world, to confound the thynges which are myghtie. And vyle thynges of the world and thynges, which are despyled, hath God chosen, yee, and thynges of no reputation, for to bringe to nought thynges of reputation, that no fleshe shuld reioyce in his presence. And of hym are ye, in Christe Iesu, which of God is made vnto vs wysdome, and righteousness, and sanctifying, and redemption. That accordyng as it is wyrtten: he which reioyleth, shoulde reioyce in the Lord.

The ii. Chapter.

It is not eloquence and glorious paynted wordes of worldly wysdome, that can chyce and conuert soules vnto Christ: but the playne wordes of the scripture: for they make mention of hym and his crosse.

And I brethren (wher I cam to you) I came not in gloryousnes of wordes or of wysdome, shewing vnto you the testimony of God. Rather shewed I my selfe that I knewe any thyng among you, save Jesus Christ, euen the same that was crucified. And I was amonge you in weakenes, and in feare, and in much trembling. And my wordes and my preaching was not with entyng wordes of mans wysdome: but in shewing of the spiryte and of power, that your sayth shoulde not stande in the wysdome of men, but in the power of God.

We speake of wysdome amonge them that are perfecte: not the wysdome of this world, neyther of the rulers of this worlde (which go to nought) but we speake of the wysdome of God which is in secreete and is yett hyd, which God ordeyned before the world vnto our glory, which wysdome * none of the rulers of this world knewe: for had they had knowlage, they woulde not haue crucified the Lord of glory. But (as it is wyrtten:) * The eye hath not sene, and the eare hath not harde, neither haue entred into the herte of man, the thynges which God hath prepared for them that loue hym.

But God hath opened them vnto vs by his spiryte. For * the spiryte searcheth al thynges, yee the bottome of Goddes secretes. For what man knoweth the thynges of a man: save the spiryte of man which is within hym? Eue so the thynges of God knoweth no man, but the spiryte of God. And we haue not receaved the spiryte of the worlde: but the spiryte which cometh of God, for to knowe the thynges that are geuen to vs by the wordes of God.

The firste Epistle

of God: which thinges also he speake (not with
wordes that mannes wylsome teacheth, but
with wordes which the holy goste doth teach)
making spirytual comparison of spirytual
thinges. The naturall man perceiveth not the
thinges that belonge to the spiryte of God. For
they are but folowynge vnto hym. Neether can
he perceiue the, because they are spirytually ex-
amyned. But he that is spirytual, discusseth al
thinges: yet he hym selfe is iudged of no manne
For who hath knowen the minde of the Lord
eether who shall enforme hym? But we under-
stande the mynde of Christ.

The. iii. Chapter.

Chau. rebuath the fectes & auctours thereof. Chyche is
the foundation of hys church. No man ought to beayne
in men, but in God.

And I coulde not speake vnto you bze-
thzen as vnto spirytual: but as vnto
carnall, euen as vnto babes in Christ.
I gaue you mylke to drinke, and not
meate. For ye then were not stronge, neether are
ye as yet. For ye are yet carnall. As longe ver-
ily as ther is among you enuiyng, and stryfe and
sectes: are ye not carnall, and walke after the ma-
ner of menne? For whyle one sayeth: I holde of
Paul, and another: I am of Apollo, are ye not
carnall? What is Paul? What thyng is Apo-
lo? onely ministers are they by whom ye beleeued
euen as the Lord gaue euery man grace. I haue
planted, Apollo watred: but God gaue the in-
crease. So then, neether is he that planteth any
thyng, neether he that watreth, but God that
greeth & encrease. Ye that planteth and he that
watreth, are one. Euer ye man yet shall receaue
his rewarde, accordyng to hys laboure. For we
are Goddes labourers, ye are Goddes husban-
dye: & ye are Goddes buyldyng: accordyng to the
grace of God geuen vnto me, as a wyse build-
er haue I layde the foundation. And another build-
eth thereon. But let euery man take hede, howe he
buyldeth vpon. For another foundation can no
man laye, then it that is layde: which is Iesus
Christ. If any man buylde on this foundation,
golde, syluer, peryous stones, tymber, haye or
stobbe: euery mannes worke shall appere. For
the daye shall declare, whiche shall be shewed in
fyre. And the fyre shall trye euery mans worke,
what it is. If any mannes worke that he hath
buylde vpon, hyde, he shall receaue a rewarde.
If any mannes worke burne, he shall suffer losse,
but he shall be safe hym selfe: neuer theles, yet as
it were thow wyse.

I knowe ye not that ye are the temple of
God, & howe that the spiryte of God dwelleth in
you? If any man despyle the temple of God, hym
shall God destroye. For the temple of God, is ho-
ly, whiche temple ye are. Let no man deceaue hym
selfe. If any man seme wyse to hym selfe among
you, let hym become a foole in this world, that
he may be wyse. For the wysdom of this world
is folowynge with God: For it is wyrtten: he
compasseth the wyse in theyr craftynesse. And a-
gain: God knoweth the thoughtes of the wyse
that they be vayne. Therefore, let no man reioyce
in men. For all thinges are poures, whether it

be Paul, eether Apollo, eether Cephas whether it
be the world, eether life, eether death whether eether
be present thinges, or thinges to come: all are
poures: and ye are Chyche, and Chyche is
Godde. R

The. liii. Chapter.

The preachers are but ministers. Iudgement be lent
only vnto God.

Et I a man this wyse esteeme vs, & I
nen as the ministers of Chyche, and
sewardes of the secretes of God.
Furthermoze it is requyred of the
wardes, that a man be founde sayth-
ful. Wyth me is it but a very smal thing that I
shuld be iudged of you, eether of mans iudgement
No, I iudge not myne owne selfe. For I knowe
nought by my selfe: yet am I not thereby iustify-
ed. It is the Lord that iudgeth me. Therefore
iudge nothing before the tyme vntyll the Lord
come, whiche wyl lyghten thinges: & are hys in
darkenes, and open the counsels of the heartes.
And then shall euery man haue paye of God. R

These thinges (bze thzen) I haue for an ex-
ample described in myne owne person, and in
Apollas, for poure sakes, that ye myght learne
by vs, that no man counte of hym selfe veryd that
whiche is aboue wyrtten: that one swell not a-
gaynst another for any mans cause. For who pre-
ferreth ther? What hast thou, & thou hast not re-
ceaved? If thou haue receaved it, why reioycest
thou, as though thou haddest not receaved it? Now
ye are full: now ye are made ryche: ye raygne as
kynges withoute vs, & I would to God ye dyd
raygne that we myght raygne wyth you.

For me thynketh, that God hath set forth vs
(whiche are the last Apostles): as it were meyne
apoynted to death. For we are a gasyng stocke
vnto the world, and to the aungels, and to men.
We are foolcs for Christes sake, but ye are wise
thow Chyche. We are weak, but ye are strong.
Ye are honozable, but we are despyled. Euen vnto
this tyme we hunger and thyrste, and are na-
ked, and are beated wyth fyres, and haue no
certain dwelling place, and laboure: & working
wyth oure owne handes. We are reuyled and
yet we blesse. We are persecuted, and suffer it.
We are euill spoken of, and we praye. We are
made as it were the fylthynesse of the world, the
sshouryng of al thinges, euen vnto this daye.

I wyte not these thinges, to shame you:
but as my beloued sonnes I warne you. For
though ye haue ten thousande instructours in
Christ: yet haue ye not many fathers. In Christ
Iesu I haue begotten you thow the Gospel
wherefore, I despye you to folowe me. For I
knowe this: For this cause haue I sente vnto you
Tymotheus, whiche is my deare sonne, & sayth-
ful in the Lord whiche shall put you in remembraunce
of my wayes, that I haue in Christ, euen as I
teach euery where in all congregacions. Some
swell, as though I would come nomore at you.
But I wyll come to you shortly, & I shall
wyll: and wyll knowe, not the wordes of them
whiche swell, but the power: for the kyngdome
of

of God is not in wordes but in power. What
wyl ye? Shall I come vnto you wth a rodde,
or els in loue and in the spyrte of softnesse.

The v. Chapter.

After what maner shall curseth the man
that had committed fornicacion wth his
mother in lawe.

There goeth a comen saying, that
there is fornicacyon among you, &
such fornicacyon, as is not named a-
mong the gettyles: * For one shuld haue
his fathers wyfe. And ye swel and
haue not rather forrowed, for he whiche hath done
this dede, myghte bee put from among you. For
I verelye, as absente in bodye, but presente in
spyrte, haue determyned alreadye (as though I
were presente) concerning hym that hath done
this dede, in the name of our Lorde Iesu Christ
when ye are gathered together, and my spyrte
wytch you, wth the power of the Lorde Iesus
Christe, & to deliuer hym vnto Satthan, for the
destruction of the fleshe, that the spyrte maye be
saued in the daye of the Lorde Iesus.

Youre reioysing is not good: knowe ye not,
that a lytle leuen soweth the whole lump of
dowe? * Pourge therfore the old leuen that ye
maye be newe dowe, as ye are swete breade. For
Christ oure passeouer is offered vpon for vs. Ther-
fore, let vs kepe holye daye, not wth olde leuen,
neither wth the leuen of malyciousnesse and
wickednesse: but wth the swete breade of pure-
nes and truthe. * I wrote vnto you in a pistle,
that ye shuld not company wth fornicatours.
And I meant not at all of the fornicatours of
this world, eyther of the conetrouse, or extorci-
oners, eyther the ydolaters: for then must ye ne-
des haue gone out of the world. But nowe I
wytch you, & that ye company not to-
gether, wth any that is called a brother, be a for-
nicatour or conetrouse, or a worshipp of yma-
ges, eyther a rapier, eyther a dishard, or an ex-
torponer: wth hym that is such, if that ye eate
not. For what haue I to do, to iudge them that
are wthout. Do ye not iudge the that are wth
in? Them that are wthout, God iudgeth. * Put
awaye the euell from among you.

The vi. Chapter.

After what maner shall curseth the man
that had committed fornicacion wth his
mother in lawe.

Are one of you hauynge busynes
wytch another, go to lawe vnder the
wytched, & not rather vnder s^rapn-
tes? * Do ye not knowe, for the s^rapn-
tes shall iudge the world: If the
world shalbe iudged by you: are ye not good y-
nough to iudge smal tryples? knowe ye not how
that we shall iudge the aungels? howe muche
more, maye we iudge thynges that pertaine to
the lyfe? If ye haue iudgements of worldelye
matters, take them whiche are despyled in the
congregacyon, & make the iudges. Thys I saye to
your shame. Is there vterly not one wyse man
among you? What not one at all, that can iudge
betwene brother and brother, but one brother
goeth to lawe wth another: and that vnder the
vnbelievers?

Now therfore, there is vterly a fault among
you, because ye go to lawe one wth another. Why
rather suffer ye not wrong? why rather suffer ye
not your selues to haue harme? haue ye your sel-
ues do wrong, and robbe: and that the brethren.
Do ye not knowe, howe that the vryghteous
shal not inheret the kyngdome of God? Be not
deceaued. For * neyther fornicatours, neyther
worshippers of ymages, neyther aduocaters,
neyther weaklynges, neyther abusers of the sel-
ues wth mankynde, neyther theues, neyther
coueteous, neyther dishardes, neyther curled
spakers, neyther pylers, shall inheret the kyng-
dome of God. And such were some of you, but
ye are washed, but ye are sanctified: but ye are
iustified by the name of the Lorde Iesus, and by
the spyrte of our God.

I maye do al thynges, but * al thynges are not
profytable. I maye do al thynges: but I wyl be
broughte vnder no mans power. Meates are o-
rdyned for the bellye, and the bellye for meates:
but God shall destroye bothe it and the. Let not
the bodye be applyed vnto fornicacion, but vnto
the Lorde, and the Lorde vnto the bodye. God
hath rayled vpon the Lorde, and shall rayle vs vpon
by his power. * Erther knowe ye not, for your
bodies are the membres of Christ: that I nowe
take the membres of Christ, and make them the
membres of an harlot? God forbid. Do ye not
knowe, that he whych coupleth hym selfe wth
an harlot, is become one bodye? For two (sayth
he) shalbe one fleshe. But he that is ioyned vnto
the Lorde is one spyrte.

As for fornicacion. Every synne that a man doth
is wthout the bodye. But he that is a fornicat-
our, synneth agaynst his owne bodye. Erther
knowe ye not, howe that your bodies are the
temple of the holye goste, whych dwelleth in you
whom ye haue of God, and howe that ye are not
your owne? For ye are dearly bought. Therfore
glorifye God in your bodies, and in your spyr-
tes, whych are Goddes. *

The vii. Chapter.

After what maner shall curseth the man
that had committed fornicacion wth his
mother in lawe.

Concernynge the thynges where-
of ye wrote to me: * It is good for
a man, not to touche a woman. Ac-
quiesce thelesse, to auoyde whooredome,
let euerye man haue his wyfe: and
let euerye woman haue her husbände. Let the
husbände geue vnto the wyfe betwene beniuolence.
Lyke wyfe also the wyfe vnto the husbände. The
wyfe hath not power of her owne bodye: but the
husbände. And lyke wyfe the husbände hath not
power of his owne bodye: but the wyfe. * Wytch-
drawe not your selues one from another, excepte
it bee wth consent for a tyme, for to geue youre
selues to fastynge and prayer. And afterwarde
come together agayne, lest Satthan tempte you
for your continence. *

Thys I saye of sauoure, and not of comaun-
dement. For I would that all me were as I my
selfe am: but euery man hath his proper gyfte
of God, one after this maner, another after that
I saye vnto them that be vnmarrd, and wyl-
lyng to be so.

The firste Epistle

1. Tim. 4. c. **I** do. But and * yf they can not abstayne, let the mary. For it is better to mary then to burne.

Math. 19. c. **and. xix. c.** **U**nto the maryed commaunde, not I, but the Lozde: * Let not the wyfe be separated from the husband. If she separate her selfe, let her remaine unmarried, as be reconpled unto her husband again. And let not the husbände put away his wyfe from hym.

C To the remnant speake I, not the Lozde. If any brother haue a wife that beleueth not, yf she be contente to dwel wyth hym, let hym not put her away. And the woman whych hath to her husbände an infydele, & consente to dwell wyth her, let her not put hym away. For the vnbelyuynge husbände is sanctified by the wyfe, and yf vnbelyuynge wyfe is sanctified by the husbände. Oys were poure chyldren vncleane: but now are they holpe. But and yf the vnbelyuynge departs, let hym departe. A brother or a syster is not in subiection to suche. But God hath called vs in peace. For howe knowest thou (o woman) whether thou shalt saue thy husband or not? For whether thou knowest thou (o man) whether thou shalt saue thy wyfe or not? but euen as God hath bystrybut to every man.

ephe. iii. c. * As the Lozde hath called every mā, so let hym walke: & so ordeyne I in all congregacions. If any man be called byng circumcised, let hym not adde vncircumcised. If any man be called vncircumcised, let hym not be circumcised. Circumcised is nothyng, and vncircumcised is nothyng: but the keepynge of the commaundementes of God.

1. Tim. 4. c. **L**et every man abyde in the same calling wherein he was called. * Arte thou called a seruante? care not for it. Neuertheles yf thou makest her free, use it rather. For he that is called in the Lozde, byng a seruante, is the Lozdes freeman. Lyke wyse he that is called bynge free, is Chylles seruante. He are dearely bought, be not ye the seruantes of menne. Whereby, let every manne wherein he is called, there in abyde wyth God. * As concernynge virgyns, I haue no commaundement of the Lozde: yet geue I counsell, as one that hath optayned mercye of the Lozde, to be saythful. I suppose therfore that it is good for the present necessite. For it is good for a mā so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe, seke not a wyfe. But and yf thou mary a wyfe, thou hast not sinned. Lyke wyse, yf a vyrgyn mary, she hath not sinned. Neuertheles such shal haue trouble in theyr felthe: but I fauoure you.

C This saie I brethren * the tyme is shorte. It remaineth that they whych haue wyues, be as though they had none, & they that wepe, be as though they wept not: and they that reioyse, be as though they reioysed not: and they that buye be as though they possessed not: & they that vse theyr woelde, be as though they died it not. For

psal. cx. c. **11. psal. iii. c.** **the saluatioun of this woelde goeth awaye. * I** would haue you without care. He that is unmarried careth for the thynges whych belong to the Lozde, howe he maye please the Lozde. But he that hath maryed a wyfe careth for the thynges

that are of this woeld, howe he may please his wife. There is difference betwene a virgyn & a wyfe. The syngle woman careth for the thynges that are of the Lozde, that she may be holy both in body and also in spyte: & gayn, she that is maryed, careth for the thynges that pertain to this woeld howe she may please her husband. This speake I for your profyte, not to cagle you in a snare: but that ye may folow whych is honest and cōly, & that ye may cleane vnto the Lozde wythout leperacion. If any man thynke that it is vncōmly for hym vyrgyn, yf he passe the tyme of maryage. And yf so nebe requyre, let hym do what he listeth he synneth not: let the be coupled in maryage. Neuertheles, he that purposeth surely in hisberte, haupng no nebe: but hath power ouer his owne wyl: and hath so decreed in hisberte, that he wyl kepe his vyrgyn, doth well. So then he that loyneth hym vyrgyn in maryage doth well. But he that loyneth not his virgyn in mariage doth better. * The wyfe is bounde to the mary, as longe as her husband lyueth. If her husbände dye, she is at lybertie to marye wyth whō she wyl, onely in the Lozde. But she is happier yf she so abyde, after my iudgemente. And I thynke verely that I haue the spyte of God.

The viii. Chapter.

C The rebuketh them that vse lybertye to the saluatioun of order, and sheweth howe men oughte to behaue them selves towarde suche as be weake.



E touchynge thynges * offred vnto ymages, we are sure yf we all haue knowlage. Knowlage maketh a man wel: but loue edifyeth, yf any mā thinke yf he knoweth any thyng he knoweth nothyng yet as he ought to knowe. But yf any man loue God, the same is knowen of hym. As concernynge the eatynge of those thynges that are offred vnto ydoles, we are sure, yf the ymage is nothyng in the woelde and that there is none other God, but one. And though there be that are called Goddes, whether in heauen other in erth (as ther be Goddes many, and Lozdes many) yet vnto vs is there but one God which is the father, of whō are al thynges, & we for hym: and one Lozde Iesus Christ, by whom are al thynges, and we by hym. But every man hath not knowlage. * Some haupng conscience because of the ymage, vntyll theyr hōuer, eat as a thyng offred vnto ymages: and so theyr conscience byng weake is deyled. But meate maketh vs not acceptabill to God. Acyphet yf we eat, are we the better. Acyphet yf we eat not, are we the worse.

C But take heed, least by any meanes this lybertye of pōuers be an occasioun of fallynge to them that are weake. For yf some manne be the whych hath knowlage, yf and eate of meate offred vnto ymages, shal not the conscience of hym whych is weake, be boldened to eate those thynges, whych are offred to ymages? And so thowoe thy knowlage shal the weake brother perishe, for whome Christ dyed. When ye synne so agaynst the brethren, and wounde theyr weakē conscience, ye synne agaynst Christe.

Wherfore

Wherefore * if meate hurte my brother, I will
neuer eate fleshe lest I should offend my brother
The .ix. Chapter.

Howe forbeareth the thyng that the maye dooe by
the lawe. He exhorteth them to runne on faith in
the course that they have begonne.

I am not an Apostle / am I not free
* haue I not sene Iesus Christe our
Lorde / Are ye not my worke in the
Lorde / If I be not an Apostle un-
to other, yet am I vnto you. For
the seale of myne Apostleship are ye in the Lorde
Whye and were to them that aske me, is this.
Haue we not power to eate and to drinke / haue
we not power to leade aboute a woman a sister
as well as other Apostles, and as the brethren
of the Lorde, and Cephas / Either onely I and
Barnabas haue not power this to dooe / Who
goeeth a warfare any tyme at his owne cosse /
who planteth a vineyard, and eateth not of the
fruite thereof / Who feedeth a flocke and eateth
not of the milke of the flocke /

Haue I these thynges after the maner of
menne / Maist not the lawe the same also / For
it is written in the lawe of Moyses. Thou shalt
not make the moneth of the oxe that treadeth
out the corne. Dooth God take thought for oxe /
Maist he it not altogether for our sakes / For
our sakes no doubte this is written: that he whi-
che eareth should eare in hope, and that he whi-
che reareth in hope, should be partaker of his
hope. If we sowe vnto you spirituall thynges
is it a greate thyng if we reape yowre bodelye
thynges / If other be partakers of this power
ouer you, wherefore are not we rather /

Reuerence we haue not vied this power
but suffer all thynges, lest we should hinder the
Gospell of Christe. Doe ye not knowe, howe
that they whiche minister aboute holy thynges
line of the sacrifice / They whiche waite of the
temple, are partakers of the temple. Euen so al-
so did the Lorde ordayne: that they whiche pre-
che the Gospell, should line of the Gospell. But
I haue vied none of these thynges. Reuerence
I wrote not these thynges, that it should bee so
dooen vnto me. For it were better for me dye the
that any manne should take this reioysing fro
me. For if I preache the Gospell, I haue nothing
to reioice of. For necessite is put vnto me. But
what is it vnto me, if I preach not the Gospell. If
I do it with a good will, I haue a reward. But
if I dooe it against my will, an office is commit-
ted vnto me. What is my reward then / Verily
that when I preache the Gospell, I make the
Gospell of Christe free, that I misse not myne
authoritee in the Gospell.

For though I be free from all menne, yet
haue I made my self seruante vnto all menne,
that I might wyne the mo. * Vnto the Jewes
I became as a Jewe, to wyne the Jewes. To
them that were vnder the lawe, was I made as
though I had been vnder the lawe. (when I was
not vnder the lawe) to wyne them that were vnder
the lawe. To them that were without lawe
became I as though I had been without lawe
when I was not without lawe as petyning

to God, but vnder the lawe of Christe) to wyne
them that were without lawe. To the weake
became I as weake, to wyne the weake. In al
thynges * I fashioned my selfe to all menne to
saue at the leaste waye some. And this I dooe
for the Gospelles sake, that I might haue my
parte thereof.

Perceiue ye not, howe that they whiche
runne in a course, runne all, but one receiveth the
reward. So runne, that ye maye obayne. E-
very manne that pouerth himselfe, abstayneth
from all thynges. And they dooe it to obayne
a crowne that shall perishe: but we to obayne
an everlastyng crowne. Therefore so runne,
not as at an vnterpayn thyng. So fyght I, not
as one that beatech the ayre: but I tame my bo-
dy, and byng it into subiection, leaste by any
meanes it come to passe, that when I haue pre-
ached to other, I my selfe should be a caken-
waye.

The .x. Chapter.

He teacheth them with the ensamples of the olde
Testamente and exhorteth them to a goodly con-
uersacion.

Reith, I would not that ye should
be ignorant, howe that our fathers
were all vnder cloud, and all pas-
sed through the sea, and were all bap-
tised vnder Moyses in the cloude
and in the sea: and did all eate of one spiri-
tuelle meate and did all dryncke of one maner spiri-
tuall dryncke. And they dranke of that spirituall
rocke that folowed them, whiche rocke was
Christe. But in many of them had God no
delite: For they were overthowen in the wyl-
dernes. These are ensamples to vs: that we
should not luste after euill thynges, as they lu-
sted. And that ye should not be worshippers of
ymages, as were some of them, according as
it is written. The people sat downe to eate and
dryncke, and rose vp to playe. Neither let vs bee
defiled with fornicacion as some of them wer de-
filed with fornicacion, & fell in one daye. * xliii.
thousand. Neither let vs tempte Christ, as some
of them tempted, and were destroyed of serpents.
Neither murmur ye, as some of them mur-
mured, and were destroyed of the destroyer.

All these thynges happened vnto them for
ensamples, but they are written to putte vs in
reminbrance, whom the endes of the worlde
are come vpon. Wherefore, let hym that syn-
neth standeth, take heed, leaste ye fall. There
hath none other temptation takte you, but suche
as of looth nature of manne. But Gods faith-
full whiche shall not suffer you to bee tempted
aboue yowre strength: but shall in the middes of
the temptation make awaye that ye maye bee
able to beare it. Wherefore my deare beloved,
flie from worshipping of ymages.

I speake as vnto them whiche haue discre-
cion, iudge ye what I saye. Is not the cuppe of
blessyng whiche wee bleste, partakynge of the
bloodde of Christe / Is not the byrde whiche wee
brenke, partakynge of the bodye of Christe / be-
cause that wee (though wee bee many) yet are
one byrde and one body, in as muche as wee all
are

The firste Epistle

are partakers of one bꝛede. (and of one cuppe.) Be-
holder Israell after the fleshe. Are not thei whi-
che eate of the sacrifice, partakers of the temple
What saie I then? that the ymage is any
thyng? or that it whiche is offered to ymages, is
any thyng? Naye, but this I saie: that the thyn-
ges whiche the Gentiles offere, they offere to de-
uelles, and not to God. I woulde not that ye
should haue fellowship with the deuilles. Ye can
not drinke of the cuppe of the Lorde, and of the
cuppe of deuilles. Ye cannot bee the partakers
of the Lordes table, and of the table of the de-
uelles. Either dooe wee moue the Lorde? Are
we stronger then he? I maye dooe all thynges,
but all thynges are not expedient. I maye dooe
all thynges, but all thynges be not. Let no
man seke that whiche is his owne: but let every
man seke that whiche belongeth to another. What
soeuer is sold in the fleshe market, that eate, and
aske no questyon for conscience sake. For the
earth is the Lordes, and all that therein is. If any
of them whiche beleeue not, bid you to a feast, and
ye bee disposed to goo, whatsoeuer is set before
you, eate, asking no question for conscience sake.
But and if any manne saie vnto you: this is offe-
red vnto ymages, eate not of it for his sake that
shewed it, and for conscience sake. The earth is
the Lordes and all that therein is. Conscience I
saie, not thynne, but of the other. For why is
my liberty iudged of another mannes conscience?
For if I take my parte with thankes, why am
I iustill spoken of, for that thyng wherefore I
geue thankes? Whether therfore ye eate or
drynke, or what soeuer ye dooe, dooe all to the
praise of God. For see that ye geue none occasi-
on of euill, neither to the Jewes, nor yet to the Gen-
tiles, neither to the congregacion of God euen
as I please all menne in all thynges, not seeking
myne owne profite, but that I profite of many, that
thei might bee saved. **The xi. Chapter.**

BE ye bee folowers of me, as I am
follower of Christ. I comende you bꝛe-
thren, for ye remember me in all thyn-
ges, and keepe the ordinaunces, euen
as I deliuered them to you. But I
would haue you to knowe that Christ is the hede
of euery manne. And the manne is the womanes
hede. And God is Christs hede. Euery manne
praying or prophesying hauyng any thyng on
his hede, thameth his hede. Euery woman that
vrapeth or prophesieth bare headed, dishonoureth
her hede. For that is euen all one, as if she were
nauen. If the woman bee not couered, let her al-
so bee shosen. If it bee shame for a woman to
bee shosen or shauen, lette her couer her hede. A
manne ought not to couer his hede for asmuche
as he is the ymage and glorie of God. But the
woman is not of the manne: but the woman of
the manne. Neither was the manne created for the
womans sake: but the woman for the mannes
sake. For this cause oughte the woman to haue
power on her hede, for the angels sakes: Heu-

thelesse, neither is the manne without the womā
neither the woman withoute the manne in the
Lorde. For as the woman is of the manne, euen
so is the manne: by the woman: but all of God:

Judge in your selues, whether it bee com-
ly that a woman praye vnto God bare headed.
Dooeth not nature it self teache you, that it is a
shame for a manne, if he haue long beere and a
prayer to a woman: if he haue long beere? For
her beere is geuen her to couer her withall. If a
ny manne luste to drinke, wee haue no such co-
some neither the congregacions of God. This
I warne you of, and commend not, that ye come
not together after a better maner, but after a
wourle. For firste of all when ye come together
in the congregacion, I heare that there is dissen-
cion among you: I partly deliue it. For there
must bee sectes among you, that thei whiche are
perfect among you might bee knownen. Whe-
re ye come together therfore into one place, the
Lordes supper cannot bee eaten. For euery man
begynneth afoze to eate his owne supper. And
one is hungry, and another is drunken. Hauer ye
not houses to eate and to drynke in? Despise ye
the congregacion of God, and shame them that
haue not? What shall I saie vnto you? Shall I
praise you? In this praise I you not.

That whiche I deliuered vnto you I re-
ceiued of the Lorde. For the Lorde Jesus same
night, in whiche he was betrayed, toke bꝛede:
when he had geuen thankes, he brake it and saied
Take ye, and eate: this is my bodie, whiche is
broken for you. This dooe ye in remembrance
of me. After the same maner also toke he the cup,
wher suppe was dooen, sayyng. This cup is the
newe testament in my blood: This dooe as oft
as ye drynke it, in remembrance of me. For as
often as ye shall eate this bꝛede and drynke this
cup: ye shall shewe the Lordes deathe: till he
come. Wherefore, whosoener, shall eate of this
bꝛede, or drynke of the cup of the Lorde vnto-
thely, shall be guilty of the body and blood of
the Lorde. But let a manne examen hymself, &
so let hym eate of the bꝛede and drynke of the cup
For he that eateth or drynketh vnto-ly, ea-
teth and drynketh his owne dāpnacion, because
he maketh no difference of the Lordes body. For
this cause many are weake and sicke among you,
and many slepe. For if we had iudged our selues
wee should not haue been iudged. But when we
are iudged of the Lorde, wee are chastened, that
wee should not bee dampned with the worlde.
Wherefore my bꝛethren when ye come together
to eate, tary one for another. If any manne bon-
ger, let hym eate at home, that ye come not toge-
ther vnto condempnacion. For other thynges
will I set in order when I come.

The xii. Chapter.

The directiōs of the giftes of the holy ghost ge-
uen to the comfort and edifying of one another, as
the members of a mannes body serue one another.

CONCERNYNG spiritual thynges (bꝛe-
thren) I woulde not haue you igno-
raunt. For know that ye wer Gen-
tiles, and wente poure wayes vnto
demine ymages, euen as ye were led

Fol. lxi.

D And vpon those members of the body whiche wee thinke least honesty, put wee more honestye on. And our vngodly partes haue more beautie on. For oure honeste members neede it not. But God hath so disposed the bodye, and hath geuen the more honour, to that parte whiche lacked, lest there should bee any strife in the body: but y^e the members should indifferently care one for another. And if one member suffer, all suffer with hym. If one member bee had in honour, all members bee glad also. Ye are the body of Christe, & members one of another. And God hath also ordeyned in the congregation, first * Apostles, secondarely prophetes, thirdeley teachers, then them y^e dooe miracles: after that, the giftes of healing, helpers, gouerners, diuersitie of toungues. Are all Apostles? Are all Prophetes? Are all teachers? Are all dooers of miracles? Haue all the giftes of healing? Doore all speake wth toungues? Doore all interpret? Couert after the best giftes. And yet shew I vnto you a more excellent waie.

City, nature and conditions of lease.

L A boue for loue, & conet spiritu-
al gifter: but moſte chiefly that
ye maie pꝛopheſy. For ye ſpea-
keth with the tougue, ſpeaketh
not vnto menne, but vnto God.
For no man heareth hym. howe
bee it in the ſpirite he ſpeaketh
miſeries. But he ſpꝛopheſieth, ſpeaketh vnto
men for their ediſyng, for their exhortaciō and
for their comforte. he ſpꝛoſpeaketh w the tougue
pꝛofiteth himſelf: he ſpꝛopheſieth, ediſieth the
congregaciō. * I woulde that ye all ſpake with
tongues: but rather ſpꝛopheſied. For greater
is he that pꝛopheſieth, then he that ſpeaketh
with tongues except he expounde it: ſ the con-
gregaciō maye haue ediſyng. Now brethren,
if I come vnto you ſpeaking w tongues: what
ſhall I pꝛofite you, except I ſpeak to you, either
by reuelaciō oꝛ by knowelage, oꝛ by pꝛopheſy-
ng, oꝛ by doctryne? Moreover, when thynges
withoute life geue ſounde (whether it bee a py-
pe oꝛ an harpe) excepte they make a diſtinction
in the ſoundes, howe ſhall it bee knowne what is
pypped oꝛ harped? For if the trompe geue an un-
certayne voyce, who ſhall prepare hymſelfe to
the warre? Euen ſo iſhewſe when ye ſpake
with tongues, excepte ye ſpake wordes of bene-
ſignificaciō: howe ſhall it bee vnderſtande
what is ſpoken? For ye ſhall but ſpake in the ayre.

any

The firste Epistle

C Many hundredes of voyces are in the worlde, and none of them are without significacon. If I knowe not what the voyce meaneth, I shall be vnto hym that speaketh, an aliene: and he that speaketh, shall be an aliene vnto me. Euen so ye (for asmuche as ye couet spiritual gifts) seeke, that ye maie excell, vnto the edifying of the congregation. Wherefore, lette hym that speaketh with tounge, waite, that he maie interpret also. For if I praye with tounge, my spirite praiseth, but my vnderstandyng dooeth no good. What is it then? I will praye with the spirite, & will praye with vnderstandyng. I will sing to the spirite, & will sing with the vnderstandyng. For when thou bledest with the spirite, how shall he that occupieth the roume of the vnderstanded, saye: Amen, at the geuyng of thanches, seeing he vnderstandeth not what thou sayest? Thou directly givest thanches well, but the other is not edified. I thanke my God that I speake with tounques more then ye all: yet had I leuer in the congregation to speake five wordes with vnderstandyng to informacion of other, rather then ten thousand wordes with tounge.

D Brethren, bee not ye children in wyete. Howbeit, as concerning maliciousnes, bee chyldren but in wyete bee perfecte. In the lawe it is sayd ten * with sondrye tounques, and with sondrye lippes will I speake vnto this people, & yet for all that, will they not heare me, saith the Lorde. Wherefore tounques are for a sygne, not to thei that beleue: but to theim that beleue not. Contrarywise, prophesying serueth not for theim that beleue not: but for theim whiche beleue. If therefore, when all the congregacion is come together, and all speake with tounques, they come in they that are vnderstanded, or thei whiche beleue not: will not thei saie, that ye are out of your witte? But and if all prophesie, and there come in one þ beleueh not, or one vnderstanded, he is rebuked of all menne, and is iudged of every manne, and so are the secretes of his hearte opened, and so falleth he doune on his face, and worshippeth God, and saith that God is in you of a trueth. How is it then brethren? As oft as ye come together, every one of you hath a song, hath a doctrine hath a reuelacion, hath an interpretation.

Let all thynges bee dooen vnto edifying. If any manne speake with tounge, lette it bee by twoo or at the moste by thre, and that by course and lette another interpret it. But if there bee no interpreter, lette hym kepe silence in the congregation, and lette hym speake to hymself and to God. Lette þ prophetes speake twoo, or thre and * lette the other iudge. If any reuelacion bee made to other that sitteth by, let the firste holde his peace. For ye maye all prophesie one by one, that all maie learne, and that all maie haue confyte. And the spirites of the prophetes are in þ power of the prophetes. For God is not cause of stryfe: * but of peace, as he teacheth in all congregacions of the sainctes. * Let your women kepe silence in the congregacions. For it is not permitted vnto them to speake: but to bee vnder obedient, as saith the lawe. If they will learne

any thyng, lette theim aske their husbendes at home. For it is a shame for women to speake in þ congregation: as among the woord of God fro you came it vnto you onely? If any man thinke hymself to be a prophet, ether spiritual: let hym know, what thynges I write vnto you. For thei are the comaundementes of the Lorde. But and if any manne bee ignoraunte, let hym bee ignorant. Wherefore brethren, couet to prophesie, & for bid not to speake with tounques: Let all thynges bee dooen honestly and in order: - (among you.)

The xv. Chapter. ¶

¶ The resurrection of the dedde.

B Rechen, as pertainyng to the Gos. I prei whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saved: I dooe you to wyte, after what maner I preached vnto you, if ye hepe it, excepte ye haue beleued in wayne. For firste of all I deliuered vnto you, that whiche I receiued: how that Christus dyed for our synnes agreying to the scriptures. * And that he was buried, and that he arose again the thirde daye according to the scriptures: and that he was sene of Cephas, then of the twelue. After that was he sene of mo then five hundred brethren at once: of whiche many remaine vnto this daye, and many are fallen a slepe. After that appeared he to James, then to all the Apostles.

And laste of all he was sene of me, as of one that was bozne out of due tyme. For I am the leaste of the Apostles, whiche am not worthy to bee called an Apostle, because * I persecuted the congregacion of God: But by the grace of God I am that I am. And his grace whiche is in me, was not in vaine: * But I labored more abou dauntely then they all, yet not I, but the grace of God whiche is with me, therefore whether it were I, or they lo wee preache, and so haue ye beleued. * If Christus bee preached how that he arose from the dedde: how saie some among you that there is no resurrection of the dedde?

If there bee no ryling agayne of the dedde then is Christus not rylen agayne. If Christus bee not rylen agayne then is our preaching in vaine and your faith is also in vaine. Pea and wee are founde false witnesses of God. For wee haue testified of God, how that he rayled vp Christus: whom he rayled not vp, if it be so that the dedde ryl not agayne. For if the dedde ryl not agayne then is Christus not rylen agayne. If it bee so that Christus rose not agayne, then is youre faith in wayne, and ye are yet in youre synnes. Therefore they whiche are fallen a slepe in Christus, are perished. If in this life onely wee beleue on Christus, then are wee of all menne moste miserable. But now is Christus risen from the dedde, and become * the firste frutes of them that slepe. For by a manne came death, and by a manne came the resurrection of the dedde. For as by Adam all dye: euen so by Christus, shall all bee made alpyue, but every manne in his owne order. ¶

The firste is Christus, then they that are Christes at his comyng. Then cometh the end

1. Cor. xiii. 1.

1. Thon. iii. 4.

Rom. xii. 3.
1. Thon. ii. 15.
1. Cor. xii. 1.

1. Cor. xiii. 1.
1. Thon. xii. 1.

1. Cor. xiii. 1.
1. Thon. xii. 1.

1. Cor. xii. 1.

Wende, when he hath deliuered by the kyngdome to God the father, when he hath putte doune all rule and auctoritee and power. For he muste raigne till he haue putte all his enemies vnder his fete. The laste enemy that shal be destroyed is death. For he hath putte all thynges vnder his fete. But when he saith all thynges are put vnder hym, it is manifeste that he is accepted, whiche he putte all thynges vnder hym. When all thynges are subdued vnto hym, the shal the soone also hymself be subiecte vnto hym, that putte all thynges vnder hym, that God maye be all in al. As what dooe thei, whiche are baptyzed ouer the dedde, if the dedde rise not all? Why are they then baptyzed ouer them? Yea, and why stande wee alwaye then in scaperyng? By oure retrosyng whiche I haue in Christe Iesu oure Lorde, I dye daily.

¶ That I haue foughte with beastes at Ephe- sus after the maner of menne, what auanta- geth it me, if the dedde rise not againe? Let vs cate and bypnyche, for to morowe wee shal dye. Bee not ye deccyued: euill woordes corrupte good maners. I wake truly ouer of slepe, and synne not. For some haue not the knowlage of God: I speake this to youre shame. But some manne will saye: how ryle y dedde, with what bodie shal thei come? Thou fool, that whiche thou so west, is not quickened, except it die. And what sowest thou? Thou sowest not that body that shal be: but beate coine as of wheate, of some other, God geueth it a bodye at his plea- sure, to every seede his owne bodye.

¶ All fleshe is not one maner of fleshe: but there is one maner of fleshe of menne, another maner of fleshe of beastes, another of fowles, & another of birdes. There are also celestiall bod- ies, and there are bodies terrestriall. But the glo- ry of the celestiall is one, and the glo- ry of the terrestriall is another. Ther is one maner glo- ry of the sunne, and another glo- ry of the moone, and another glo- ry of the starres. For one starre dif- fereth from another in glo- ry. So is the resurrec- tion of the dedde. It is sowen in corrupcion, it ryleth againe in incorrupcion. It is sowen in dishonoure, it ryleth againe in honoure. It is lowe in weakenes, it ryleth againe in power. It is lowe a naturall body, it ryleth againe: a spirituall body. There is a naturall body, and there is a spi- rituall body: as it is also writen: the first manne Adam was made a luyng soule, and the laste Adam was made a quicknyng spirite. How- beitt, that is not firste whiche is spirituall, but that whiche is naturall, and then that whiche is spirituall. The firste manne is of the earthe, earthe: the seconde manne is the Lord from hea- ven: & he is the earthy, such are they that are earthy. And as is the heauenlye, such are they that are heauenly. And as wee haue bo- dye the ymage of the earthe, so shal wee beare the ymage of the heauenlye.

This I saye biethen that fleshe and bloode cannot inherite the kyngdome of God. Neither dooth corrupcion inherite vncorruptio. Behold I shewe you a mistery. Wee shal not slepe: but

* Wee shal all bee chaunged, and that in a mo- mente, in the twinkelyng of an eye by the laste trompe. For the trompe shal blowe, and y dedde shal ryle in corrupcion, and wee shal be chaun- ged. For this corrupcion muste putte on incor- rupcion and this mortall must putte on immorta- litye. When this corrupcion hath putte on incor- rupcion, and this mortall hath putte on immor- talitee: then shal be brought to passe the sayng that is writen: * Death is swallowed vp in victorie. * Death is the synge of hell wher is the victorie? The synge of death is synne: and the strength of synne is the lawe: But thanckes be vnto God whiche hath geuen vs victorie, through oure Lorde Iesus Christe. Therefore my deare biethen, bee ye stedfaste and vnmou- ble, alwaye rye in the woorkes of the Lorde, for as muche as ye knowe, how that your labour is not in vayne in the Lorde.

The xvi. Chapter.

The purport of this chapter is to shewe the gathering of the church at Jerusalem & the conclusion of the same.

Concernyng the gathering for the sainctes, as I haue ordeyned in the congregacions of Salacia, euen so dooe ye. Upon some Saboth daie let every one of you put aside at home and late by whatso euer is mete, & there bee no gatheryng when I come. Whē I am come, whosoever ye shall allow by your letters, thei will I sende, to bring your liberalite vnto Hierusalem. And if it bee mete y I go also, thei shal go with me. I will come vnto you when I goo ouer to Macedonia. For I will go throughout Macedonia. With you per aduerture I will abide a while: or els tary all winter, that ye maie bring me on the waie, whether soeuer I goo I will not see you now in my pas- sage: but I truste to abide a while with you, if God shal suffre me. I will tary at Ephe- sus, vntill the fifteenth daie. For a great doze and a fru- tefull is opened vnto me: and there are many ad- nersaries. If Timotheus come, see that he bee withoute feare with you. For he woorketh the wo- rke of the Lorde, as I dooe: let no manne ther- fore dyspise hym: but couetise hym forthe in peace y he maie come vnto me. For I loke for hym w the biethen. To speake of brother Apollos: I greatly desired hym, to come vnto you with y biethen, but his minde was not at al to come at this tyme. Howbeit he wil come, whē he shal haue conuenient tyme. Watche ye, stande fast in the faith, quite you like menne, be strong. Let all your busines bee dooen with loue.

Biethen, ye knowe the house of Stepha- na: & Archippos how that thei are the first frutes of Achata, and that thei haue apoin- ted themselves to minister vnto the sainctes: I beseeche you that ye bee obedient vnto such and to all that helpe and laboure. I am glade of the commyng of Stephana and Fortunatus and Archippos: for that whiche was lackyng vnto me on your parte thei haue supplied: For they haue comforted my spirite and yours. Love the- fore that ye knowe them that are such.

The seconde Epistle

D The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lord, & so dooth the congregacion that is in their house. Greete ye one another with an holy kyss. The salutation of me Paull with myne owne hande. If any manne loue not the Lord Jesus Christe, the same bee Anathema Maranatha. The grace of the Lord Jesus Christe bee with you: My loue bee with you all in Christ Jesu. Amen.

The firste Epistle to the Corinthians was set from Philippos, by Stephanas, and Fortunatus, and Achaicus, and Tymotheus.

The seconde Epistle

of sainte Paull the Apostle to the Corinthians.

The firste Chapter.

The consolation of God in trouble. The loue of Paull towarde the Corinthians and his exhortation that he came not unto them.

PALL an Apostle of Jesus Christe by the will of God, and brother Tymotheus. Unto the congregacion of God, whiche is at Corinthum, with all the saintes whiche are in all Achaia. * Grace bee with you, and peace from God our father and from the Lord Jesus Christe.

* Blessed bee God (the father of our Lord Jesus Christ) whiche is the father of mercy, and the God of all comforte, whiche comforteth vs in all our tribulacion, in so muche that we are able to comforte them whiche are in any maner of trouble, with the same comforte, wherewith we are comforted of God. For as the afflictions of Christe are plenteous in vs, even so is our consolacion plenteous by Christe.

Wherther we be troubled for your consolacion and healthe: (as whether we be comforted is for your confort and saluacion) whiche saluacion shewed her power, in that ye suffer the same afflictions whiche we also suffer: or whether we be comforted for your consolacion and saluacion: our hope also is steadfast for you: in as muche as we knowe, how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolacion. Brethren, I woud not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For we were greued ouer of measure, passing strength: so greatly that we despaired euen of life. Also we receiued an answer of death in our selues, that we should not putte our truste in our selues: but in God whiche rayseth the dedde to life again, and whiche deliuered vs from so greate a death: and dooth helpe. On whom we truste that yet heereafter he will deliuer, by the helpe of your prayer for vs, that by the meanes of many persones, thanches maye be given of many: on our behalfe, for the grifte given vnto vs.

For our reioysing is this, euen the testimony of our conscience, that in synclenes (of heart) & godly purenes, & not in fleschly wysedome but by the grace of God, we haue had our conuersacion in the world, and moste of all to you wardes. Alas wyte none other thynges vnto you, then that ye receade and also knowe. Yea, and I trust ye shall fynde vs vnto the ende, euen as ye haue told vs partly: for we are your reioysing euen as ye are ours in the daye of the Lord Jesus.

* And in this confidence was I mynded first to haue come vnto you, that I mighte haue had one pleasure moze with you, and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you towarde Jewrye. When I thus wyse was mynded: did I see lightenes? Or thynke I carnally those thynges whiche I thynke that with me should bee? yea, yea, and naye, naye. God is faichfull: For our preaching to you, was not yea and naye. For Godes loonne Jesus Christe whiche was preached among you by vs (eud by me and Siluanus & Tymotheus) was not yea and naye: but by hym it was yea: For all the promyses of God, by hym are yea: & are in hym. I me, vnto the laude of God through vs. For it is God whiche stablisheth vs with you in Christe and standeth by vs, & hath anointed vs whiche hath also sealed vs, and hath geuen the earnest of the spirite in our heartes. * I call God for a record vnto my soule that for to sauoure you with all, I came not any moze vnto Corinthum. * Not that we be Lordes ouer your faith: but are helpers of your lope. For by faith ye stande.

The ii. Chapter.

The bewte the cause of his absence and exhorteth them to forgiue the manne that was fallen, and to receiue hym agayne with loue.

But I determined this in my self that I woud not come agayne to you in heuines. For if I make you sorre, who is it that should make me glad, but the same whiche is made sorre by me? And I wrote the same vnto you, lest if I came vnto you, I woude take heuines (vpon me) of them, of whome I oughte to reioyce. This confidence haue I towarde you all that my lope is the lope of you all. For out of greate affliction and angurthe of hearte, I wrote vnto you with many teares: not that ye should bee made sorre, but that ye mighte perceiue the loue whiche I haue, moste specially vnto you.

If any manne hath caused sorow, the same hath not made me sorre, but partly: lest I shoud greue you all. * It is sufficient vnto the same manne, that he was rebuked of many. So that now contrary wyse, ye oughte rather to forgiue hym, and comforte hym: lest that same person should bee swallowed vp with ouer muche heuines. Wherfore I repositte you, & loue maye haue strength ouer hym. For this cause verely did I write that I might knowe the proofe of you wher ye should bee obediens in all thynges. To whom ye forgiue any thyng, I forgiue also.

For if I forgaue any thyng to whome I forgaue it, for your sakes I forgaue it, in the sighte of Christ.

his thoughtes are unknowne vnto vs. ¶

¶ When I was come to Troada for Christes Gospelles sake (and a doore was opened vnto me of the Lozde) I had no rest in the spirite, because I founde not Tytus my brother, but took my leaue of theim, and wente awaye into Macedonia. Thanches bee vnto God, whiche alwayes geueth vs the victorie in Christe and openeth the sauer of his knowelage by vs in euery place. For we are vnto God the lyste sauour of Christ among theim that are saued, and among theim whiche perishe. ¶ To the one parte we are the sauour of deathe vnto deathe. And vnto the other parte we are the sauour of lyfe vnto life. And who is mete vnto these thynges? For we are not as the moste parte are, whiche choppe and chaunge with the woordes of God but euen oute of puerneesse, and by the power of God, in the sight of God, to speake we in Christe. ¶

The. iii. Chapter.

The playeth the preaching of the Gospel about the preaching of the same.



We begyn to prayse our selues again. Rede we as some other of Epistles of recommendacion vnto you of letters of recommendacion from you. Ye are our Epistle written in oure heartes, whiche is vnderstand and rede of all menne, for as muche as ye declare that ye are the Epistle of Christe, ministered by vs & written, not with ynke: but with the spirite of the lityng God not in tables of stone, but in fleschly tables of the heartes.

¶ Suche truste haue we through Christe to Godwarde, not that we are sufficiente of oure selues to thinke any thing, as for oure selues: but if we be able vnto any thing: the same cometh of God, whiche hath made vs able to minister the newe testament, not of the letter, but of the spirite. For the letter killeth but the spirite geueth life.

If the ministracion of deathe through the letters figured in stones was gloriouse, so that the chyldren of Israel coude not beholde the face of Moses, for the gloze of his countenance (whiche gloze is dooen awaye) why shall not the ministracion of the spirite be muche moze gloriouse? For if the ministracyng of condemnation be gloriouse: muche moze doorth the ministracion of righteousnes excede in gloze. ¶ For no doubte that whiche was there glorified, is not once glorified in respect of this excedyng gloze. For if that whiche is destroyed was gloriouse, muche moze that whiche remaineth, is gloriouse.

¶ Wee praye then that we haue suche truste, we be grete boldenes and dooe not as Moses whiche put a vail ouer his face, that the chyldren of Israel shoulde not see for what purpose that serued whiche is putte awaye. ¶ but thre myndes were blynded. For vntill this daye remaineth the same coueryng vnto this daye in the lecture of the olde testamente, whiche vail shal be putte awaye in Christ. But euen vnto this daye when Moses is rede the vail hangeth before

their eyes. Neuerthelesse whiche they turne to the Lozde, the vail shal be taken awaye. ¶ The Lozde no doubte is a spirite. And where the spirite of the Lozde is there is libertie. But we all beholde in a miroure the gloze of the Lozde with his face open and are chaunged vnto the same similitude, from gloze to gloze, euen as of the spirite of the Lozde.

The. iii. Chapter.

A true preacher is diligent, he conceyeth not the honour of God, but seeketh the honour of Christe, yea though it bee with the perill of his life.

¶ Herefore, seying that we haue I suche an officer, euen as God hath had mercy on vs, we go not out of hynde: but haue cast from vs the clokes of vnhonesty, & walke not in craftines, neither vaine we the woordes of God discretely, but open the trueth and repute oure selues to euery mannes conscience in the sight of God. ¶ If oure Gospel bee yet hid, it is hid among theim that are losse, in whom the God of this worlde hath blynded the myndes of theim whiche beleue not, lest the lighte of the Gospel of the gloze of Christe (whiche is the ymage of God) shoulde shyne vnto theim. ¶

¶ For we preache not our selues, but Christe Iesus to bee the Lozde, and our selues youre seruauntes, for Iesus sake. For it is God, that commaundeth the light to shyne out of darke, whiche hath shyned in oure heartes, for to geue the lighte of the knowelage of the gloze of God, in the face of Iesus Christe.

But we haue this treasure in earthen vessels, that the excellencye of the power might bee of Gods and not oures. Wee are troubled on euery syde, yet are we not without hope. Wee are in pouertie, but not vterly without some what. Wee suffre persecution: but are not forsaken therein. Wee are caste doune: neuerthelesse we perishe not. Wee alwayes beare aboute in the bodye, the dying of the Lozde Iesus, that the life of Iesu might also appeare in our bodye. ¶

¶ For we whiche liue, are alwayes deliuered vnto deathe for Iesus sake, that the life also of Iesu might appeare in our mortall fleshe. So then deathe woorketh in vs, but life in you.

¶ But seying that we haue the same spirite of faide (accordyng as it is written: I beleue & therefore haue I spoken.) Wee also beleue, and therefore speake. For we knowe, that he whiche raised vp the Lozde Iesus shal raise vp vs also by the meanes of Iesus, and shal sette vs with you. For all thynges dooe I for youre sakes, the plenteous grace by thanksgyuing of many maye redounde to the prayse of God.

¶ Herefore, we are not weryed. But though our outwarde manne perishe, yet the inward man is renewed daye by daye. ¶ For our tribulacion whiche is momentarye light, prepared an excedyng and an eternall waight of gloze vnto vs, while we loke not on the thynges whiche are sene, but on the thynges whiche are not sene: For the thynges whiche are sene, are temporall but thynges whiche are not sene, are eternal. ¶

Ch. v. Chapter.

3
U.C. 111.1

STATION

ii) *Debris*. I.e.

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Figure 1

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¶ The .vi. Chapter. ✠



In muche pacifce, in afflictions, in necessities
in anguishes, in stripes, in prisonmentes in tri-
fes, in labours, in watchynges, in fastynges, in
purenes, in knowelage, in long sufferynge, in hy-
bernes, in the holy ghoſte, in loue vnfayned, in p-
reſeruatione of trueth, in the power of God, by the ar-
mour of righteouſnes of the righte hande and
on the liſte by honour and diſhonour, by cruel
reproche and good reſpite: as diſcerners, and yet
true, and vnknoſſen as yet knowen: as dyng, &
beholde, were leue: as chaſtened, and not kyled,
as ſorryng, and yet alwaye merie: as poore,
and yet make many riche: as haryng not dyng,
and yet poſſeſſyng all thynges. I

Chc. vii. Chapter.



We haue corrupted no man: we haue deftanded no
manne. I ſpeake not this to condemne you: for I
haue ſerued you before, & ye are in our heartes
to dye and liue with you: I am verie bolde ouer
you: I reioyce greatly in you. I am filled with
conſort

comforte, and am exceeding joyous in all our tribulation. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side. Outward was fighting, inward was sore. Nevertheless God comforteth

1. Cor. 1.2

1. Cor. 1.2

us by the coming of Titus. And not by his coming onely, but also by the consolation which we received of you: when he tolde us your desire, your weeping, your fervent mynd for me: so that I rejoiced the more.

For though I made you sorry with a letter, I repent not: though I did repent. For I perceive that the same Epistle made you sorry, though it were but for a season. But I now rejoice, not that ye were sorry, but that ye sorrowed: that ye repented. For ye sorrowed godly, so that in nothing ye were hurt by us. For godly sorrow causeth repentance unto salvation, not to be repented of, contrary to flesh, which sorrow causeth death. For behold, what diligence thy godly sorrow that ye took, hath brought in you: per. it caused you to clear your selves. It caused indignation, it caused blame, it caused desire, it caused punishment. For in all things ye have showed your selves, that ye were clear in that matter. Wherefore though I wrote unto you, I did it not for his cause that was hurt: but that your good mynd for us might agree amonge you in the sight of God.

1. Cor. 1.2

Therefore, we are comforted, because ye are comforted: per. and exceedingly the more joyed we, for I hope that Titus had: because his spirit was refreshed of you all. I am therefore not now ashamed, though I boasted my selfe to hym of you. For as all thynges which we speke unto you are true, even so our boasting I made unto Titus, is found true. And his inward accepton is more abundant toward you, when he remembreth the obedience of you all, howe with feare and trembling ye received him. I rejoice that I may be bold over you in all thynges.

The viii. Chapter

Deposited them in commendance to help the poor synners at Jerusalem, according as the apostolus hath said

Certify you brethren, of the grace of God, which was given in the congregacions of Macedonia, howe that the abundance of theyr rejoicing is, that they are tried with much tribulation. And though they were exceeding joyous yet have they given exceeding richly and that in singleness. For to theyr powers, I beare the record: per. and beyond theyr powers, they were willing of theyr owne accord, and prayed us with great instance, that we would receive theyr benefits, and suffer them to be partakers with other in ministering to the synners. And this they did, not as they loved for: but gave their own selves first to the Lord, and after unto us by the wyl of God: so that we could not but desire Cyrus, to accomplish the same benevolence amonge you also, even as he had begonne.

1. Cor. 1.2

1. Cor. 1.2

1. Cor. 1.2

Nowe therefore, as ye are rich in all parties in faith, in word, in knowledge, in all fervency

and in love, which ye have to us, even so, let that ye be plenteous in this benevolence also. This sape I, not commaunding, but because of offerunties. I do allowe the unfaignednes of your love towarde other men. For ye know the liberality of our Lord Jesus Christ, that though he was rich yet for your sakes he became poore: per. through his poverty, might be made rich.

Roma. 8.4

And I give counsel hereto. For this is expedient for you, which beganne not to do onely, but also to wyl a pere ago. Now therefore, performe the thyng which ye beganne to do: that as there was in you a redynes to wyl, even so ye may performe the dede of that which ye have. For if there be first a willing mynd, it is accepted according to that a man hath, and not according to that he hath not.

1. Pet. 1.11
2. Pet. 1.11
3. Pet. 1.11

It is not my mynd that other be set at ease, and ye brought into bondage: but that there be equalitye now at this tyme: and that yonce abundance maye supplye lacke, and that theyr abundance maye supplye your lacke: that there maye be equalitye, agreeynge to that which is written: * He that had much, had not the more abundance: and he that had a litle, had nevertheles. Thanks be unto God which put the same good mynd for you in the heart of Titus, which accepted the request: per. rather he was so well willing, that of his owne accord he came unto you.

2. Pet. 1.11

We have sente with hym the brother whose laude is in the Gospel throughout all the congregacions: and not that onely, but is also chosen of the congregacions, to be a fellow with us in our journey, concerning this benevolence: per. is ministered by us unto the praise of the same Lord, and to beere up your prompt mynd. For this we eschew, that any man should rebuke us in this plenteous distribution, that is ministered by us: with the glory of the Lord, and make provision for honest thynges, not onely in the sight of the Lord, but also in the sight of men.

Roma. 11.1

We have sente with them a brother of ours: whome we have oftentimes proued diligent in many thynges: but now much more diligent. The greates confidence which I have in you, hath caused me thus to do: partly for Titus sake, which is my fellow and helper in concerning you: partly because of other which are our brethren, and the messengers of the congregacions, and the glory of Christ. Wherefore, shewe vnto them the proofe of your love, and of our boasting of you in the sight of the congregacions.

1. Th. 1.1

The ix. Chapter

In this chapter shall be the same that he said in the chapter going before, that is, he moueth them to give the poor synners at Jerusalem.

If the ministering to the synners, it is but superfluous for me to write vnto you: for I knowe the redynesse of your mynd, whereof I boast my selfe vnto them of Macedonia, that Achaia was prepared a pere ago: and your example hath prouoked many. Nevertheless yet

1. Cor. 1.2
1. Cor. 1.2
1. Cor. 1.2

31. haue

The seconde Epystle

hane I sente these brethren, leaste our bostynge whych I make of you, should be in wayn, in this behalf, & y^e (as I hane sayd) may prepare your selues: least peraduenture y^e shal of Macedonia come with me, and fynde ye vnprepared, we (I wyl not say ye) should be ashamed in this matter of bostynge. Wherfore I thought it necessary to exhort the brethren, to come before hande vnto you, and to prepare your good blessinge promysed afore, that it might be ready, so that it might be a blessinge, and not a destrouynge.

¶ This yet I say: he whiche soweth lytle, shall reape lytle, and he that soweth (in geuynge) largely and frely, shall reape plentifully. And let every man, do accordynge as he hath purposed in his heart: not grudgynge, or of necessity.

¶ For God loueth a cherefull geuer. God is able to make ye ryche in al grace that ye in al thynges hauing sufficient vnto the uttermost, may be ryche vnto al maner of good woorkes, as it is wyrtten: he hath sparred a bynde & hath geuen to the poore, his righteousnes remaineth for euer. he that mynistrerh seede vnto the sower, mynistrerh bread also for sode: and multiply your seed, and increase the frutes of your righteousnes, & that on all partes, ye maye be made ryche into all synghenes, whiche causeth throughe vs, that thanks are geuen vnto God.

¶ For the office of this mynistracion, not one ly supplyerh the neede of the sayntes: but also is aboundaunte herein, that for this laudable mynistring, thanks myght be geuen to God of many, which praise God for the obedience of your consentinge to the Gospel of Christ, & for your synghenelle in distributing to them and to al men, and in their prayers for you which long after you for abundant grace of God in you. Thanks be vnto God, for his vnspheable gift

The .x. Chapter.

We toucheth the false apostle, and defendeth his authoritie and calling

¶ Paul my selfe beseech you by the meeknes and softnes of Christ, whych when I am present amonge you, am of no reputacion: but am bold toward you being absent. I beseech you, that I neede not to be bold when I am present, with that same boldnes, wherewith I am supposed to hane bene bold, agaynst some, whiche repute vs as though we walked carnally. For though we walke in the fleshe, yet we do not warre fleshy. For the weapons of our warfare are not carnall thynges, but thynges myghty in God, to cast downe strong holdes, wherewith we overthrow counseils and euery thyng that exalteth it self agaynst the knowledge of God, and bying into captiuite al ymaginacion to the obedience of Christ, and are redy to take vengeance on al disobedience, when your obedience is fulfilled.

¶ Take ye on thynges after I utter a perasce. If any man trust in hym self, that he is Christes let hym consyder this agayne of hym selfe that as he is Christes, euen so are we Christes. For though I boast my selfe somewhat more of

our authoritie (whych the Lord hath geuen vs) to edifie, and not to destroy you: it shal not be to my shame, lest I should seme as though I wrote aboute to make you astrayed with letters. For the epyistles (sayth he) are soze and stronge: but bys bodely presence is weake, and bys speache ende. Let hym that is such thynke on the wyse that as we are in woordes by letters, wher we are absent, such are we in dedes, wher we are present.

¶ For we cannot fynde in our bestes to make our selues of y^e number of them, or to compare our selues to them, which praise the selues. Ne uertheles, whyle they measure the selues, with them selues, and compare them selues with the selues, they vnderstande naught. But we wyl not reioyce aboute mesure: but accordyng to the measure of the rule, whych God hath bystrybuted vnto vs, a measure to reach euen vnto you. For we stretch not out our selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come with the Gospel of Christ, and we boost not our selues oute of measure of other mens labours. Per, we hope it wyl come to passe that when your sayth is encreased among you we shal be magnified accordyng to our measure more largely, and that I shal preach the Gospel in those regions which are beyonde you, and not to boost of those thynges, whiche by another mans measure are prepared already. But let hym that reioys, reioyse in the Lord. For he that prayserh hym selfe, is not allowed, but he whome the Lord prayserh.

The .xi. Chapter

Paul defendeth his authoritie: commeth hym selfe, and defendeth his authoritie agaynst the false propheetes

¶ Oude to God, ye coulde hane suffred me a lytle in my folyshnes: yet, ye do also forbare me. For I am gealous ouer you with godly zelously. For I haue coupled you to one man that ye should make your selues a chaff by yagin vnto Christ. But I feare lest it come to passe y^e as the serpent begyled Eue throughe bys subtilty, euen so your wyrttes shoulde be corrupte fro the synghenelle that ye had toward Christ. For y^e be that cometh preach another Jesus then hym whom we preached: or y^e receyue another spyrte then that whiche ye haue receiued ether another Gospel y^e the ye haue receiued, ye myghte ryght wel haue bene content. For I suppose that I was not beynd the these apostles. But though I be rude in speaking, yet I am not so in knowledge. howbeit amonge you, we haue bene well knowne to the uttermoste what we are in all thynges. Wyd I therein synne, because I submytted my self, that ye myght be exalted and because I preached to you the Gospel of God free: I robbed other congregacions, & toke wages of them to do you seruice. And when I was presente with you, and had neede: I was chargeable to no man: for that whych was lacking vnto me, the brethren whych came from Macedonia, supplied, and in al thynges I kept my selfe so that I shoulde not be chargeable to any

To the Cozynthians

Col. lxi.

any man and so wyl I hope my selfe.

C If the truth of Chryste be in me, this reioy-
syng shall not be taken from me in the regions
of Achaia. Wherefore? Because I loue you not?
God knoweth. Neuerthelesse, what I do, that
wyl I do, to couthe a waye occasion frome the
which desire occasion: that thei might be found
lyke vnto vs, in that wherein they reioyse. For
such false apostles are dysceitful wothers, and
sashpon them selues lyke vnto the Apostles of
Chryst. And no maruail: for Sathan him selfe
is chaunged into the fashio of an angel of light.
Therefore is it no great thyng though hys my-
nistres sashpon them selues, as though they were
the mynistres of righteousnes: whose ende shal
be accordyng to theyr dedes.

D I say agayn, least any man thynk that I am
foolysh: or els euen nowe take ye me as a foole
that I also may boast my selfe a lytle. That I
speake I speake it not after the Loyde: but as it
were foolyshly, in this matter of boasting. Be-
yng that many reioyce after the flesh, I wyl re-
ioyce also. For ye suffer foolcs gladly, leing
ye your selues are wyle. For ye suffer, yf a man
bying you into bondage, yf a man deuoure, yf a
man take, yf a man exhorte hym selfe, yf a man
smyte you on the face, I speake as concernyng re-
buke, as though we had ben weke.

E howbeit, wherein soeuer anye man dare be
holde (I speake foolyshly) I dare be holde also.

F They are Hebryes, euen so am I. They are Is-
raelites, euen so am I. They are the sede of A-
braha, euen so am I. They are the mynistres of
chryst (I speake as a foole) I am moze. In labours
moze aboundaunte: I streppes aboute measure.

G In pylson moze plenteously: In death oft.

H Of the Jewes spae times receiued I, every tyme, xl
stryppes saue one.

I Chryste was I beaten wyth
roddes. I was once stoned. I suffered thyrse
thyrse wythe. Byght and day haue I bene in the
depe sea. In iournieng oft: in perels of waters
in perelles of robbers: in iopardyes of myne
owne nacyon: in iopardyes amonge the hea-
then: in perels in the cytee: in perels in wilde-
nes: in perels in the sea: in perels amonge false
brythren: in laboure and trauagyle: in watchyn-
ges often: in hunger and thyrse: in fastynges of
ft: in cold & nakednes: beside the thynges which
outwardly happed vnto me. I am combyed day-
ly, and do care for all congregacions. Who is
weke and I am not weke: who is offended, and
I burne not? If I must nedes boast, I will boast
of the thynges that concerne myne infyrmities.

The. xii. Chapter

Paul to taken vp into the thyrde heuyn, and heareth wordes
not to be spoken

The God and father of our Loyde Je-
sus Chryste, whych is blessed for e-
uer moze knoweth that I lie not.
In the cytee of Damasco, the go-
uerner of the people vnder kyng Aretas layed
watch in the cytee of Damascens, and woulde
haue caught me: and at a wyndowe was I let
downe in a basket through the wall, and so sca-
ped I his handes. Doubtes, it is not expedyent

for me to boast, I wyl come to vylsions and re-
uelacions of the Loyde. I knowe a man in Chryst
aboute fourtene yeres agoe: whether he were in
the body, I cannot tell, or whether he were out
of the body, I cannot tell, God knoweth. Howe
he was taken vp into the thyrde heuyn. And
I knowe the same man: whether in the body or
out of the body, I cannot tell, God knoweth.
Howe that he was taken vp into paradys, and
heard secret wordes whych no man can vnder-
stand. Of this man wyl I boast, but of my selfe wyl
I not boast, excepte it be of myne infyrmities.
For though I would boast, I shal not be a foole
for I would say the truth. Neuertheles, I spare
you: lest any man shuld thinke of me aboute that
which be seemeth to be, or that be detest of me.
And least I shoulde be exalted out of measure
through the excellency of the reuelacions: the-
re was gauen vnto me vnguytnes through the
flesh, euen the messenger of Sathan to buffet me
because I shoulde not be exalted out of measure.
For this thyng besoughter I the Loyde thyrse
that it myght departe frome me. And he sayed
vnto me: my grace is sufficient for the. For my
strength is made perfecte through the wekenes.
Clery gladly therefore wyl I reioyce of my wek-
nes, that the strength of Chryst maye dwell in
me. Therefore, haue I delectacyon in infyrm-
ities, in rebukes, in necessities, in persecucy-
ons, in anguyshes for Chrystes sake. For whe-
re I am weake, then am I stronge.

I am become a foole in boasting my selfe. Ye
haue compelled me: for I oughte to haue bene
commended of you. For in nothyng was I
inferiour vnto the chiefe Apostles, though I be
nothyng, yet the tokens of an Apostle were
wrought among you wythal pacyence, and sig-
nes and wonders, and mighty dedes. For what
is it, wherein ye were inferiours vnto other con-
gregacions, except it be herein, that I was not
chargeable vnto you. For geue me thys wyng
beholde nowe the thyrde tyme I am redy to co-
me vnto you, and yet wyl I not be chargeable
vnto you. For I like not yours, but you. For
the children ought not to lay vp for the fathers
and mothers, but the fathers and mothers for
the children.

I wyl very gladly bestowe, and wyl be be-
stowed for your soules, though the moze I loue
you, the lesse I am loued agayn. But be it, that
I was not chargeable vnto you, neuerthelesse,
when I was crafty, I toke you with gyle. Did
I pyl you by any of them, whome I sent vnto
you: I despyed Titus, and wyth hym I sent a
brother. Dyd Titus defraud you of any thyng
walked we not in one spyrte: walked we not in
lyke steppes? Agayne, thynke you that we ex-
cuse oure selues vnto you: we speake in Chryst
in the syght of God: but we do al thynges (dely-
ly beloued) for your edifyng. For I feare, lest
it come to passe, that yf I come, I shal not fynd
you such as I woulde: and that I shal be founde
vnto you such as ye woulde not. I feare lest ther
be among you debates, enuynges, wrath, stry-
fes: backtynges, whysperynges, swellpynges,
It ii and

The Epyſtle

and ſedycyons: and that when I come agayne, God bryng me lowe among you, and I be conſtrained to bewaile many of them, which haue ſinned already, and haue not repented of the vncleannes: and fornicacion and wantonnes which they haue committed.

The xiii. Chapter

We promyſſe to come vnto them, and be reſpected them ſo as they ſhall be able to ſee them perſect and of one mynde

Deut. xix. d
math. xviii. c
Ihon. viii. c
Ihon. x. f

In the mouth of. ii. iii. wytnelles
that euery woꝛde be ſtabliſhed I told
you befoꝛe, and tell you befoꝛe: and
as I ſaid when I was preſent with you the ſe
cond time, ſo write I now bryng abſent, to the
which in times paſt haue ſinned, and to al other
that yf I come agayne, I will not ſpare, ſeyng
that ye ſeche reſpecte of Chyiſt: which ſpeeth
in me: which enioyns you is not weke but is my
gdy in you. For though he was crucified in we
kenes, yet lyueth he through the power of God
And we (no dout) are weke in him: but we ſhal
wyth hym by the myghte of God emonge you.

math. x. d

I. Corin. xi. f
Gal. iiii. c

* Examen your ſeues, whether ye are in the
faith or not. Proue your owne ſeues. Know ye
not your owne ſeues, how that Jeſus Chyiſt is
in you: except ye be caſt awayes. I truſt ye ſhall
know that we are not caſt awayes. I beſee ye be
foꝛe God that ye do none euil, nor that we ſhuld
ſeeme commendable: but that ye ſhould do that
which is honeſt: and let vs be counted as caſt
awayes. We can do nothing agaynſt the truth
but for the truth. We are glad when we are we
ke and ye ſtrong. Thys alſo we wyſe for euen
your perfeccies. Therefore wyte I theſe thynges,
bryng abſente leaſt when I am preſente, I
would vſe ſharpenes, accordyng to the power
which the Lord hath given me to edifye, & not
to deſtroy. Finally bretheren, ſare ye wel, be per
fect, be of good comfort, be of one mynde, lyue in
peace, & the God of loue & peace ſhal be with you
* Greete one another in an holy kiſſe. Al the ſain
tes ſalute you. The grace of oure Lorde Jeſus
Chyiſt, and the loue of God, and the ſelwypp
of the holye ghoſt be wyth you all. Amen.

II. Corin. xi. c

II. Corin. xii. c

The ende of the ſeconde Epyſtle to the Corinthians.

Went from Philippos a cite in Macedo
nia, by Tytus and Lucas

The Epyſtle of Saynt

Paul the Apoſtle to the Galatians

The fyrſt chapter.

Paul reſerued them, becauſe they were fallen away from the Go
pel, ſeruyng bye owne conſcience, magnifyng bye offyce and al
poſtolyſſe, & declarynghym ſelfe to be equal with the Apoſtles.

In an Apoſtle, not of men ne
ther by ma: but by Jeſus Chyiſt
and by God the father, whiche
caped him vp from death: and
al the brethren which are wme
vnto the congregacyon of Ga
lacia: Grace be with you, and

Romans. i. a
I. Corin. i. a
II. Corin. i. a

a praece from God the father, and from oure Lorde

Jeſus Chyiſt, whiche gaue him ſelfe for our ſin
nes to deliuer vs from this preſent euil world
accordyng to the wyll of God oure father, to
whom be praeſe for euer and euer. Amen.

I ſmaruaile, that ye are ſo ſone turned (from
Chyiſt which called you by grace) vnto another
Goſpell which is not hyng elles, but that there
be ſome whiche trouble you, and * intend to per
uert the Goſpel of Chyiſt. Neuertheles, though
we our ſeues, or an angell from heauen, preach
any other Goſpell vnto you, then that whiche
we haue preached vnto you, let him be accuſed. As
we ſayed befoꝛe, ſo ſaye I nowe agayne, yf
any man preach any other Goſpel vnto you, the
that ye haue receiued, let hym be accuſed. Do
I nowe perſwade me, or God? Orther do I ſeche
to pleaſe men? For yf I had hereto ſtudied to
pleaſe men, I were not the ſeruaunt of Chyiſte.

Actes. xiii. a

Ihon. xiii. d

* I teſtify you brethren, that the Goſpell
whiche was preached of me, was not after the
maner of me. For I nether receiued it, nor lear
ned of ma, but by the reuelacion of Jeſus Chyiſt
For ye haue hearde of my conuerſacion in time
paſt, in the Jewes waye, bothe that beyond me
late, * I perſecuted the congregacyon of God,
and ſpoiled it, and preuailed in the Jewes way
about many of my companions in myne owne
nacyon: beyng a depe ſeruaunt mayntayner of
the tradycyons of the elders.

Actes. viii. a
Ihon. x. a
Ihon. x. b
I. Corin. x. b
Philipp. iii. a

But when it pleaſed God, whiche ſeperated
me from my mothers wombe, * and called me
hereunto by hye grace, ſo to declare hye ſonne
by me, that I ſhould preach hym emonge the hea
then: immediatly I communed not of the mat
ter wyth * Aſche and bloude nether returned to
Jeruſalem, to them whiche were Apoſtles be
foꝛe me: but went my wayes vnto Arabia, and
came agayne vnto Damasco. Then after thye
peace, I returned to Jeruſalem to ſe Peter, and
abode wyth hym. x. dayes. Other of the Apo
ſtles ſawe I none, ſawe James the Lorde wy
ther. The thynges therfoꝛe whiche I wyte vnto
you: beholde befoꝛe God I ſye not.

Actes. ix. c

math. x. c

D

* After that I came into the coaſtes of Sy
ria and Cilicia, & was vnknoꝛne as touchyng
my perſon vnto the congregacyons of Jewes
whiche were in Chyiſt. But ſhye they hearde
only that he whiche perſecuted vs in tyme paſt
nowe preacheth the ſayth, whiche befoꝛe he de
ſtroyed. And they gloryfied God in me. Amen.

Actes. xxi. b

The ii. Chapter

We wyſheth neither Peter in the face, and prometh that the lawe
and opyniſſe of men are not neceſſary to ſaluacyon.

When fourtene yeres thereafter, I went
vnto agayne to Jeruſalem: with Bar
nabas, & toke Titus wyth me: I went
vnto alſo by reuelacyon, and communed
with them of the goſpel which I preach among
the Gentyles: (but ſpecially) wyth the whiche
were counted chefe, leaſt I ſhould runne or had
runne in vayne. Alſo Tytus whiche was wyth
me

Actes. xv. a

me

me, though he were a Greek, yet was not compelled to be circumcised: and that because of incomers being false brethren, which came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave no bondage, no not for the time (by way of subjection) because that the truth of the Gospel might continue with you.

Of them which seemed to be somewhat, what they were in time passed it maketh no matter to me. * God looketh on the outward appearance of no man. Nevertheless they which seemed great added nothing to me. But contrariwise, what they saw that the Gospel over the vncircumcision was committed unto me, as the Gospel over the circumcision was committed unto Peter. For he that was mighty in Peter in the Apostleship over the circumcision, the same was mighty in me among the Gentiles. When they perceived the grace that was given unto me, then James, Cephas, and John, which seemed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go together among the heathen, and they in the circumcision only that they should remember & pose.

Wherin also I was diligent to do the same. But when Peter was come to Antioch, I withstood him openly, because he was worthy to be blamed. For per that certayne came from James, he dyd eat with the Gentiles. But when they were come, he withdrew, and separated hym selfe from them, fearing them which were of the circumcision. And the other Jews dissembled as well as he: in so much that Barnabas also was brought into the same synlacoyne. But when I saw that they went not the right way after the truth of the Gospel, I layd vnto Peter before them all: yf thou being a Jew, lyuest after the manner of the Gentiles, and not as do the Jews: why causest thou the Gentiles to lyue as do the Jewes? For we which are Jewes by nature, and not synners of the Gentiles, knowe that a man is not iustified by the deedes of the law, but by faith of Jesus Christ. And we have believed on Jesus Christ: that we might be iustified by the sayth of Christ, and not by the deedes of the law, because by the deedes of the law no fleshe shalbe iustified.

If while we seek to be made righteous by Christ, we our selues are found synners, as the Christ the mynister of synne: God forbid. For yf I buyld agayn the thynges which I destroyed, then make I my selfe a trespasser. For I (thow the lawe haue bene deade to the lawe that I myghte lyue vnto Christ. I am crucified with Christ. Nevertheless I lyue: yet now not I, but Christ lyueth in me. The lyfe whiche I now lyue in the flesh, I lyue by the sayth of the sonne of God, whiche loued me, and gaue hym selfe for me. I despye not the grace of God. For yf righteousnes come of the lawe, then Christ is deade in vayne.

The .iii. Chapter

He rebuketh the vnsoundnes of the Galatians shewing the vnsoundnes of the lawe, and declaringe nevertheless that it was not giuen for nought.



Ye foolish Galatians: who hath bewitched you, that ye should not believe the truth? To whom Jesus Christ was descrybed before the eyes and among you crucified. This only would I learne of you, whether ye received the spirit by the deedes of the law, or by the preaching of the sayth. Are ye such foolles, that after ye haue begon in the spirit, ye ende in the flesh? So many thynges ye haue suffered in vayne, yf it bee also in vayne. Whereouer, he that mynistrerth to you the spirit, and worketh myracles among you, doth he it throught the deedes of the lawe, or by preaching of the sayth? * Euen as Abraham believed God, and it was ascribed to hym for righteousnes. Ye knowe therfore, & they which are of faith, the same are the chylidren of Abraham. For the scripture sayng also: hands, that God would iustify the heathen through sayth. Shewed before hand glad tidynges vnto Abraham, sayng: * In the Hall all nacions be blessed. So then, they which be of sayth, are blessed with saythfull Abraham. For as many as are of the deedes of the lawe, are subject to the curse. For it is wyrtten: * cursed be euery one that cōtynuerth not in all thynges whiche are wyrtten in the booke of the lawe to fulfyll them: that no man is iustified by the lawe in sight of God it is euident. * For the iust shall lyue by sayth. The lawe is not of sayth: but the man that fulfilleth the thynges (contayned in the lawe) shal lyue in them. Christ hath deliuered vs from the curse of the lawe, in as muche as he was made accursed for vs: For it is wyrtten: * cursed is euery one, that hangeth on tree, that the blessing of Abraham myghte come on the Gentiles thowroue Jesus Christ, that we myghte receyue the promise of the spirit through the sayth.

Brethren, I speake after the manner of men. Though it be but a mans testamente, yet yf it be allowed, no man despyseth it, or addeth any thyng thereto. * To Abraham and hys seede were the promises made. He sayeth not in thy seedes, as many: but in thy seed as of one, whiche is Christ. This I saye that the lawe whiche beganne afterwarde, beyonde & foure hundred and thirtie years, doth not dysannull the testamente, that was confirmed afore of God vnto Christ: warde to make the promise of none effect. * For yf the inheritaunce come of the lawe, it cometh not now of promise. But God gaue it vnto Abraham by promise.

Wherfore then serueth the lawe? * It was added because of transgression: tyl the seede came to whom the promise was made: & it was ordeined: by angels in the hand of a mediator. I meane that it is not a mediator of one, but God is one. * In the lawe then agaynst the promises of God God forbid. For yf ther had bene a lawe geuen whiche coulde haue geuen lyfe: then no doubt righteousnes shoulde come by the lawe. But the scripture concluded all thynges vnder synne, that the promise by the sayth of Jesus Christ shoulde be geuen vnto them that beleue. * But before that sayth came, we were kept vnder the

The Epystle

lawe and were shew vnto the sayth whiche should afterward be declared. Wherfore I sayd was our scolemaster vnto Chyrlt, & we should be wyltyfyed by sayth. But after that sayth is come we are no longer vnder the scolemaster. For ye are all chyldren of God, because ye beleue in Chyrlt Iesu. For al ye that are baptised haue put on Chyrlt. There is no Jewe, neither Gentyle: there is neither bonde nor free: there is neither man, nor woman. For ye are all one in Chyrlt Iesu. If ye be Chyrltes, the are ye Abrahams seede, and hepyes accorpyng to the promys

other by a free woman. For, he whiche was borne of the bondwoman, was borne after the fleshe: but he whiche was of the frewoman, was borne by promys. Whiche thynges are spoken by an allegory. For these are two testaments the one from the mount Syna, which gendereth vnto bondage, whiche is Ager. For mount Syna is Ager in Arabia, and bordereth vpon the cyter, whiche is now called Jerusalem, and is in bondage wyth her chyldren.

But Ierusalem, which is above, is free: which is the mother of vs all. For it is wyrtgen * Reioyce thou barren, & bearest no chyldren: because thou hast borne many chyldren. For the desolate hath many mo chyldren, the which hath an husband. Betheren we are after Ihaac the chyldren of promys. But as then he was borne after the fleshe, persecuted hym that was borne after the spytte, euen so is it now. Neutheles, what sayth the scripture: put away the bond woman and her sonne. For the sonne of the bond woman shall not be depye wyth the sonne of the free woman. So then betheren we are not chyldren of the bond woman, but of the free.

The v. Chapter.

Be in houre to beare them away from cyrcumcyssion, & to beare them the baptysme & to beare the spytte, and the frute of them loth.

And last therfore in the lybertye wher wyth Chyrlt hath made vs free, & wyap not your selues a gayn in the yoke of bondage. Beholde, I Paul say vnto you & ppe ye be cyrcumcysed. Chyrlt shall profyte you nothyng at all. I tellye agayne to euery man whiche is cyrcumcysed, that he is bounde to kepe the whole law. Chyrlt is become but in wayne vnto you. As manye of you as are iustfyed by the lawe are fallen fro grace. We looke for, and hoope in the spytte to be iustfyed through sayth. For in Iesu Chyrlt neither is cyrcumcysion anye thyng worth, ne thet ye vncyrcumcysion but sayth: which woortheth by lone. Ye dyd runne well: who was a let vnto you, that ye shoulde not beleue the truth? & confirm vnto maner. Euen the counsell whiche came not of hym that calleth you. A lytle leuen dothe leuen the whole lomme of dowe.

I haue truste to warde you in the Loyde, that ye shalbe none otherwyle mynded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. Betheren, yf I yet preache cyrcumcysion, why do I then suffer persecucion? Then is the slander of the crosse sealed. I wold to God thet we were separated fro you which trouble you. Betheren ye were called vnto lybertye: onely let not your lybertye be an occasyon vnto the fleshe: but by lone & of the spytte serue one another. For all the lawe is fulfilled in one woerde, whiche is chyr: Thou shalt loue thyneghbour as thy selfe. If ye vyte and deuoure one another: take heed lest ye be lykewyle consumed one of another.

I say walke in the spytte, and fulfyl not the lust of the fleshe. For the fleshe lusteth contrarye to the spytte, and the spytte contrarye to the fleshe. These

The iiii. Chapter.

I will shew you that through Chyrlt we be deliuered from the lawe, and that we be vnder the vncyrcumcysion of the Galathians.

As I say, that I depye (as long as he is a chyld) dyffereth not from a seruante, though he be Lord of al, but is vnder tusters & gouernours, vntill the tyme that the father hath apoynted. Euen so we also, when we were chyldren, were in bondage vnder the ordynances of the world. But when the tyme was ful come, God sent his sonne, made of a woman, and made bonde vnto the lawe, to redeeme them whiche were bonde vnto the lawe: that we (though eleccid) myght receyue the inherytaunce that belongeth to the naturall sonnes. Because ye are sonnes, God hath sent the spytte of his sonne into our hartes cryng Abba father. Wherfore now, thou art not a seruante: but a sonne. If thou be a sonne, thou art also an heyre of god through Chyrlt. For whiche standyng, when ye knewe not God ye dyd serue vnto them: which by nature are no Goddes. But now after that ye haue knowen God: pee, rather are knowen of God) how is it that ye turne agayn vnto the wiche & beggerly ordynances, wherunto again ye desyre a fre to be in bondage? Ye obserue dayes and monethes, and tymes, and peres. I am in feare of you lest I haue bestowed in you labour in wayne.

Betheren, I beseeche you be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe howe through the insymptie of the fleshe I preached the Gospell vnto you at the fyrste. And in temptacyon whiche was in the fleshe ye dyspyssed not, neyther abhorred: but receiued me as an angell of God: euen as Chyrlt Iesus. What is then your selcypte? For I heare you recorde & ppe it had ben possible ye woulde haue plucked out your owne eyes, and haue geue them to me. Am I therfore become your enemy, because I tel you the truth? They are geiouse ouer you amysse. For they intend to exclude you, that ye shoulde be seruante to them warde. It is good alwayes to be seruent in a good thyng, and not onelye when I am plesente wyth you.

My litle chyldren, of whom I trauele in byeth again, vntill Chyrlt be fashioned in you I wold I were wyth you now, and could chaunge my voyce: for I stand in a doubt of you. Tel me: ye that desyre to be vnder the lawe, do ye not here of the law? For it is wyrtgen, that Abraham had two sonnes: the one by a bondmayde the

Rom. vii.

John. viii.

1. Cor. vii.

Rom. viii.

1. Cor. vii.

Col. ii.

Rom. vii.

Rom. vii.

D. Apoc. vii.

Gen. vii.

Exod. ix.

1. Cor. vii.

Galat. vi.

1. Cor. vii.

1. Cor. vii.

Rom. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

To the Ephesians

Col. lxviii

The Epistle of Saynt

Paule the Apostle to the Ephesians

The first chapter.

The everlasting redemption and election of God in saving of all men, through Christ Jesus his sonne, who are ascribed unto good works. The redemption of Christ

These are contrarie one to the other, so that ye cannot do whatsoeuer ye would, but and if ye be led of the spirit, then are ye not under the lawe. The dedes of the fleche are manifest, which are these: aduouty, fornicacion, vncleines, wantonnes, woysipping of ymages, witchcraft, hatred, variaunce, zeile, wrath, strife, sedicions, sectes, enuyng murder, drunkenness, glotony, & such like: of the which I tel you befoze, as I haue told you in times past, that whiche cometh suchethiges that not be inheritous of the kyngdom of God. Contrarily, the frute of the spirit is, loue, ioye, peace, long suffering, gentleness, goodness, faithfulness, mekeness, temperance. * Agaynst such ther is no lawe. Ther truly that at Christes, haue crucified the fleish wth the affections and lustes. * If ye live in the spirit, let vs walke in the spirit. Let vs not be despyous of wayne glorie, prouoking one another, enuyng one another. **The. vi. Chapter**

He exhorteth them to brotherly loue, and one to breue wth another. In the end he warneth them to be ware of episcopacy

Rethzen, yf a man also be taken in anye fault ye which ar spiritual, helpe to a med him in the spirit of mekeness: considerunge by self, lest thou also be tempted. * Were ye one anothers burthen, & so fulful the lawe of Christ. For if a man seme to hym selfe that he is somewhat when in dede he is nothyng, the same deceueth his owne minde. Let euery man proue his owne worke, and then shall he haue reioysing onely in his owne selfe, and not in another. For euery manne shall beare hys owne burthen. * Let him that is raughe in the word, mynster vnto him that teacheth hym in al good thynges. Be not deceued, god is not mocked. For what soeuer a man soweth, that shall he also reape. For he that soweth in the flesh, shall of the flesh reape corruption. But he that soweth in the spirit, shall of the spirit reape lyfe euerlasting. * Let vs not be wey of wel doyng. For when the tyme is come we shall reape wthout verines. Whyle we haue therfoze tyme, let vs do good vnto al men, and specially vnto them which are of the house hold of sayth. * For se how large a letter I haue witten vnto you with myne owne hande. As many as desire without ward a perauance to please carnally, the same constrain you to be crucified onely lest they should suffer persecution for the crosse of Christ. For they the selues which are circicised, kepe not the lawe, but desire to haue you circicised, & they might reioyce in your flesh.

God forbyd that I shoulde reioyse, but in the crosse of our Lorde Jesu Christe, whereby the world is crucified vnto me, & I vnto the world. For in Christ Jesu neither circumcised: away leth any thyng at all, nor vncircumcision but a new creature. And as many as walke accordyng to this rule, peace be on them and mercye & vpon Israel, that pertaineth to God. * From hence forth, let no man put me to busynes. For I beare in my bodye the markes of the Lorde Jesu. Wherbyen the grace of our Lorde Jesu Christ be wth your spirit. Amen.

The Epistle vnto the Galathians was sent from Rome.

Paul an Apostle, of Jesus Christ by the wyl of God. To the sayntes which are at Ephesus, and to them whiche beleue on Jesus Christ. * Grace be wth you, and peace from God our father, and from our Lorde Jesus Christ, * Blessed be God the father of our Lorde Jesus Christ which hath blessed vs wth all manner of spiritual blessing in heauenlye thynges by Christ accordyng as he had chosen vs in him, befoze the foundations of the world were layed, that we shoulde be holy, and wth out blame befoze hym, throughte loue. Whiche ordained vs befoze through Jesus Christ to be heyres vnto hym selfe, accordyng to the good pleasure of hys wyl, to the praple of the glorie of hys grace, wher wth he hath made vs accep ted throughte the beloued.

* By whom we haue redemption throughte his blood, euen the forgiveness of synnes, accordyng to the riches of his grace: wherof he hath mynistered vnto vs abundantly in al wysdom and prouider. And hath opened vnto vs the my ster of his wil, accordyng to his good pleasure whiche he hath purposed in hym selfe, to haue it declared. * when the tyme was ful come that he myghte set vp all thynges perfectly by Christe (bothe the thynges whiche are in heauen, and the thynges whiche are in earth) euen by hym by whome we are made heyres, and were ther to predestynat accordyng to the purpose of hym by whose powre all thynges are wrought accordyng to the purpose of hys owne wyl: that we (whiche befoze beleued in Christe) shoulde be vnto the praple of hys glorie.

In whom also we beleue, forasmuche as we haue hearde the word of truth, euen the Gospel of our saluacion: wherethin, when ye haue bele ued: ye were sealed wth the holy sperte of pro mes, whiche is the earnest of our inheritaunce for the couering of the purchased possession, vnto the praple of hys glorie.

Wherfoze I also (after that I herd of the sayth whiche ye haue in the Lorde Jesu, and loue vnto all the sayntes) * cease not to geue thanks for you, makinge mencyon of you in my prayers: that the God of our Lorde Jesus Christ, the father of glory, may geue vnto you the spirit of wysdome and reuelacion, by the knowledge of hym selfe, and lychen the eyes of your myndes that ye may know what the hope is, wherunto ye hath called you, and howe rych the glorie is of hys inheritaunce vpon the sayntes, and what is the exceeding greates of hys power. **It. iii. to**

The Epistle

to vsward whych beleue accordyng to the woꝝ
hyng of that bys myghtye power, whych he
wrought in Chyꝛst, when he rased hym frome
the dead, * and set hym on bys ryght hand in he
uynlye thynges aboue * al rule and power, and
myght, and domynion, and aboue euerye name
that is named, not in thys world onlye, but also
in the world to come: and * hath put al thynges
vnder bys fete, and hath made hym aboue all
thynges: the head of the congregacyon, whych
is bys body and the fulnes of hym, that fylleth
all in all.

The .ii. Chapter

Paul sheweth them what maner of people they were before they
were conuerced, and what they are now in Chyꝛst.

As you haue be quickened to here
as ye were dead in trespassed syn
nes, in the whiche * in tyme passed
ye walked, accordyng to the course
of thys world, euen after the gouer
ner that ruleth in the ayre, the spyte that now
worketh in the chyldren of vnbellef * amonge
whom we al had our conuersacion also in tyme
past, in the lustes of oure fleshe, and fulfilled the
wyll of the fleshe and of the mynde: and were by
nature the chyldren of wrath, euen as wel as o
ther. But God whych is ryche in mercy (for bys
great loue wherewith he loued vs, euen whil we
were dead by synnes) quickened vs to gether in
Chyꝛst (* by grace are ye saued) and rased vs
vp to gether wyth hym & made vs syt to gether
wyth hym among them of heauen in Chyꝛst Je
su. That in tyme to come, he might shew the ex
ceedyng ryche of bys grace, in kyndnes to vs
warde throughe Chyꝛste Iesu. For by grace are
ye made safe throughe fayth, and that not o' your
selues. It is the gyfte of God, and cometh not
of workes, lest any man should boast hym self.
For we are bys workmanshipp created in Chyꝛst
Iesu vnto a good workes, whiche God ordai
ned that we shoulde walke in them.

Wherfore, remember that ye beyng in tyme
passed Gentyles in the fleshe, were called vnto
circumcyssion from that whiche is called a circum
cyssion in the flesch, which circumcision is made
by handes: remember (I say) that at that tyme
ye were without Chyꝛst, being aleauntes from
the comen welth of Israel, & straungers from
the testamentes of the pꝛomes, hauing no hope
and dryng wythout God in thys world. But
nowe by the meanes of Chyꝛst Iesu, ye whych
sometime were farre of, are made nye by the
bloude of Chyꝛst.

For he is oure peacemaker, whych hath made of
both one, and hath broken downe the wal that
was a stoppe betwene vs, and hath also putte
awaye throughe bys fleshe, the cause of hatred,
euen the lawe of commaundementes contained
in the lawe witten, for to make of twayne one
newe man in hym selfe, so makynge peacemaker,
and to reconcyle both vnto God in one body throughe
the crosse, and slewe hatred therby, and came &
preached pence to you which were a farre of, and
to them that were nye. For throughe hym we
both haue an entraunce, in one spyce vnto the
father.

Now therfore, ye are not straungers, and
foꝛeyners: but cetyzens with the sapientes and
of the houshold of God: and are buyt vpon the
foundacyon of the Apostles, and pꝛophetes,
* Iesus Chyꝛst hym self, beyng the head corner
stone, in whō whatsoeuer buyldyng is coupled
to gether, it groweth vnto an hōlye temple in
the Loꝛde, in whōm ye also are buyd to gether
to be an habitacyon of God throughe the Holy
gost.

The .iii. Chapter

Paul sheweth the cause of bys pꝛysment, & sheweth them not to
fayn, & because of bys trouthe, and prayeth God to make them
wonder in bys spyce.

In this cause, I Paul am a pꝛi
soner of Iesu Chyꝛst for you he
ther: If ye haue herd of the my
nistracyon of the grace of god
* whych is geuen me to you
ward. For by reuelacyon he
ded be the mystery vnto me, as I was also in
few wordes, wherby whā ye rede ye may vnder
stand my knowlege in the mystery of Chyꝛst
whych mystery in tymes passed was not opened
vnto the sonnes of men, as it is now declared
vnto bys hōlye Apostles and pꝛophetes by the
spyte: that the Gentyles shoulde be inheritous
also, and of the same body, and partakers of his
pꝛomes in Chyꝛst, by the meanes of the Gospel
wherof I am made a mynister accordyng to the
gyfte of the grace of God whych is geuen vn
to me after the washyng of bys power.

Vnto me the lest of al santes is thys grace
geuen, that I shoulde preache among the Genty
les the vnsearchable ryche of Chyꝛste, and to
make al men se, what the felowshipp of the myste
ry is, whych from the begynnyng of the world
hath bene hyd in God, whych made al thynges
throughe Iesus Chyꝛst, to the intent, that now
vnto the rulers and powers in heuynly thynges
myght be knowne by the congregacyon, the ma
nyfold wysdome of God, accordyng to the eter
nall purpose, whych he wrought in Chyꝛst Je
su oure Loꝛde, by whōm we haue boldnesse and
entraunce wyth the confydence whiche is by the
fayth of hym. Wherfore I desyre that ye sa
pnter not because of my tribulacyons: that I
suffer for your sake: whych is your pꝛaple.

For this cause I bowe my knees vnto the fa
ther of oure Loꝛd Iesus Chyꝛst, whych is father
ouer all that is called father in heuyn & in earth
that he would graunt you accordyng to the ry
ches of bys glory, that ye may be strenghted w
myght by his spyte, in the inner man. Chyꝛst
may dwell in your heartes by fayth, that ye be
yng roted and grounded in loue, myght be able
to comprehend wyth all sapientes, what is the
bredth and lengthe, depthe and heygthe and to
knowe the excellent loue of the knowlege of
Chyꝛst that ye myght be fulfilled wyth all ful
nes, whych cometh of God. Vnto hym that
is able to do exceedyng aboundantly aboue all
that we aske or thynke accordyng to the power
that worketh in vs, be pꝛaple in the congrega
cyon by Chyꝛste Iesu, throughe oute all ages
worldes wythoute ende. Amen.

The .iiii. Chapter

he

psalm. 118. a

Psalm. 118. b

psalm. 118. c

1 Corin. 12. b

1 Corin. 12. c

Coloss. 1. c

Roman. 8. a

Coloss. 1. c

Coloss. 1. a

1 Corin. 12. b

1 Corin. 12. c

1 Corin. 12. b

1 Corin. 12. c

Coloss. 1. a

1 Corin. 12. b

1 Corin. 12. c

Roma. 12. f

1 Corin. 12. b

1 Corin. 12. c

1 Corin. 12. d

1 Corin. 12. e

1 Corin. 12. f

1 Corin. 12. b

1 Corin. 12. c

1 Corin. 12. b

1 Corin. 12. c

1 Corin. 12. b

1 Corin. 12. c

1 Corin. 12. b

To the Ephesians.

Kol. lxx.

¶ The exhorteth them unto holiness, to hope as the other comfort-
sacion of good lutes, and to walke in a new lyfe.

dothne vpon your wrath, neither geue place vnto the backbiter. * Let hym that stole, steale no more: but let hym rather labour with his handes the thing which is good, that he may geue vnto hym that needeth. ¶

Let no fylthy communicacion procede oute of your mouth: but that which is good to edifye with all as ofte as neede is: that it may minister grace vnto the hearers. And geue not ye the bo-
lye spete of God: by whom ye are sealed vnto the daye of redemption. Let all byternes and fearnes, and wrath, and roynng, & cursed spea-
kyng, be put awaye from you, with all malicio-
usnes. Be ye courteous one to another, mercy-
full, forgyunge one another: euen as God for-
Chyestes sake hath forgyuen you.

The v. Chapter.

¶ The exhorteth them vnto loue, towarde them to becomers of all un-
clennes. He teacheth howe to walke in the new lyfe, and howe to praye for one another.

BE ye * therfore followers of God as childe-
dren, and walke ye in loue: euen as: Chyeste loued vs, and gaue hym selfe for vs an offering and a sa-
crifice of a sweete sauoure to God. * As for for-
nicacion and all vncleannes, or couetousnesse: let it not be once named amonge you, as it be-
cometh sayntes, or fylthynges, or foolyshe tal-
kyng, or iestyng, which are not comlye: but ra-
ther geuyng of thanks. For thus ye knowe
that * no whoymonger, ether vncleane persone
or couetous person, (which is a doctrypper of
images) hath any enberaunce in the kyngdome
of Chyist and of God.

* Let no man deceyue you with vayne wo-
des. For because of suche thynges cometh the
wrath of God, vpon fchylde: of disobedience.
Be not ye therfore companions of the. Ye wer
sometime darkenes, but nowe are ye lyght in
f Lord. * Walke as chylde of lyght. (For f frute
of the spete consisteth in all goodnes, & ryghte-
ousnes and truerth.) ¶ Searchyng what is ac-
ceptable vnto f Lord. And haue no felowship
with the vnfrutefull woyses of darkenes: but
rather rebuke the. For it is shame euen to name
those thynges which are done of them in secrete
but all thynges, when they are broughte forth
by the lyght, are manifest. For what soeuer is
manifest, that same is lyght. ¶ Therfore he say-
eth: awake thou that sleepest, and stand vp from
death, and Chyist shall geue the lyght.

* Take heed therfore howe ye walke: cy-
cumpectlye: not as vnwyle, but as wyle men:
redemyng the tyme, because the dayes are e-
uill. ¶ Therfore, bee ye not vnwyle, but vn-
derstande what the wyll of the Lord is, and
bee not dronke with wyne, wherein is excelle:
but bee fylled with the spete, speakyng vnto
your selues * in psalmes and hymnes, and
spirituall songes, spynge and makynge me-
lodie to the Lord in your hartes, geuyng
thankes alwayes for all thynges, vnto God f
father, in the name of oure Lord Iesus Chyist
submyttinge your selues one to another in the
fear of God. ¶

¶ Ihu x.

Therfore (whiche am a prisoner of f
Lordes) exhorter you, * that ye walke
worthye of the vocacion wherewith
ye are called, with all lowynesse and
mekenesse, with humblynes of mynde, forbea-
ryng one another thowow loue, and be diligent
to kepe f vnpeire of the spete thowow f bonde
of peace, being one bodye, and one spete, euen
as ye are called in one hope of your calling. One
Lord, one saythe, one baptisme, one God, and
father of all, whiche is aboue all and thowow
all, and in you all. ¶

* Vnto euery one of vs is geuen grace, ac-
cording to the measure of the gyfte of Chyiste.
¶ Therfore be sayeth: when he went vp an hie,
he led captiue captiue, and gaue gyftes vnto
men. That he ascended: what meaneth it? but
that he also descended first into f lowe partes
of f earth: * he f descended, is euen f same also f
ascended vp, aboue al benes, to fulfyll al thynges.

¶ And the verye same made * some Apostles,
some Prophtes, some Euangelistes, some
sheperdes & teachers: to the conseruacion of the
sayntes, to the woyshe and ministracion, euen to
the edifyng of the body of Chyiste, tyll we all
come to the vnite of saythe: & knowlege of the
sonne of God, vnto a perfecte manne, vnto the
measure of the full perfecte age of Chyiste. ¶

¶ That we henceforth shoulde be homore chylde-
ren: * waeryng and carped aboute with euery
wynde of doctryne, by the wylkenesse of meane,
thowow: craftyness, wherby they laye a wayte
for vs to deceyue vs. But lette vs folowe the
truth in loue, and in all thynges growe in hym,
* whiche is the head, euen Chyiste in whome pt
al the body be coupled & knyt together thowow
oute euery ioynte wherewith one ministrith to
another (according to the operacion as euery
parte hath his measure) he increaseth the body,
vnto the edifyng of it selfe thowow loue.

* This I say therfore, and testifye thowow
the Lord, that ye hence forth walke not, as
* other Gentils walke, in vanyte of theyr mynd
whyle they are blinded in theyr vnderstanding:
being farre from a godly lyfe, by the meanes
of ignoraunce that is in them, and because of
the blindnes of theyr hartes: which being past
repentaunce, haue geuen themselves ouer vnto
wantonnes, to woyshe all maner of vncleannes,
euen with greynesse. But ye haue not so lea-
rned Chyist. ¶ f so be that ye haue heard of hym,
and haue bene taughte in hym, as the truerth is
in Iesu: (as concerning f conuersacion in tyme
past) to lay frow the olde man, whiche is cor-
rupte, according to f deceanable lustes. ¶

* To be renewed also in the spete of your
mynde, and * to put on that newe man, whiche
after God is shapen in ryghteousnesse and true
holynesse.

¶ Therfore, * put awaye lyeng, and speake
euery man truerth vnto his neyghbour, for as
muche as we are members one of an other. * Be
angrye, and synne not: lette not the sunne go

Col. iii. 5.
Eph. vi. 12.
Rom. xii. 17.
1 Cor. x. 24.
1 Tim. ii. 15.

Col. iii. 5.
Eph. vi. 12.
Rom. xii. 17.
1 Cor. x. 24.
1 Tim. ii. 15.

Col. iii. 5.
Eph. vi. 12.
Rom. xii. 17.
1 Cor. x. 24.
1 Tim. ii. 15.

Col. iii. 5.
Eph. vi. 12.
Rom. xii. 17.
1 Cor. x. 24.
1 Tim. ii. 15.

D

Roma. xii. 17.
Col. iii. 5.

1 Cor. x. 24.

1 Tim. ii. 15.

1 Cor. x. 24.

Roma. xii. 17.
Col. iii. 5.

1 Cor. x. 24.

1 Tim. ii. 15.

Col. iii. 5.

1 Cor. x. 24.

1 Tim. ii. 15.

Col. iii. 5.

1 Cor. x. 24.

1 Tim. ii. 15.

Col. iii. 5.

1 Cor. x. 24.

1 Tim. ii. 15.

Col. iii. 5.

The Epistle

E ye women, submit your selves vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues heade, euen as Christ is the heade of the congregacyon, and the same is he that ministrerth saluacyon vnto the bodye. Therefore, as the congregacion is in subiection to Christ, likewise let the wyues also be in subiection to their husbandes in all thynges. Ye husbandes, loue your wyues, euen as Christ also loued the congregacyon, and gaue hym selfe for it, to sanctifye it, and cleanse it in the founteyn of water thowgh he word, to make it vnto hym selfe a glorious congregacyon, without spot or wrinkle, or any such thyng: but that it shuld be holy, and without blame. So ought men to loue their wyues, as theye owne bodies. He that loueth his wyfe, loueth hym selfe. For no man euer yet hated his owne fleshe: but noryeth and cheriseth it, euen as the Lorde doth the congregacyon. For we are members of his body, of his fleshe, and of his bones.

* For this cause shall a man leaue father and mother, and shall be ioyned vnto his wyfe, & of two shall be made one fleshe. This is a great secrete, but I speake of Christ and of the congregacyon. Heerethelike, do ye so, that euery one loue his wyfe euen as hym selfe, and let his wyfe reuerence her husbande.

The vi. Chapter.

¶ These christen shoulde helpe themselves toward their patientes, seruantes toward their maysters. An exhortacyon to the spiritual battayle.

E ye children, obey your fathers & mothers in the Lorde: for this is ryght. Honour thy father and mother, (the same is the first commaundement in the promys) if thou maist prosper, & lyue long on earth. Ye fathers moue not your children to wrath: but brynge them vp thowgh the doctrine & informyng of the Lorde. Ye seruantes, obey them that are your bodily maysters, with feare and trembling, euen with the singleness of your herte as vnto Christ: not doynge secyete vnto the eye, as they that go aboute to please men: but as ye seruantes of Christ, doynge the wyl of God from the hert with good wyl, seruyng the Lorde and not men knowing this, that whatsoeuer good thyng any man doeth, the same shall be receyue agayn of God, whether he be bonde or free. And ye maysters, do euen the same thynges vnto them puttyng away threatenynge. Knowynge, that your master also is in heauen, & neither is there any respect of persones with hym.

* Finally my brethren, be strong thowgh the Lorde and thowgh the power of his might. Put on al the armour of God, that ye may stand against the assautes of the deuyl. For we wrestle not against bloude & fleshe: but agaynst rule, agaynst power, agaynst worldly rulers, euen gouernours of the darkenesse of this worlde, & agaynst spiritual craftines in heauynly thynges. Wherefore, take vnto you the whole armour of God, that ye may be able to resiste in the euell daye, and stande perfecte in all thynges.

¶ Stande therefore, & your loynes girded

with truth, hannyng on the brest plate of righteousness, and haunng shoes on your feet, that ye maye bee prepared for the Gospell of peace: About al, take to you the thyrd of faith wherewith ye maye quench all the fyre darts of the deuyl. And take the helme of saluacyon, and the sword of the spier, whiche is the worde of God. ¶ And praye alwayes with all maner of prayer and supplicacyon in the spier: and wathe thereunto with all instance and supplicacyon for all sayntes and for me, & that defence maye be geuen vnto me that I may open my mouth frely to vtter secretes of my Gospell (wherof I am a messenger in bondes) & that in I maye speake frely, as I oughte to speake. But that ye may also know what condicyon I am in, and what I do. Tychicus & dere brother D and saythful minyster in the Lorde, shall shewe you all thynges, whom I haue sent vnto you for the same purpose, that ye might knowe what case we stande in, and that he myght comforte your hertes. Peace be vnto the bretheren & loue with fayth, from God the father & from the Lord Jesus Christ. Grace be with all them which loue our Lorde Jesus Christ sincerely. Amen.

¶ Went from Rome vnto the Ephesians by Tychicus.

The Epistle of saynt

Paule the Apostle vnto the Philippians.

The first Chapter.

¶ He exhorteth them to increase in low, in knowlage, and experience of Godly thynges.

Paule and Tymothe the seruantes of Iesu Christ. To all the sayntes in Christ Iesu, which are at Philippios with the Bishops & Deacons. Grace be vnto you, & peace from God our father, and from the Lorde Jesus Christ.

* I thanke my God with al remembraunce of you & alwayes in all my prayers for you, and praye wyth gladnesse: because ye are come into the felowshyppe of the Gospell from the first daye vntill now. I and am surely certified of this, that he whiche hath begonne a good worke in you, shall perfect it vntill the daye of Iesu Christ, as it becometh me, to iudge of you all, because I haue you in my hart: for as muche as ye all are companions of grace with me, euen in my bondes, and in the defendyng & stablishyng of the Gospell.

For God is my recorde, howe greatly I long after you all, from the very firste rote in Iesu Christ. ¶ And thus I pray, that your loue maye increase yet more and more in knowlage, and in all vnderstandynge, that ye maye accepte the thynges that are moste excellent, that ye maye

Col. 1.12
1 Cor. 12.12
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Col. 1.12

To the Philippons.

Col. lxx.

maye be pure, and suche as offende no man vntill the daye of Chyſte: beyng fylled with the frute of ryghte onenes, whiche commeth by Ieſus Chyiſt vnto þe gloꝝy and pꝛaiſe of God.

I woulde ye ſhulde vnderſtande (brethren) that the thynges whiche happened vnto me, chaunced vnto the greates furtheraunce of the Goſpell: So that my bandes in Chyiſt, are manyfelte theſe we oute all the iudgemente halle, and in all other places: In ſo muche that many of the brethren in the Loꝛde beyng encouraged theſe we my bandes, dare moꝛe boldly ſpeake the woꝛde without feare. Some pꝛeach Chyiſt of cruete and ſtryfe, and ſome of Good wyll.

The one parte pꝛeach Chyiſt of ſtryfe and not ſyncerely, ſuppoſyng to adde moꝛe aduerſite to my bandes. Agayne the other parte pꝛeach of loue becauſe they knowe þe I am ſet to defend the Goſpell. What then? So that Chyiſt be pꝛeachd any maner of waye, whether it be by occaſyon, oꝛ of true meanyng, I am glad therof, yee and wyll be glad. For I knowe, that theſe ſhal chaunce to my ſaluacion, * theſe we your pꝛayer and minyſtryng of the ſpyrite of Ieſus Chyiſt accoꝛdyng to my expectacion, * hope that in nothyng I ſhal be aſhamed: but that w all boldeneſſe, (as alwayes euen ſo nowe alſo) Chyiſt ſhal be magnifyed in my body, whether it be theſe we lyfe, oꝛ theſe we death. For Chyiſt is to me lyfe, and death is to me auantage. If it chaunce me to lyue in the fleſche, that thing is to me frutefull for the woꝛke, and what I ſhal choſe I wote not. For I am cōſtrayned of theſe two thynges. * I deſyre to be looſed, and to be with Chyiſt whiche is muche and farre better.

Neuertheles, to abyde in þe fleſche, is moꝛe neceſſary for you. And this am I ſure of, that I ſhal abyde & contynue wꝛth you all, for your furtheraunce and loꝛe of your faith, þe your reioyſyng maye be the moꝛe aboundaunte theſe we Ieſus Chyiſt in me, by my comyng to you agayne.

Only let your conuerſacion be, * as it becommeth the Goſpell of Chyiſt: that whether I come and ſe you, oꝛ els be abſent, I maye yet heare of your condicion, that ye continue in one ſpyete, and in one ſoule, labouryng as we doo, to mayntayne the ſaythe of the Goſpell, and in nothyng fearyng your aduerſaries, whiche is to them a cauſe of perdicion, but to you of ſaluacion, and that of God: for vnto you it is geuen to Chyiſt that not onely ye ſhulde beleue on hym: but alſo that ye woulde ſuffre for his ſake, haupng euen ſuche a ſpyete, as ye ſawe in me, and nowe heare of me.

Chapter.

¶ He exhorteth them to vniuersal brotherly loue and to behaue of ſteyfe & vniuersal glory. And for a ſumme example, he ſheweth how he behaue before them.

If there bee therfoꝛe any conſolacyon in Chyiſt, if ther be any cōfoꝛt of loue, if ther be any felowſhip of ſpyete, if there be any cōpaſſion & mercy: fullfil ye my toꝛ, þe ye be lyke minded, hauyng one loue beyng of one accoꝛde, & of one minde, nothyng be done theſe we ſtryfe, oꝛ of vayne gloꝛy but

in mekenes of mynde, let every man eſteeme and ther better then hym ſelfe. * Loke not ye every man on his owne thynges, but every man on þe thynges that are other mens.

¶ Let the ſame mynde be in you which was in Chyiſt Ieſu: whiche when he was in þe ſhape of God, thought it not robbery to be equal w God: Neuertheleſſe he made hym ſelfe of no reputacion, takyng on hym the ſhape of a ſeruaunte, and * became lyke vnto menne, & was founde in þeſe apparell as a man. He humbled hym ſelfe, and became obedient vnto death, euen the death of the croſſe. Wherefoꝛe, god alſo hath exalted hym on hye, & geuen hym a name which is aboue all names: that in * the name of Ieſus * every knee ſhuld bowe, both of thynges in heauen and thynges in earth and thynges vnder þe earth, and that all tonges ſhuld confeſſe, þe Ieſus Chyiſt is the * Loꝛde, vnto þe pꝛaiſe of god the father. ¶ Wherefoꝛe, (my dearely beloved) as ye haue alwayes obedyed, not when I was preſent only, but nowe muche moꝛe in myne abſence: euen ſo woꝛke oute your owne ſaluacion with feare & tremblyng. * For it is God which woꝛkeeth in you, both the wyl and alſo the dede euen of good wyll.

¶ Do all thynges wꝛthout murmuring, and dyſputyng, that ye maye bee ſuche as no man can complayne on: and vſayned ſonnes of God without rebuke, in the myddes of a croked and peruerſe nacyon: among whom ſe that ye ſhyn aſpyghtes in the woꝛlde, holdyng faſt þe woꝛde of lyfe, that I maye reioyce in the day of Chyiſt howe that I haue not runne in vayne, neyther haue laboured in vayne.

¶ Yee, and though I be offered vpon the offering and a ſacrifice of your ſaythe: I reioyce and reioyce wꝛth you all. For the ſame cauſe alſo doo ye reioyce, and reioyce wꝛth me.

I truſt in the Loꝛde Ieſus, for to * ſende Timothy ſhortly vnto you, * that I alſo may be of good comforte, when I knowe what caſe ye ſtande in. For I haue no man þe ſo lyke mynde to me, whiche ſo pure affectyon wꝛll care for your matters. For al other ſeke they: owne and not þe thynges whiche are Ieſus Chyiſtes. Ye knowe þe profe of hym, howe that as a ſonne wꝛth the father, ſo hath he wꝛth me beſtoꝛed his ſeruyce in the Goſpell. hym therfoꝛe I hope to ſende, a ſonne as I knowe howe it wꝛll go w me. I truſt in the Loꝛde, that I alſo my ſelfe ſhall come ſhortly.

¶ But I ſuppoſed it neceſſary to ſende brother Epaphroditus vnto you, my companyon in labour and felowe ſouldyer, your Apoſtle whiche alſo miſtrecth vnto me at nece.

¶ For he longed after you all, and was full of heyneneſſe, becauſe that ye had hearde ſaye, that he had ben ſpyche. And no donce he was ſpyche in ſo much þe he was ny vnto death. But God had mercy on hym: and not on hym only but on me alſo, leſt I ſhulde haue ſorrow vpon ſorrow. I ſet hym therfoꝛe the moꝛe diligently: þe when ye ſe him, ye may reioyce again and þe I may be ſleſſe ſorrowfull. Receyue hym therfoꝛe in the Loꝛde wꝛth

The Epystle

Roma. 8.2
Eph. 1.2
Col. 1.12

Roma. 8.2
Col. 1.12

Roma. 8.2
Eph. 1.2
Col. 1.12

Gen. 1.1
Luce. 11.2
John. 11.2

Deut. 10.1
1.12

Col. 1.12

Eph. 1.2
Deut. 1.2
1.12

Eph. 1.2

dwellen all the fulnes of the godhead boldely, and ye are complet in hym: which is the head of all rule and power, by whome also ye are circumcised wth circumcisi^on which is done without handes, for as muche as ye haue put of the synfull bodye of the fleshe thowowe y^e circumcisi^on that is in Chyste, in that^r ye are buryed wth hym thowow baptyme, in whome ye are also risen agayne thowow faith. y^e is wroughte by the operacon of God, which raised him fr^o death.

* And ye when ye were dead thowowe synne and thowow the vncircumcisi^on of your fleshe hath be quickened with hym, and hath forgeut vs all our trespasses, y^e hath put out the bande wytyng that was agaynst vs, contayned in the lawe wytten, and that hath be taken out of the waye, y^e hath fastened it to his crosse, and hath y^e spoiled rule and power, and hath made a shewe of them openly and hath tryumphed ouer them in his owne persone.

Let no man therfore trouble your consyete aboute meate and drynke o^r for a pece of an holy day, o^r of the newe moone, o^r of the Sabbath daies, y^e which ar shadowes of thynges to come but the bodye is in Chyste. Let no man make

you shote at a wronge marke by the humblenes and holynes of aungels, in y^e thynges which be neuer sawe, dryng causeles p^ust y^e wth his fleshye mynde, and holdeth not the heade, wher of all the bodye by ioyntes and couples receyuerth noy^ementes and is knyt together, and encreaseth wth the encreasyng that cometh of God. Wherfore yf ye be deade wth Chyste from the o^rdynaunces of the worlde, why as thowge ye yet lyued in the worlde, are ye led wth tradicions? Touche not, taste not, handle not: whiche all p^uerthe thowowe the verpe abuse, after the commaundementes and doctrynes of men. Whiche thynges our wardlye haue the similitude of the wysdome by superstici^on and humblenes of mynde, and by hurting of the bodye, and in that they do the fleshe no wo^rthipp vnto the nede therof.

The.iii. Chapter.

¶ The puttech them in somethyng of the spirytual consuetudyn, to lay asyde all maner of corrupte living, to be fruitful in al goodnes and vertue, and sheweth all begynners they^e dutye.

If ye bee then risen agayne wth Chyste seke those thynges whiche are aboue, wher Chyste lyteth on the ryght hande of God. Set your affecti^on on heuently thynges, and not on earthlye thynges. For ye are deade, and pour lyfe is hyd wth Chyste in God. Whensoeuer Chyste (which is our lyfe) shall shewe hym selfe, then shall ye also appere wth hym in glo^rye. y^e Mortifye therfore pour earthy mebers: fornicaci^on, uncleannes, vnnatural lust, euil concupiscence, and couetousnes, which is wo^rthipping of ydols: for which thynges sake y^e wth arch of God vseth to come on the disobedyente chyliden among whome ye walked somtyme, wher ye lyued in them.

But now put ye also a way fr^o you all suche thynges: wth arch, fearnes, malicioussnes, cursed

speakinge f^ulthy communicaci^on out of pour mouth. Lye not one to another, scyng that ye haue put of the olde man wth his wo^rkes, and haue put on the newe maⁿ whiche is renued in to the knowlage and ymage of hym that made hym, y^e where is netter Gentyll nor Jewe, circumcisi^on nor vncircumcisi^on, Barbarous, o^r Sythian, bond o^r fre but Chyste is al in al thynges. y^e Therfore as electe of God, holy and beloued put on tender mercye, kyndnes, humblenes of mynde, mekenes, long sufferyng for bearing one another, and forgyunge one another if any haue a quarel agaynst another: as Chyste forgaue you, euen so do ye. Aboue all these thynges put on loue which is the bonde of perfectnes. And the peace of God rule in your hertes to the whiche peace ye are called in one bodye. And se that ye be thankfull. Let the wo^rde of Chyste dwell in you plenteously with all wysdome. Teach and exhorte pour owne selues in psalmes and himnes, and spirytual songes synging wth grace in pour hertes to the Lo^rde. And whatsoeuer ye do (in wo^rde o^r dede) doo all in the name of the Lo^rde Jesu, geuyng thankes to God the father by hym. y^e

* Ye wyues, submitte pour selues vnto pour owne husbendes, as it is comelye in the Lo^rde: Ye husbendes, loue pour wyues and be not bitter vnto them. y^e Chyldren, obey pour fathers and mothers in al thynges, for that is well pleasyng vnto the Lo^rde. Ye fathers, prouoke not pour chyldeⁿ (as to synne, lest they be of a desperate mynde. y^e Pe seruantes be obedyent vnto them that are pour bodely maistres in al thynges: not wth eye seruyce as men pleasers but in singlenes of hert fearing God And what soeuer ye do, do it hertelye, as thowge ye dyd it to the Lo^rde, and not vnto men: knowyng, that of the Lo^rde ye shall receyue the reward of indurtaunce, for ye serue the Lo^rde Chyste. But be y^e doth synne, shall receyue for his synne. * Repeteth is there any respect of persons (as wth God.)

The.iiii. Chapter.

¶ The exhorteth them to be seruant in prayer, to walke wth wysdom vnto them y^e as not yet come to y^e true knowlage of Chyste y^e saluati^on them.

Masters do vnto pour seruantes y^e whiche is iuste and equal knowyng that ye also haue a master in heauen. * Continue in prayer, and watch in the same wth thankes geuyng, prayng also for vs, y^e that God maye open vnto vs the doore of veteraunce, that we may speake the mystery of Chyste (wherfore I am also in bonden) that I maye vete it, as it becometh me to speake. * Walke wisely toward them y^e are without, y^e lose no oportynyte. Let pour spech be alwayes wel sauozed and powdred wth salt, that ye may know, how ye ought to answer euery man.

Of all my busynesse shall ye be certified by Tychicus, the beloued brother y^e faythfull mynister y^e felowe seruant in the Lo^rde, whom I haue sente vnto you for the same purpose y^e he myght knowe what ye doo and that he myght comforte pour hertes wth one Onesimus a faythfull and beloued brother: whiche is one of you

To the Thessalonians.

Col. lxxij.

you. They shall shew you of all things, which are adorning here. * Aristarcus my prison fellow saluteth you, and: Marcus Barnabas his sister sonne touching whome, ye receyued commaundementes. * He come vnto you, receyue hym: and Iesus which is called Justus, which are of the circumcised. These only are my worke fellows vnto the kingdom of God which haue ben vnto my consolacion. * Epaphras the seruante of Christ, (which is one of you) saluteth you, & alwaies labourerth feruently for you in prayers, & ye may stande perfect and full, in all the wyl of God. For I beare hym record, that he hath a freuent mynd for you and them that are of Laodicia and them that are of Hierapolis. Dete Lucas the physician greeteth you, & Demas. Salute the brethren which are of Laodicia, and salute Nymphas, and the congregacion, which is in his house. And wher the Epistle is red of you make that it be red also in the congregacion of the Laodicians: and that ye likewise rede the Epistle of Laodicia. And saye to Archippus: take hede to the office & thou hast receyued in & Lorde that thou fulfyll it. The salutacion by & hand of me Paul: remembre my bondes the grace of our Lorde Iesu Christ be with you. Amen.

Went from Rome by Tychicus and Onesimus.

The fyrste Epistle of

S. Paule the Apostle vnto the Thessalonians.

The fyrst Chapter.

The sheweth God for them that they are so fast in faith & good works, & receyue the Gospel with such earnestnes.



Paul and Syluanns and Timothy. Vnto the congregacion of the Thessalonians, in god the father, and in the Lorde Iesus Christ.

* Grace be vnto you, and peace frome God our father, and froe I Lord Iesus Christ.

We geue God thanks: alwaies for you all, makinge mencyon of you in oure prayers without ceasing, and call you to remembrance because of the worke of your faith, and labour in * lone, and because ye haue continued in the hope of oure Lorde Iesus Christ, in the sight of God our father. * We knowe brethren, (beloued of God) howe that ye are electe. For oure Gospel came not vnto you by * worde onely, but also by power, and by the holy ghoſte, and by muche certaintye, as ye knowe, after what maner we behaued our selues among you for youre sakes. * And ye became followers of vs and of the Lorde, receyvinge the worde with muche affecyon with love of the holie ghoſte: so that ye were an enſample to all that beleue in Macedonia & Achaia. For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre faithe

also whyche ye haue vnto God, spread her selfe abroad in all quarters, so that it needeth not vs to speake any thing at all. For they theselues shew of you what maner of entreyng in, we had vnto you & how ye turned to God froe ymagis, for to serue the liuinge and true God, and for to looke for his sonne * from Heauen, whome he rayſed froe deade: Ieuen Iesus, which deliuereth vs from the wrath to come.

The ii. Chapter.

We put them in mynde of the good conuerſacion that he had among them when he preached the Gospel vnto them: in which God hath receyued his worke so fruchtfully and exulteth his minde.



For ye your selues (brethren) knowe of oure entranche in vnto you, howe that it was not in wayne but euen after that we had suffered before, and were * shamefully entred at Philippon (as ye knowe) then were we holde in our God, to speake vnto you the Gospel of God, in much stryving. For our exhortacion was not to bypne you to erreure, nor yet to vncleannes neither was it with gyle: but as we were allowed of God, & the Gospel shuld be commytted vnto vs: euen so we speake, not as they that * please men, but God tryeth oure herres. Neither led we our conuerſacion at any tyme with flatteryng wordes, as ye knowe: neither by occasyon of couetousnes. * God is recorde: neither soughte we prayſe of men neither of you, nor yet of any other, when we might haue bene in auctorytie, as if Apostles of Christ, but we were tender among you, euen as a nourſe cheriſheth her chyldren, so were we affectioned toward you, oure good wyl was to haue deliuered vnto you, not the Gospel of God onely: but also our owne ſoules because ye were vnto vs.

* Remembre brethren oure labour, and trouble. * For we laboured day & nyght because we woulde not be chargeable vnto any of you, and preached vnto you the Gospel of God. Ye are wytnesses, & so is God, howe holpely and unblameably we behaued oure selues among you that beleued as ye knowe, howe that we bare such affecyon vnto euery one of you, as a father doth vnto his chyld, exhortyng & comfortyng, and besecchyng you, that ye woulde walke worthy of God, which hath called you vnto his kyngdome and glorie.

For this cause thanke we God also with oute ceasing, because that when ye receyued of vs the worde (wherwith ye learned to know God) ye receyued it not as the worde of man: but euen as it was in dede, the worde of God, which worketh also in you that beleue.

For ye brethren became followers of the congregacions of God: whyche in Jewye are in Christ Iesu: for ye haue suffered lyke thynges of oure kynsmen, as we oure selues haue suffered of the Jewes. Whyche as they kylled the Lorde Iesus, and theyr owne prophetes, euen so haue they persecuted vs, and God they please not, and are contrary to all men and hinder that we shuld not speake vnto the Gentyles that they might be saued to fulfyll theyr syn-

The Epistle

1 Tim. 3.12. spynnes alway. For the wrath of God is come on them, euen to the uttermost. For as muche byethen as we are kept from you for a season, as concernynge the bodily presence (but not in the herte) we enioyned the more to se you personally with great desyre. And therfore we wold haue come vnto you I Paul ones and agayne: but Satan wythstode vs: for what is oure hope of ioye as crowne of reioysynge? are not ye yet in the presence of our Lorde Iesus Christ at his comynge? yes, ye are our glory and ioye.

The. iii. Chapter.

¶ The sheweth howe greatly he was excofied, when Timothy tolde hym of thyng sayd and loue.

¶ Therfore sence we could no lenger forbeare, we thought it good to remaine at Athens alone, and sent Timothy our brother and minister of God & the helper forth of oure labour in the Gospel of Christ, to stablysh you, & to comforte you concernynge our faith, that no man shoulde be moued in these afflictions. For ye your selues knowe, that we are euen appoynted therunto. For when we were with you, we tolde you before, that we shoulde suffer tribulacion, euen as it came to passe, and as ye knowe. For this cause when I coulde no longer forbear, I sent that I might haue knowlage of your faith, lest by some meanes the tempter had tempted you, and lest our labour had ben bestowed in vayne.

¶ But now lately, when Timothy came from you vnto vs, and declared to vs your saythe and your loue, and howe that ye haue good remembraunce of vs alwayes, desyryng to se vs, as we also desyre to se you: Therfore brethren we receyued consolacion by you, in all our aduersitie and necessitye, through your faith. For nowe are we aloue yf ye stande stedfaste in the Lorde. For what thanks can we recompence to God agayne for you, ouer all the ioye, that we ioye for your sakes before oure God: prayynge nyght & daye exceedingly, that we myghte se you presently, and myghte fulfyll the thynges whiche are lackynge vnto your sayth.

God hymselfe oure father, and our Lorde Iesus Christ shall gyde oure iourney vnto you: the Lorde also shall encrease you and make you flowe ouer in loue one toward another, and toward all men, euen as we do toward you: that we maye make your hartes stable and vnblymeable, in holynesse before God oure father, at the comynge of oure Lorde Iesus Christ with all sayntes.

The. iiii. Chapter.

¶ He exhorteth them to chastite, to hope them from synne and vncleyn comynge, to loue one another with all purenes, and feare of the reuerencyon.

¶ Aftermoze, we beseech you (brethren) and exhort you by the Lorde Iesus, that ye encrease moze and moze: euen as ye haue receiued of vs, howe ye ought to walke and please God. For ye knowe what commandementes we gaue you by our Lorde Iesus Christ. For this is the wyl of God: euen your holynesse, that ye should abstayne

from fornicacion, & that every one of you shuld knowe howe to kepe his vessel in holynesse and honoure, and not in the luste of concupiscence: as do the heathen whiche knowe not God, that no man oppresse and defraude his brother in bar. & gainynge: because that the Lorde is the auenger of all such thynges, as we tolde you before, and testified. For God hath not called vs vnto cleynes but vnto holynesse. For he therfore that despyseth himselfe defileth not man, but God whiche hath sent his holy sperte among you.

¶ But as touchynge brotherlye & loue, ye neede not, that I wyte vnto you. For ye are taught of God to loue one another. Prece that thyng verely ye do vnto all the brethren whiche are in al Macedonia. We beseech you brethren, that ye encrease moze and moze, & that ye study to be quiet, & to medle with your owne business, and to worke with your owne handes, as we commaunded you that ye maye be able to paye selues honestly toward them that are wythout: & that nothyng be lackynge vnto you.

¶ I wolde not brethren that ye shoulde be ignorant concerning them whiche are fallen asleep, that ye knowe not as other doo, whiche haue no hope. For yf we beleue, & Iesus dyed, and rose agayne, euen so the also whiche slepe by Iesus, wyl God byng agayne with hym. For this say we vnto you in the worde of the Lorde that we whiche shall lyue, and shall remaine in the comynge of the Lorde, shal not come yet the whiche slepe. For the Lorde hymselfe shal descend from heauen with a shout and the voyce of the Archangel and trompe of God. And dead in Christ shall arise fyrst: then we whiche shall lyue (eue we whiche shal remaine) shalbe caught vp wyth them also in the cloudes, to meete the Lorde in the ayer. And so shall we euer be wyth the Lorde. Therfore, comforte your selues one another with these wordes.

The. v. Chapter.

¶ He enformeth them of the hope of home, and chipping of the Lorde, exhorteth them to watche: and to regard such as prayce Gods wordes among them.

¶ Finally, of the tymes and seasons (brethren) it is no neede that I wyte vnto you: for ye your selues knowe perfectly, that the day of the Lorde shal come euen as a thefe in the nyght. For when they shall say, peace & all thynges are safe, then shal a sudden destruccion come vpon them (as so roth cometh vpon a woman traualynge with chylde) & they shal not escape. But ye brethren are not in darkenes, & that daye shoulde come on you as a thefe. For ye are all chylidzen of lyght and the chylidzen of the daye. We are not of the nyght neether of darkenes.

¶ Therfore lette vs not slepe as doo other: but let vs watche, and be sober. For they that slepe, slepe in the nyghte, and they that be drunken are drunken in the nyghte. But let vs which are of the daye, be sober, & armed wth the best place of sayth & loue, and wth hope of saluacyon for an helmet. For god hath not appoynted vs to prouoke wrath vnto our selues, but to obtaine saluacyon by

Roma. 12.1
Eph. 5.1

1 Cor. 13.1
Roma. 12.1

1 Tim. 3.12

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by the name of our Lord Jesus Christ * whiche dyed for vs: that whether we wake or slepe, we shoulde lyue together wth hym.

¶ Wherefore, comforte your selues together and edifye every one another, euen as ye do. * We beseeche you brethren, that ye knowe the * whiche labour amenge you & haue the ouersight of you in the Lord, and geue you exhortacion, that ye haue them in hys reputacyon thowowe loue, for there workes sake, and be at peace wth them.

¶ We beseeche you (brethren) warne them that are unruly, comforte the feble mynided, lyfte up the weake, be patient towarde all men. * Be ye none recompence euell for euell vnto any man: but euere folowe that whiche is good, both amenge your selues, & to al men. * Receyue euell. * Praye continually. In all thynges geue thanks. For this is the wyl of God thowowe Christ Jesu towarde you. Quene not the spirit. * Despise not prophesynges. Examine all thynges, kepe that whiche is good. Abstayne from all euell appearaunce. The verbe God of peace sanctifye you thowowe out. And I praye God that your hole spete, and soule and body, maye be preserved: so that in nothyng ye maye be blamed in the companyng of our Lord Jesus Christ.

* Raythful is he which called you, which wyl also do it. Brethren, praye for vs. * Grete al brethren wth an holpe kyse. I charge you in the Lord, that this Epistle be rede vnto the holpe brethren. * The grace of the Lord Jesus Christ be wth you. Amen.

The first Epistle vnto the Thessalonians was wyrtten from Athens.

The secōde Epistle of

Saynet Paule the Apostle to the Thessalonians.

The first Chapter.

We thanked God for thyng sayth and loue, and prayeth for the increase of the same.

PAUL and Siluanus and Timotheus, vnto the congregacyon of the Thessalonians in God our father, and in the Lord Jesus Christ. * Grace be vnto you and peace from God our father, and from the Lord Jesus Christ.

We are bounde to * thank God alwayes for you brethren (as it is mete) because your sayth groweth excedyngly, & euery one of you swymmeth in loue towarde another betwene your selues, so that we oure selues boaste of you in the congregacyon of God, ouer your patience and sayth in al your persecucions and tribulacions, that ye suffre. Whiche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdō of God, for whiche ye also suffre. It is verely a ryghteous thyng wth God that he receyue tribulacion to them that trouble you: & to you which are troubled, rest wth vs, when the Lord Jesus shal shewe hym selfe fro heauen

wth his Angels of his power, wth flaming fyre: whiche shal rendre vengeance vnto them that knowe not God, * and that obeye not the Gospel of our Lord Jesus Christ, * whiche shal be punished wth euery lastyng damnacyō, from the presence of the Lord, and from the glory of hys power, * when he shal come to be glorified in hys sayntes, & to become marvellous in all them that beleue: because our testimonye that we had to you, was beleneued euen the same day. * Wherefore, also we praye alwayes for you, your God wyl make you worthy of this calling and full fyll all delectacyon of goodnes and the woche of sayth, wth power: that the name of our Lord Jesus Christ maye be glorified by you, and ye by hym accordyng to the grace of our God, and of the Lord Jesus Christ.

The ii. Chapter.

We sheweth them, that the daye of the Lord shal not come tyll the departinge from the sayth come first, and therefore be exhorteth them not to be depressed but to stande stedfast in the thynges whiche they haue taught them.

We beseech you (brethren) by the companyng of our Lord Jesus Christ, & in that we shal assemble vnto him that ye be not suddenly moued from your mynde, nor be troubled, neyther by spete, neyther by woche, nor yet by letter, which shoulde seme to come fro vs, as though the daye of Christ were at hande. Let no man deceaue you by any meanes, for the Lord shal not come except ther come a departinge spete, and that a synfull man be opened, the sonne of perdyccion, whiche is an aduersarye: & is exalted aboue all, that is called God, or that is worshipped: so that he doth say in the temple of God, boastyng hym selfe to be God.

Remember ye not, that whē I was yet wth you, I tolde you these thynges: And now ye knowe what withholdeth: euen that he myght be vntered at hys tyme. * For a mystery of iniquitye doth already worke: tpe he which nowe onely lesteeth, be taken oute of the waye. And then shall that wyched be vntered, * whom the Lord shal consume wth the spete of hys mouth, and shal destroye wth the apperaunce of hys companyng: * euen hym whose companyng is after the workinge of Satan, wth all lyenge power & signes and wonders and with al deceauiblenes of vnyghteousnesse, amenge them that perishe: because they receaued not the loue of the truth, that they myght be saved. * And therefore God shal sende them stronge delusion, that they shoulde beleue lyes: that all they myght be damned: which beleued not the truth: but had pleasure in vnyghteousnes.

But we are bounde to geue thanks alwaye to God for you (brethren beloued of the Lord) for because that God hath from the begynnyng chosen you to saluacyon, thowowe sanctifyng of the spete, and thowowe beleuyng of his trouth, wherunto he called you by oure Gospel to obtaigne the glorye of our Lord Jesus Christ.

¶ Therefore brethren stande fast, and kepe the ordynaunces which ye haue learned: whether it were by oure preachyng, or by Epistle. Oure Lord

The fyfthe Epistle

Lozde Iesu Chyft hym felfe, and God and oure father whych hath loued vs, and hath geue vs euerylastyng confortacyon, and good hope thowte grace, confort your hertes and stablyshe you in all good sayenge and doyng.

The .iii. Chapter.

¶ The bestyeth them to praye for hym, that the Gospel maye prosper, and geueth the maner of praye, and sheweth the waye to the good.

In the word of God maye haue passage, and be glorified, as it is also with you, and we may be deliuered from vnreasonable & frowarde men. For all men haue not sayd: but the Lozde is saythfull, whych shall stablyshe you, & preferre you frō euell. We haue confydence thowte the Lozde to youwarde, that ye both do, & wyll do the thynges whych we commaunde you. And the Lozde guyde your hertes to the loue of God and to the pacient waytyng for Chyft.

¶ We requyre you byethen by the name of oure Lozde Iesu Chyft: & ye with vs, & your felues from euery brother, & behaue hym felfe inordinatly, and not after the institutid, whych be receaued of vs. For ye your felues knowe, howe ye oughte to folowe vs. For we behaue not our felues inordinatly amonge you. Repether toke we bread of any man for nought: but wroughe with labour & sweate myghte & daye because we wolde not be chargeable to anye of you: not but & we had aucthoryte: but to make our felues an ensample vnto you to folowe vs. For when we were with you, thys we warnyd you of, that ye any wolde not doke, the same shulde not eate.

¶ For we haue hearde saye, that there are some whych walke amonge you inordinatly, whychinge at not all, but beyng busshodys. The that are suche, we commaunde and exhort, by oure Lozde Iesu Chyft, that they doke with quyetnes, & eate theyr owne bread: & byethen be not ye werry in well doyng. ¶ If any man obey not our sayenge, sende vs word of hym by a letter: and & haue no company with hym, that he may be ashamed: And count hym not as an enemy but warne hym as a brother.

The verye Lozde of prae geue you peace alwayes, by al meanes. The Lozde be with you al. The salutacyon of me Paule with myne owne hande. Thys is the token in all Epystles. So I wyte. ¶ The grace of oure Lozde Iesu Chyft be with you all. Amen.

¶ Sent from Athens.

The fyfthe Epistle of

Sapnet Paule vnto Tymothe.

The fyfth Chapter.

¶ He exhorteth Tymothe to warre vpon vs & dyuynally, to se & nothinge be taught but Gods word. He sheweth also vnto the lorde to good, & tellet & Chyft Iesus came in to the world to saue synners.

Iulian Apostle of Iesu Chyft by the commissid of God our sayoure and Lozde Iesu Chyft, & whych is our hope. Vnto Tymothe bys natural sonne in the sayth.

Grace, mercy, and peace frō God our father, and from the Lozde Iesu Chyft our Lozde.

¶ As I besought the to abyde still at Ephesus (when I departed into Macedonia) ene so do, that thou commaunde some, that they folowe no straunge doctryne, neyther geue hede to fables and endles genealogyes, whych byde doubtles moze then Godlye doctryne whych is by sayth: for the ende of the commaundement is lone oute of a pure harte, and of a good conscience, and of sayth vnsayned: from the whych thynges, because some haue erred, they are turned vnto vayne tangelyng, because they wolde be doctours of science & yet vnderstand not what they speake, neyther wherof they asseyne.

¶ We knowe, that the lawe is good, if a man vse it lawfully: knowyng thes, & howe the lawe is not geuen vnto a ryghteous man, but vnto the vnygheuous and dyobedient, to the vngodly and to synners, to vnholp and vncleane: to murderers of fathers, & murderers of mothers, to manslayers, to whoremongers: to them that despye them selues with mankynde: to manselars: to lyars: to perjured, and if ther be any other thyng that is contrary to the wholsome doctryne, accordyng to the Gospel of the glory of the blessed God, whych Gospel is commytred vnto me.

¶ And I shalke Chyft Iesu our Lozde, whych hath made me stronge: for he counted me true, & put me in offyce, where as before I was a blasphemet, & a persecuter, and a tyrant. But yet I obtayned mercy, because I dyd it ignorantly thowme vndeles. Reuerences, & grace of our Lozde was excedyng aboundant with sayth and loue, whych is in Chyft Iesu.

¶ This is a true sayenge (and by all meanes doctryne to be receaued of vs) that Chyft Iesu came into the world, to saue synners, of whō I am chefe. Not withstandinge for this cause obtayned I mercy, that Iesu Chyft shulde fynde me on me all longe payence, to declare an ensample vnto the whych shulde beleue on hym vnto eternall lyfe. So then vnto God, kyng euerlastyng, immortall, & inuisyble, wyse onely, be honoure and prayse for euer and euer. Amen.

This commaundement comyt I vnto the sonne Tymotheus accordyng to the prophesy, whych in tyme past were prophesied of the, & thou in them shuldest fynde a good fyght, & haupng sayth & good conscience: whych some haue put awaye from them, and as cōcernyng sayth haue made theym iack. Of whose noblye & bymeneus and Alexander, whome I haue deliuered vnto Satthan, that they maye learne not to blasfeme.

The .ii. Chapter.

¶ He exhorteth to praye for all men. He wyll not haue men to be ouer costly apparell, nor to teache in the congregacion, but to be in leynere, and to obeye theyr husbondes.

¶ Exhorte therfore, that aboue al thynges, prayes, supplicacions, intercessions, and geuyng of thanches be hadde for all men: & for kynges, and for

and for all that are in anethorpe that we may
lyne a quete & peaceable lpe, wpth all Godly-
nes and honestie. For it is good and accepted in
the syght of God our saupour, which wyl haue
all me to be saued, and to come vnto the know-
ledge of the tructh. For there is * one God, and
one mebyator, betwene God and man, enen the
man Chyyst Iesus, which gaue hym selfe a ran-
some for all men, & it shulde be testyfyed at dys
tyme, * whereunto I am ordayned a preacher &
an Apostle. I tel the tructh in Chyyst and lpe not:
beyng the teacher of the Gentyles wpth sayth
and verbyte. **I**

Job. xlii. a
Iob. xlii. c
Gala. iii. c

Roma. i. a
and. vi. c
ii. Tim. i. c

John. iii. c

i. cor. xiii. c

I will therfore that the men * praye euery
where, lpyng vpon pure hades wpthout wrath-
or doubtyng. Lpewyse also the women, that
they araye them selues in comely apparell wpth
shamefastnes and dyscrete behauioure, not w-
by dyed heare, ether golde or pearles, or costly
araye: but as declimed women, & professing god-
lynesse thozow good woikes. * Let the womā
learne in sylence wpth al subiectio. But I suffer
not a woman to teache, neyther to vsurpe autho-
ryte ouer the man: but to be in scylece. For I ha-
ue fyrste loured, & the Eue. Adam also was
not deceaued, but the womā was deceaued, and
was subdued to the transgression. For wpth dy-
byng thozow bearyng of chyldren the walbe
saue, yf they contynue in sayth and loue, and ho-
lynes, wpth dyscrecyon.

The. iii. Chapter.

What manner of man a byshoppe of peace ought to be.
The properties also requyred in a deacon or mynister.

A byp is a true sayenge: Pf a man de-
lyze the offyce of a Byshoppe, he de-
lyzeth an honeste woike. A Byshop
therfore must be blameles, the hus-
bande of one wyfe, dyspygent, sober,
dyscrete, a keper of holyrtyltye: apte to teache:
not geue to ouer much wyne, no fygther, nor gre-
dy of fleshy luere: but gentell, abhozyngne fyg-
thynge, abhozyngne conetousnes, one that ruleth
well hys owne house, one that hath chyldren in
subieccion wpth al reuerence. For yf a man can
not rule hys owne house, howe shall he care for
the congregacyon of God? he maye not be a ydge
scoles, lest he swel and fall into the iudgemente
of the euell speaker. he must also haue a good re-
pote of them which are wpthout, lest he fall in-
to rebuke, and snare of the euell speaker.

Act. x. a

Lpewyse must the mynysters be * honeste
not double tonged, not geuen vnto muche wyne
neither greedy of fleshy luere: but holdynge & im-
pyttee of the sayth wpth a pure consience. And
let them fye be pious, & then let the mynyster
so, that no man be able to repproue them.

Euens so must their wyues be honest, not ruel
speakers: but sober and saythfull in al thynges
Let the deacons be the husbandes of one wyfe,
and suche as rule they chyldren well, and they
owne householdes. For they that mynyster wel
get them selues a good degre & great lpberty in
the sayth, whych is in Chyyst Iesu.

C These thynges wyte I vnto the trustyng to
come thoztly vnto the: but and yf I tarpe longe

that then thou mayst yet haue knowledge, how
thou oughtest to behaue thy selfe in the house of
God, whiche is the congregacyon of the lpyngne
God, the pyller & grounde of tructh. And wpth-
out doubte great is that mystery of Godlynes:
* God was thewed in the flesh, was iustfyed in
the spete, was sene amonge the aungels, was
preached vnto the Gentyles, was beliened on in
the woilde, and receaued vp in glozpe.

The. iiii. Chapter.

The prophesie of the latter dayes, and exhorteth
Tymothee to be dyspygent in transpasse of the holze
scripture.

The spete speakeh evidently, that * in
the latter tymes some shall * departe
from the sayth, & shall geue hede vnto
spetes of erreure, and deuelye the doc-
trynes of the whych speake false thozow ppo-
crispe, & haue they consience marchid wpth
an boote pzon, for dyddynge to marye, and com-
manning to abstayne fro meates: whych God
hath created to be receaued wpth geuyng than-
kes, of them whych beleue, & knowe the tructh.
For * all the creatures of God are good, and no-
thyng to be refused, yf it be receaued wth than-
kes geuyng. For it is sanctified by the woide
of God and prayer. Pf thou put the byethen in
remembraunce of these thynges thou shalt be a
good mynyster of Iesu Chyrist: whych hath bene
noyrted vp in the woordes of the sayth and of
good doctryne, whych thou hast contynuallye
folowed. But * cast awaye yngodlye and olde
wyues fables.

Exerceyse thy selfe rather vnto godlynes. For
* hodely exerceyse profyeth lptell: but godlynes
is profytable vnto al thynges, as a thyng whi-
che hath promyses of the lpe that is nowe, and
of the lpe to come. Thys is a sure sayenge, and
by all meanes woorthy to be alowed. For ther-
fore we both labour and suffer rebuke, because
we haue a stedfast hope in the lpyngne God,
whych is the saueoure of all men, specyallye of
those that beleue. Such thynges commaunde &
teache. * Let no man despylle thy yowthe: but be
vnto them that beleue, an ensample, in woide, in
conuersacyon, in loue, in spete, in faith, in purenes.

Till I come, geue attendaunce to readynge, &
to exhortacion, to doctryne. Despylle not & gyte
that is in the, which was geuen the thozow pro-
phespe, wpth the layeng * on of handes by & an-
ethozite of presthode. These thynges exerceyse, &
geue thy selfe vnto them, & it maye be sene howe
thou profyest in all thynges. Take hede vnto
thy selfe, and vnto learnynge, & continue therein.
For yf thou shalt so do, thou shalt saue thy selfe,
and them that heare the.

The. v. Chapter.

The teacheth hym howe he shall letoure hym selfe
in rebukynge of all degreys. An ojer concerning
wyddowes.

Rebye not an elder, rygozouspe: but
exhorte hym as a father: the yonger
men, as byethen: the elder women, as
mothers: the yonger as systers, wpth
al purenes. Honoure wyddowes, whych are true
wyddowes. Pf any wyddowes haue chyldren or
newtwes, let the learne fye to rule they owne
houses

Job. i. b

Act. x. a
i. Tim. iii. a
ii. Pet. ii. a
and. iii. a
Iude. i. c
ii. The. ii. a

Gena. i. b
I mal. xlii. c
Act. xxi. b

Gena. i. b
ecc. xxi. c
Rom. vi. b
Mat. xli. b
tem. iiii. c
Iude. i. b

i. Tim. ii. c
ii. Tim. ii. c
Iude. i. b

Collo. ii. b

Act. x. a
Iude. i. b
I. Pet. ii. a
ii. Tim. i. c

Act. x. b
Iude. i. b
and. x. a
Iude. i. b
ii. Tim. i. b

Act. x. b

The fyrst Epistle

1 houses godly and to recompense theys elders. For that is good and acceptable before God. So be that is a true wyddowe and friendles, putteth her trust in God, and continueth in supplications and prayers night and daye. But she is lyued in pleasure, is deade, euen yet aluue. And these thynges commaunde, & they maye be wythoute rebuke. But if anye proude not for her owne (and specially for them of her householde) the same hath beneped the saythe, and is woyle then an insybell.

25 Let no wyddowe be chosen vnder thre score yere olde, & suche a one as was the wyfe of one man, and well reported of men, in good woiketh of the haue broughte vnder chylidren, & if she haue lodged strangers, if she haue washed the sayntes fete, if she haue mynistrred vnto the wyche were in aduersityte, if she haue bene continualy giuen vnto all maner of good woiketh. The yonger wyddowes refuse. For when they haue begon to wate wanton agaynst Chyriste, they will marre, haunge damnycon, because they haue cast away theys fyrst sayth. And also they learne to go from house to house ydle: not ydle onely but also taters & busybodies, speakyng thynges wyche are not comly.

1 Cor. vi. 3 I will therfore that the yonger women maye, to beare chylidren, to gurde the house & geue none occasyon to the aduersarye to speake euill. For many of them are alreadye turned backe, & are gone after Bathan. And if any man or woman that beleueth haue wyddowes, let the mynister vnto them, and let not the congregacon be charged: that there maye be sufficient for the that are wyddowes in dede.

D The elders & rule wel are worthy of double honoure, moost specially they wyche labour in the woide and teachyng, for the scripture sayth, & thou shalt not molell & mouthe of & ore that treadeth out & coine. And the labourer is worthy of hys rewarde. Agaynst an elder, receaue none accusacon: but vnder two or thre witnesses. Them & synne rebuke openly, that o- ther also maye feare. I testifie before God, & the Lozde Iesu Chyrist & the elect adgis, that I ob- serue these thynges without parcialle of iudge- ment, & do nothing parcially. Lay hidens sod- dy on no ma, neether be partaker of other mys sin- nes: hepe thy self pure. Wyne no lenger water but vnto a lytle wyne for thy stomaches sake, & chyne often dyscaies. Some mennes synnes are oped before hande & go before vnto iudgement: & some mens synnes tolowe after. I the wyche also good woiketh are manifest before hande, & they that are other wyse, can not be hpd.

¶ The vi. Chapter.

¶ The desire of seruantes towarde theys masters. Agaynst such as are not satisfied with the woiketh of God. Agaynst constancie. A good lesson for each man.

1 Cor. vii. 3 **E**t as many seruantes as are vnder the yoke, counte theys masters woiketh of all honoure, that the name of God & hys doctryne be not euill spo- ken of. Be that they wyche haue beleuynge mas- ters, despyse them not because they are brethren: but rather do seruyce, for as muche as they are

beleuynge & beloued & partakers of the benefyte.

These thynges teache & exhort. ¶ If any ma folowe other doctrine, and enclyne not vnto the wholsome woiketh of our Lozde Iesu Chyrist, & to the doctryne wyche is accordyng to godly- nes, he is quyte vp, and knoweth nothyng: but waiteth vnder bys byaynes about questions & styple of woiketh, wherof styngge enuie, styple, ralynges, euill surmysynges, bayne dysputacon of men that haue corrupte myndes, and that are robbed of the trouth: which thynke, that lurre is godlynes. And them that are lurre separate thy selfe. Godlynes is great ryches, & if a ma be content wyth that he hath. ¶ For we broughte no- thyng into the woiketh, neyther maye we carpe any thyng out.

But when we haue foode and raymente we must therwith be content. They that will be rich fall into temptacon & snares, & (of the carrell) and into manye foolyshe & nopsome lusses, wyche dyuine men into perdicion, & destruction. For con- uetousnes of money is the rote of al euil: which wyche some lusted after they erred from & sayth and tangled them selues wyth many lozowes. But thou man of God, & ifeuche thynges. To- lowe ryghteousnes, godlynes, sayth, lone, pacy- ence, meakenes. Ryghte the good ryghte of sayth. Laye hande on eternal lyfe, wherunto thou art also called, and hast professed a good professyon before many wytnelles.

I geue the charge in & syght of God, & wyche quycheneth al thynges, and before Iesu Chyriste (which vnder Pocius Pylate witnesseth a good wytnellyng) that thou kepe the commande- ment, and be wythout spoete and vntrebucable vntill the appearing of our Lozde Iesu Chyrist & wyche appearynge (in his time) he shall shewe, that is blessed and myghty onely, kyng of kyn- ges, and Lozde of Lozdes, wyche onelye hath immortalityte, and dwelleth in the lyght that no man can attayne: whom no man hath seen, ne- ther can se, vnto whom be honoure and rule ever lastyng. Amen.

Charge them which are ryche in thes woiketh D that they be not hpe minded, nor trust in vney- tayne ryches, but in the lyuyng God: wyche geueth vs aboundantlye alle thynges to enioye the: that they do good woiketh: that they be rea- dye to geue and glad to dystribute launge vnto in thooze for them selues a good foundacyon & agaynst the tyme to come, that they maye obtaine eternal lyfe.

¶ Timothe, saue that wyche is geuen the to kepe, and auoyde vngoodly vanities of wyces and opposycions of science, falslye so called: wyche science wyche some professed they erred as concernyng the sayth.

Grace be with the.

Amen.

¶ Sent from Laodicia, wyche is the cheffest cite of Phry- gia Pacatiana.

¶ The

The seconde Epistle

of the Apostle sayncte Paule vnto Timothee.

The fyrst Chapter.

I Paul the Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesu. To Timothee my beloved sonne. Grace, mercy, and peace, from God the father, & from Iesu Christ our Lord.

I thank God, whom I serue from myne elders with pure conscience, without any ceasing I make mention of the in my prayers night and day, bespying to see the myndfull of thy tears: so that I am spyled with ioye, when I call to remembrance the vnfayned sayth that is in y, which dwelleth first in thy graundmother Lois, and in thy mother Eunice: & I am assured that it dwelleth in the also.

Wherefore I warne the that thou sterr by the gyft of God which is in the, by the putting on of my bandes. For God hath not geuen to vs a spirit of feare: but of power, and of loue, and of sobrenes. Be not thou therfore ashamed of the testimony of our Lord, neither be ashamed of me: which am bys prisoner: but suffer thou aduersite to the Gospel, according to the power of God, which is laued vs, & called vs with an holy calling, not according to our dedes, but according to his owne purpose & grace: which was geue vs through Christ Iesu (before the world began) but is now declared openly by the appearing of our sauoure Iesu Christ, which hath put away death, & hath brought life and immortallite vnto lyght through the Gospel: wherunto I am appoynted a preacher & Apostle, and a teacher of the Gentyles: for the which cause I also suffer these thynges: neuertheless, I am not ashamed. For I knowe and am sure, that he in whome I haue put my truste is able to kepe that which I haue committed to his keepinge agaynst that daye.

As that I haue the ensample of the holysome wordes, which I haue heard of me with sayth & loue that is in Christ Iesu. That good thyng which was committed to thy keepinge, holde fast through the holysome goost, which dwelleth in vs. This I knowest, howe all they whiche are in Asia, be turned from me: of which sort are Phylas & Hermogenes. The Lord geue mercy vnto the household of Onesiphorus: for he ofte refreshed me, & was not ashamed of my chayne: but when he was at Rome, he sought me out verie diligently, & founde me. The Lord graunte vnto hym that he may fynd mercy with the Lord at that day. And in how many thynges he ministered vnto me at Ephesus, thou knowest very well.

The ii. Chapter.

Aske as in the first Chapter, so here he exhorted hym to be constant in trouble, to suffer manly, and to obeye fully in the holysome doctrine of our Lord Iesu Christ.

Thou therfore my sonne, be stronge in the grace (that is through Christ Iesu) and in the thynges that thou hast herd of me by many wytnesses. The same committe thou to saythfull men, which shalbe apte to teache other also. Thou therfore suffer afflictions as a good souldyer of Iesus Christ. No man that warreth, entangleth hym selfe with worldly busynesse, and that because he maye please hym whiche hath chosen hym to be a souldyer. And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. The husbandman that laboureth, muste synke because of the frutes. Consider what I saye. The Lord geue the vnderstandynge in all thynges.

Remember that Iesus Christ of the seede of David, rose agayne from deathe according to my Gospel, wherin I suffer trouble as an euell doer, euen vnto bondes. But the word of God was not bounde. Therfore I suffer all thynges for the electes sakes, that they myghte also obtayne the saluacion, whiche is in Christ Iesu, with eternal glory. It is a true sayenge: for yf we be deade with hym, we shall also lyue with hym. Yf we be patiente, we shall also raygne with hym. Yf we denye hym, he also shall denye vs. Yf we beleue not, yet abyde he saythfull. He cannot denye hym selfe. Of these thynges put them in remembrance, and testifie before the Lord, that they folowe no contentious wordes: whiche are to no profit, but to the peruersynge of the hearers.

Study to gette thy selfe laudable vnto God, & a workman that nedeth not to be ashamed by strytinge the word of truth iustly. As for vngodly vanities of voyces, passe thou ouer the. For they will encrease vnto greater vngodliness, & theyr wordes shal fret euen as docthe the dyscase of a cancre: of whose nombre is hymeneus and Philetus, whiche (as concernynge the truth) haue erred, sayenge: that the resurrection is past already, and do destroye the saythe of some. But the sure ground of God standeth styll and hath this seale: the Lord knoweth them that are his. And let every man that calleth on the name of Christ, depart from iniquyte. For they that are in a great house are not onely vessels of golde, and of syluer, but also of wood & of earthe: some for honoure, and some vnto dishonoure. Yf a man therfore purge hym selfe from such men, he shalbe a vessel sanctified vnto honoure, mete for the vices of the Lord, and prepared vnto all good workes.

Lettes of youth auoyde, but folow righteoussnes, sayth, loue and peace, with them that cal on the Lord with a pure herte. Foolyshe and vnlearned questyons put from the, knowing, that they do but geue stryfe. The seruante of the Lord muste not stryue: but be gentle vnto all men: apte to teache, and one that can suffer the euell with mekenesse, & can informe the that resiste (the enemy) yf that God at any tyme wyll geue them repentance, for to knowe the truth: and that they maye come to them selues agayne out of the

The Epistle

of the state of the deuill, whych are holden cap-
tyue of hym at hys wyll.

The .iii. Chapter.

The prophesies of the parrusian tyme: set forth
prouerbes, p[er]secution for the Gospel.

If ye knowe, that in the laske dayes
shall come parrusian tymes. For men
shall be louers of theyr owne selues, co-
uetous, boasters, proude, curbed spea-
kers, dyfobedyent to father and mothers, vn-
thanchfull, vngodly, unkynde, trucebreakers,
false accusers, sp[ea]kers of seuerall things,
whych are good, traytours, ready, vnder-
stonders, greedy vnder voluptuousnes more then the louers
of God, haungge a symple tude of godlynes, but
haue denyed the power therof: and such abhorre
For of thes[is] sort are they which entre into hou-
ses, and bynge vnto bondage women lade with
synne, which women are led wyth dyuers lustres
euer learyngge, and neuer able to come vnto the
knowledge of the truthe.

As Iannes and Iambres wythstode Mo-
ses, euen so do these also resiste the truthe: men
they are of corrupte myndes, and lewde as con-
cernyngge the sayth: but they shall preuaile no l[on]-
ger. For theyr madnes shall be vttered vnto all
men euen as theyr was, but thou haste seene the
experiens of my doctryne, fathyon of lpyngge,
purpose, sayth, longe sufferynge, loue, pacyence,
p[er]secutions, and assyrcyons whiche happened
vnto me at Antioche, at Iconi, and at Lystra:
whych p[er]secutions I sustred pacyentlye. And
fro them all the Lorde deliuered me. For all
they that wyll lyeue godlye in Christ Iesu, shall
sustre p[er]secucion. But the euil men and dyscei-
uers that were wyse and wyse, whyle they dy-
scerne and are dysceiued them selues.

But continue thou in the thynges which thou
hast learned, whych also were commyted vnto
the, knowyngge of whom thou hast learned them
and for as much also as of a chyld, thou hast
knowne the holy scriptures, whiche are able to
make the learned vnto saluacyon thowtwe the
sayth whych is in Christ Iesu. All scripture ge-
uen by inspyracio[n] of God, is p[ro]fyttable to teach
to improve, to amende, and to instruct in ryghte-
ousnes, that the man of God maye be perfect and
prepared vnto all good workes.

The .iiii. Chapter.

The exhortac[i]o[n] Timothee to be fervent in the worke and to
sustre aduersitee, moche mentio[n] of hys owne deathe, and
howe he cometh vnto hym.

If thou knowe, that I am comyngge vnto the, and be
fore the Lorde Iesu Christ, which shall
iudge the quicke & dead at his appea-
ryngge in his kingdom, preache thou
the word, be seruente in season, and oute of season.
Improve, rebuke, exhort, wyth all longe suffer-
ynge and doctryne. For the tyme will come,
when they shall not suffer wholesome doctryne:
but after theyr owne lustes shall they (whose ca-
res p[er]che) get the an heape of teachers, and shall
wythdrawe theyr eares from the truthe, & shall
be turned vnto fables. But watche thou, in all
thynges sustre assyrcyons, do the wyche tho-
rowly of an Euangeliste, fulfill thyne offyce vnto

to the vnto the.

For I am now ready to be offered, and the
tyme of my departing is at hand. I haue fought
a good fyght, I haue fulfilled my course. I haue
kept the sayth. From hence forth there is layde
vnto me a crowne of ryghteousnes, which the
Lorde (that is a ryghteous iudge) shall geue me
at that day: not to me onely, but vnto all them also
that loue hys commyngge. Do thy diligence that
thou mayest come shortly vnto me.

For Demas hath forsaken me, and leueth
this present world, and is departed vnto Thre-
salonica: Crescens is gone to Galacia, Titus
vnto Dalmacia. Onely Lucas is wyth me.
Take Mark, and bynge hym wyth the, for he
is p[ro]fyttable vnto me to the minystracyon. And
Tychicus haue I sent to Epheesus. The clothe I
left at Troada wyth Carpus (when thou com-
mest) bynge wyth h[im] and h[is] booke, but specially
the p[ar]tchement. Alexander the cooper smyth byd
me muche euill: the Lorde reward hym accordyng-
ge to his dedes, of whom be thou ware also.
For he hath greatly wythstande our wordes.

At my fyrste aunsweryngge: no man assysted
me, but al forsoke me. I praye God, that it may
not be layde to theyr charges. For wythstan-
dyngge the Lorde assysted me, and strenghted me,
that by me the preachynge shoulde be fulfilled to
the vnto the, and that all the Gentyles shoulde
heare. And I was deliuered out of the mouth of
the Lyon. And the Lorde shall deliuer me from
all euill doyngge, and shall kepe me vnto his hea-
uynly kyngdome: To whome be prayse for euer
and euer. Amen.

Salute P[er]sica and Aquila, and the hous-
holde of Onesiphorus: Erastus abode at Co-
rinthum. Tryptimus haue I left at Ephetum
speche. Do thy diligence, that thou mayest come
before wynter. Eubolus greeteth the, and so doth
Prudens & Linus: Claudia, and al the byrthren.
The Lorde Iesus Christ be wyth thy sp[irit],
Grace be wyth you. Amen.

The seconde Epistle vnto Timothee, was
wyrtten from Rome, when Paul was
presented the seconde tyme vnto
the Emperour Nero.

The Epistle of Saynct

Paule vnto Titus.

The fyrst Chapter.

Paulus exhorteth Titus to ordeyne presbiteres as he shal p[ro]-
p[er]t, and declareth what maner of men they ought to
be that are chosyn to that offyce, and chargeth Titus to ex-
horte such as wythstande the Gospel.

Rule the seruante of God, and
Apostle of Iesu Christe, accordyng-
ge to the saythe of Godden
electe, and accordyngge to the
knowledge of the truthe, whych
is after godlines in the hope
of eternall lyfe. Whych is God
(that cannot lye) promysed before the worlde
beganne

beganne: but hath opened his woꝛde at the tyme appoynted choꝛowe preacþyng, which is comþtred vnto me, accordyng to the commaundment of God oure sauoure. To * Titus bys naturall sonne after the common sayth.

* Grace, mercy, and peace, fro God the father, and from the Loꝛde Iesu Chꝛist oure sauoure.

T For this cause left I the in Creta, þ thou shuldest reforme the thynges that are vnperfect, and shuldest * ordayne elders in euery cytie, as I had appoynted the. If any be blamelesse, the husbād of one wyfe, hauyng fapthfull chyldren, whiche are not standyng of spote, neyther are dysobedyent. * For a bysþhope must be blamelesse, as the stewarde of god: not stubborne, not angry, not geuen to muche wyne, no fyggyer, not geuen to subtyl lye: but a keeper of hospitalitie, one that louethe goodnesse, (prudent) sobre, ryghteous, godly, temperate, and suche as cleueth vnto the true woꝛde of doctryne, that he maye be able all so to exhorter by wholsome learnyng and to upbryde them that sape agaynst it:

F For there are many vnruely and talkers of vanity & dysceners of myndes, speciallly they that are of the cyrcelyson, whose mothes must be stopp'd, * whiche peruert whole houses, teachyng thynges which they ought not, because of fytþ lye. One of the selues, (euen a prophete of theyr owne) sayde: The Cretians are alwayes lyars, euell beastes, slowe helþes. This wytnes is true, wherfore rebuke thou them sharply that they maye be found in þ sayth, not takyng hede to Jewes fables and comaundementes of men þ fayne a waye the tructh. * Cinto the pure, are all thynges pure: but vnto the that are defyled and vnbeluyng, is nothing pure: but euen þ mynd and conscience of the is defyled. They confesse þ they knowe God: but wryth the dedes they deny him, seinge they are abhominable and dysobedyent, and vnapt vnto euery good woꝛke.

The ii. Chapter.

The letter bys god shall teache all degre to behaue them self.

W We speake thou the thynges whiche be come wholsome learning, that the elder men be sober, sage, discrete, soide in the sayth, in loue, in pacience: þ elder * women lyke wyfe, that they be in suche rayment as becometh holynes, not beþng false accusers not geuen to muche wyne, but that they teach honest thynges, to make the younge wemen sobre mynded, to loue theyr husbādes, to loue theyr chyldren, to be discrete, chaste, huswifely, good, obedyent vnto theyr husbādes, that the woꝛde of God be not euell spoken of. Þonge men lyke wyfe exhorter, that they be sobre mynded.

In al thynges shewe thy selfe an ensample of good woꝛkes in the doctrine, with honesty, grauitie, and wryth the wholsome woꝛde which can not be rebuked: that be which with standeth, may be asham'd, hauyng no euell thyng to sape of þen. * Exhorter seruantes, to be obedyent vnto theyr owne masters, & to please them in al thynges, not answeryng agayne, neyther to be ppytous, but that they shewe all good fapthfulnes

that they maye do woꝛthyppe to the doctryne of God oure sauoure in all thynges. * For the grace of God, that byngeth saluacion vnto al men, hath appeared & teacheth vs that we shuld deny vngodlynes and * worldly lustes, and that we shulde lyue soberly, and ryghteously, & godly in this present woꝛlde, loþyng for that blessed hope and appareyng of the gloꝛy of þ great God, and of oure sauoure Iesu Chꝛist, whiche * gaue hym selfe for vs, to redeme vs fro all vnryghteousnes, and * to poure vs a peculiar people vnto hym selfe, * feruently geuen vnto good woꝛkes. These thynges speake, and exhorter, & rebuke wrythall seruantes of comaundyng. * We that noman despyse the.

The iii. Chapter.

The obedyence to such as be in authoritie, the waye to the waye of holynesse and vnspottable questions.

Wene them * that they submitte the selues to rule and power: that they obeye the officers: that they be ready vnto euery good woꝛke: þ they speake euell of no man: that they be no fyggyers, but gentle, meekyng all mekenes vnto all men. For we oure selues were also so tyme foolyshe, dysobedyent, deceaued, seruyng dysuerse lustes & volupuousnes, luyng in malicioussnes & enmye, full of hate, hatyng one another.

But after that the kyndnes and loue of oure sauoure God to manwarde appeared, * not by þ dedes of righteoussnes whiche we tooughte but accordyng to his mercy he saued vs * by the fountayne of the newe byrthe, and renuyng of the holy goost, whiche he shed on vs a boundlessly, the Loꝛde Iesu Chꝛist oure sauoure, that we iustified * by his grace, shoulde be made þerby accordyng to the hope of eternall lyfe. * This is a true sayenge.

Of these thynges I wyl that thou certifye, that they whiche beleue in God, myghte be dyspygent to go forwarde in good woꝛkes. For these thynges are good and profytable vnto men, * to lyke questyons, and genealogyes, & byawynge choꝛowe strynges about the lawe, auoyde: for they are vnprofytable and superfluous. A man that is an auctoꝛ of sectes, after * þ fyrt and the seconde admonycyon auoyde: knowyng, that he (that is suche) is peruerter and synnethruen dammed by hym selfe.

When I shall sende Artemas vnto the: þ thy chrys be dyspygent, to come to me vnto Nichopolis: For I haue determyned there to wynter. Byng yenas the lawyer and Appollos on their iorneye dyspygentlye, that noþyng be lackyng vnto them. And let oures also learne to exel in good woꝛkes, as farforth as nece requysethe, that they be not vnfructfull.

All that are wryth me, salute the.
Greete them that loue vs in the sayth. Grace be wryth you all.
Amen.

Wrytten from Nichopolis a cytie of Macedonia.

Tit iii. The

The Epistle

The Epistle of Saynct Paul vnto Philemon.

The first Chapter.

The reference to beate of the faith and love of Philemon
in him be deserveth to be great his seruant Onesimus, and
longing to receive him againe.

Paul prisoner of Iesu Christe
and brother Timothe.



Unto Philemon the beloued,
and oure helper, and to the belo-
ued Appia, & to Archippus oure
felowe labourer & to the congrega-
tion that is of thy house.

* Grace be vnto you and peace, fro God oure
father, and from the Lord Iesus Christ.

I thanke my God, making mencion alwayes
of you in my prayers, when I deare of thy loue
and faith, which thou hast toward the Lord Iesu
& toward all saynctes, so that the felowshipp of thy
faith is frutefull in knowledge of euery good
work, which is in you toward Iesus Christe.
For we haue great ioye and consolacion in thy
loue: because that by the (brother) the saynctes
heres are comforted.

Wherefore, though I might be bolde in Christ
to commaunde the that which was thy drutye to do
yet for loues sake I rather beseeche the, though I
be as I am, euen olde Paul, & now a prisoner
of Iesu Christ. I beseeche for my sonne, On-
esimus whom I haue begotten in my bondes,
(whiche in tyme passed was to you vnprofitable
but now profitabill both to you and to me) wher I
haue sente home againe. Thou therefore receaue
him, as if he were myne owne bowels, whome I
shuld sayne haue retayned to me, in the feare
he might haue ministred vnto me in bondes of
the Gospel. Nevertheless, wout thy mynd wold I
do nothing, & the good which doest, shulde not
be as if it were of necessity, but willingly.

For hapely he therfore departed for a season,
that thou shuldest receaue him for euer, not now as
a seruant: but as above a seruante, euen a brother
beloued, specially to me, but howe muche more
vnto the, both in the flesh, & also in the Lord: For
if thou count me therfore a felowe, receaue him as
my selfe. If he haue done the any hurt, or oweth
the ought, I laye to my charge. (I woulde haue
repayed it with myne owne hande) I wyl re-
compence it. So that I do not saye to the, howe
that thou owest vnto me euen thyne owne selfe
also. En for brother, let me enioye the in the Lord
Comforte my bowels in the Lord. Trustynge in
thyne obedienc: I wote vnto the, knowynge,
that I wyl also do more then I say: Wote our
preparate me lodgynge, for I truste that thou wote
the helpe of your prayers. I shal be geuen vnto
you. Ther salute the, Epaphras my felowe pris-
oner in Christ Iesu, Marcus, Aristarcus, De-
mas, Lucas, my helpers. The grace of our Lord
Iesu Christ be with your spete. Amen.

Wrote from Rome by Onesimus a seruante.

The Epistle of Saynct Paul the Apostle vnto the hebrewes.

The first Chapter.

The reference to beate of the faith and love of Philemon
in him be deserveth to be great his seruant Onesimus, and
longing to receive him againe.



In tyme past dyuerly & many
wayes spake vnto fathers
by prophetes: but in these laste
dayes he hath spoken vnto vs
by his owne sonne, whome he
hath made heire of all thynges,
by whome also he made the world.

* Which (sonne) being the byrgdines of his glo-
ry, and the very ymage of his substance, rulyng
all thynges with the worde of his power, hath
by his owne person poured oute synnes, and
spetted on the ryght hand of the mayesty on hye:
beinge so muche more excellent then the aungels,
as he hath by inheritaunce obtayned a more
excellent name then they.

For vnto which of the aungels sayde he at a
ny tyme. * Thou arte my sonne, this daye haue
I begotten the: And againe, * I wyl be thy fa-
ther, and he shal be my sonne. And againe, when
he byngeth in the first begotten sonne into the
world, he sayeth: * And let all the aungels of God
worshyppe him. And vnto the aungels he sayeth
* he maketh his aungels spetes, and bys myn-
sters a flamme of fyre. But vnto the sonne he
sayeth: * Thy seat (O God) shal be for euer & euer.
The scepter of thy kingdome is a ryght scepter.
Thou hast louch ryghteously, & hated iniqui-
ty. Wherefore, God, eue thy God hath anoynted
the to the oyle of gladnes above thy felowes.

* And thou Lord in the begynnyng hast layd
the foundation of the earth, and the heauens are
the workes of thy handes. They shall peryshe,
but thou endurest, and they all shall waxe olde
also as doth a garment, and as a vesture shalte
thou chaunge them, & they shal be chaiged. But
thou art eue the same & thy yeres shal not fayle.
* Vnto which of the aungels said he at any tyme:
* Wyt on my ryght hande, tyll I make thine e-
nemyes thy footstole: See they not all myn-
istryng spetes, & are sent to mynster, for they
saies whiche shal be heires of saluacyon.

The ii. Chapter.

The reference to beate of the faith and love of Philemon
in him be deserveth to be great his seruant Onesimus, and
longing to receive him againe.



Wherefore we ought to geue the more
earnest heed to the thynges that are
spoken vnto vs, leaste at any tyme
we peryshe. For if the word which
was spok by aungels was stedfast.
And euery transgressour & disobedienc receaueth
a iuste

a iuste recompence of rewarde, howe shall we escape, if we dyspyle so great a saluacion, which at the first beganne to be preached of the Lord hym selfe, and was confirmed vnto vs warde by them that hearde it: God bearing witness thereto, both with signes and wonders also and with dyuers myracles, and gyftes of the holpe ghost, accordyng to hys owne wil.

For vnto the Angells hath he not subdued the woilde to come, wherof we speake, but one in a certayne place wptnesse, sayinge: What is man, that thou arte myndful of hym? Of the sonne of man, that thou vylteste hym? Thou madest him a lytle lower then the Angells, thou hast crowned hym with honour and gloze: and hast set him aboue the woiches of thy handes. Thou hast put all thynges in subiection vnder hys fete. In that he put all thynges vnder hym he leste nothing that is not put vnder hym. Ne vertheles, we se not yet all thynges subdued vnto hym, but hym that was made lesse then the Angells, we se that it was Iesus whych is crowned with gloze and honour for the sufferynge of death, that by the grace of God, shulde tast of death for all men.

For it became hym, for whom are all thynges and by whome are all thynges (after that he had brought many sonnes to gloze) that he shulde make the Lord of they saluacion perfect the same afflictions. For both he that sanctifyeth and they which are sanctified, are al of one. For which causes sake he is not ashamed to cal them brethren, sayinge: I wyll declare thy name vnto my brethren: in the middes of thy congregacyon wil I prayse the. And agayne: I wyll put my trust in hym. And agayne, beholde, heare am I and the chyldren whom God hath geuen me.

For as much then as the chyldren are partakers of the fleshe and bloude, he also hym selfe lyke wyse toke parte with them that (thow we death) he myghte expel hym that had lordship ouer death, that is to say the deuyl, and that he myghte deliuer them, whych the thow we feare of death were al they lytle tyme subdued vnto bondage. For he in no place taketh on hym the Angells: but the seide of Abraham taketh he on him. Wherefore in all thynges it became hym to be made lyke vnto his brethren, that he myghte be merciful, and a saythful hye prieste in thynges concerninge God, for to pouge & peoples synnes. For in that it fortuneth hym lesse to be tempted, he is able to succure the also that are tempted.

¶ The. iii. Chapter.

The requyred hat a be obeyente vnto the woide of Christ, which is moze worth then the ceremonial law of moyses. The punishment of such as will not be heuen they brethren.

Wherefore holy brethren, partakers of the celestyal calling consyder the ambassadour and hye priest of our profession Christ Iesus, howe that he is saythful vnto him that put him in the office, even as was Moyses in al his house. For loke howe much honour he that hath buylded a house hath moze then the house it selfe, so such honour he is counted worthy of moze then Moyses. For euery house is buylded of some ma

But he that ordayned al thynges is God. And Moyses verely was saythful in al hys house as a mynister, to beare wytnes of those thynges which were to be spoken after ward. But Christ as a sonne, hath rule ouer his house, whose house are we, if we holde fast the confidence and the restoracyon of that hope, vnto the ende.

Wherfore as the holy ghost sayth: to daye if ye wyll heare hys voyce, harden not your dettes, as in the prouophyng, in the daye of temptacion in the wilderness, where your fathers tempted me, proued me, and sawe my woiches: for ye peare. Wherfore I was grieved with that generation, and sayd: They do al waie erre in theyr dettes: they verely haue not knowe my wayes, so that I sware in my wrath: they shall not entre into my rest: Take heede brethren, lest at any tyme there be in anye of you a frowarde herte subiecte vnto vnbelefe, & he shulde departe fro the lyuyng God: but exhort ye one another dayly, while it is called to daye, lest any of you wyll harden herte thow we the disceitfulness of synne.

We are made partakers of Christ, if we kepe sure vnto the ende, the begynnyng of the substance: so longe as it is sayde: to daye if ye wyll heare hys voyce, harden not your dettes, as in the prouophyng, for some when they heard, did prouoke: howebeit not all that came out of Egypt by Moyses. But with whom was he dyspled, forty yeres? Was he not dyspleased with them that had synned, whose carnales were ouer thow we in the deserter? To whome sware he that they shulde not enter into hys reaste, but vnto them that were not obedyent? And we se, if they coulde not entre in, because of vnbelefe.

¶ The. iii. Chapter.

The Sabbath of rest of Christen: punishment of dettes: here, the nature of the woide of God.

¶ **I**f ye feare therfore, lest anye of you (for sayng the promes of enterynge into his rest) shuld seme at any tyme to haue bene disapoynted. For vnto vs it is declared, as well as vnto the. But it profited not them, that they hearde the woide: because they whych hearde it, couled it not with sayth. For we which haue beleued, do entre into hys rest, as he sayde: Euen as I haue sworn in my wrath: they shall not entre into my rest. And that spake he verely longe after that the woiches were made: and the foundations of the woild layd. For he spake in a certayne place of the. vii. day, on thys wyse: And God did rest the. vii. daye from all hys woiches. And in this place agayne: They shall not entre into my rest.

Wherfore it foloweth: that some must entre therinto, and they (to whom it was sayth preached) entred not therein for vnbelefe sake, he appointed a certayne day after so a long tyme sayinge in Dauid: as it is reherced. If ye daye if ye wyll heare his voyce, harden not your dettes. For if Iosua had geuen the rest, the woilde he not afterwarde haue spoken of another day. There remaineth therfore yet a rest to the people of God. For he that is entred into hys reaste hath sealed from all hys owne woiches, as God

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dyd from hym.

C Let vs studie therfore to entre into that rest lest anye man fall after the same example of vnbelefe. For the word of God is quicke, & myghty in operacion, and sharper then any two edged sword: and entereth the yowgh, euen vnto the deuydng of sondes of the soule and the spere, and poyntes and the mary: & is a discerner of thoughtes and of the intentes of the hert, neither is ther any creature that is not manifest in the syghes of hym: But al thynges are naked and open vnto the eyes of whome we speake.

Beinge then, that we haue a greates hygher preast whych is entered into heauen, euen Iesus the sonne of God, lette vs holde the professyon of hope. For we haue not an hygher preast whych cannot haue compassion on our infymities but was in all poyntes tempered, lyke as we are, but yet without synne. Let vs therfore go boldly vnto the frate of grace, that we may obtayne mercy, and fynde grace to helpe in tyme of neede.

The .v. Chapter.

C Christ is our hygher preast, and seat of grace, and moore excellent then the best pynciple of the alre lawe.

For every hye preast that is taken from amonge men, is ordayned for men, in thynges pertainyng to God: to offer gyftes and sacryfices for synne, whych can haue compassion on the ignorant, and on the that erre out of the way for as much as he him selfe is compassed with infymities. And for the same infymities take he is bounde to offer for synners, as well for hym selfe, as for the people. And no man taketh honoure vnto hym selfe: but he that is called of God as was Aaron.

B Euen so Christ also glorified not hym selfe to be made the hye preast: but he that sayde vnto hym: thou arte my sonne, thys daye haue I begotten the, glorified hym: As he sayth also in another place: thou arte a preast for euer after the order of Melchisedec. Whiche in the dayes of his fleshe, when he had offered vp prayers & supplicacions, with strong cryinge and teares vnto hym that was able to saue hym from death and was heard because of his reuerence, though he were the sonne of God, yet learned he obedience, by these thynges whych he suffered: and he beinge perfecte, was the cause of eternall saluacion vnto al them that obeyed him: & is called of God an hye preast, after the order of Melchisedec.

C Wherof we wold speake many thynges but they are harde to be vttered: for ye are dull of hearinge. For when as concerning the tyme ye oughte to be teachers, yet haue ye neede agayne that we teache you the fyrste pynciples of the word of God: and are become such as haue neede of milke, and not of stronge meate, for euery man that is fed with milke, is unexper in the word of ryghteousnes. For he is but a babe.

But stronge meate belongeth to them that are perfecte, euen those, whych by reason of vse haue they: wyttes exercised to byrme bothe good and euil.

The .vi. Chapter.

C The goode forth with the thinges that he beganne in the laste end of the .v. chapter, and appoynteth them not to hope, but to be trustful & patient, for comynge as God to lue in his promyse.

For so, leauing the doctryne: that pertaineth to the begynnyng of charyten men, let vs go forth vnto the perfeccion, not layinge agayne the foundacioun of repentaunce from deade wo: men and of sayth toward God: of baptysmynges, of doctryne, and of layinge on of handes, and of resurreccion from deade, and of eternall Iudgement. And so wil we do: If God permyt. For it cannot be that they whych were once lighted, & haue tasted of the heauenly gyft and were become partakers of the holy Ghooste and haue tasted of the good worde of God, and the powere of the world to come: If they fall away, and as concernyng them selues crucifye the sonne of God a frethe, and make a mocke of hym that they shulde be renewed agayne by repentaunce.

For the earth whych byrnet in the rayne that cometh ofte vpon it, and byrneth forth herbyrme for them by whiche it receaueth blessinge of God. But that ground which beareth thornes and byers: is reioyned, and nye vnto cursyng: whose end is to be burned. Neuertheless deare frendes we truste to be better of you, and thynges whych accompanye saluacion, though we thus speake. For God is not vngratefull: that he shulde forget power woiche and labour that we adde of loue, which loue ye shewe in hym name, whych haue manifested vnto the sayntes and yet many more. Yet, and we beseeche: that euery one of you shewe the same byrgence, to the full stabyltyng of hope, euen vnto the end that ye saynt not: but be followers of them, whych thow we saye & patient receaue the inheritaunce of the promise.

For when God made promyse to Abraham because he had no greater to sweare by: he sweare by hym selfe, sayinge: Surely I wyll bless the and multiplye the in dede. And so after that he had sayed patiently, he enioyed the promise. For men verely sweare by hym that is greater then them selues, and an oth to confirme the thyng, is to them an end of all stryfe. For God wyllinge very abundantly to shewe vnto the depers of promise, the stableness of hym counsel added an oth that by two immutable thynges, in whych it was impossible that God shulde lye, we myghte haue a stronge consolacion: whych he therto haue sed: for to hold fast the hope that is set before vs, which hope we hold as an ancre of the soule both sure and steadfast, whych hope also entereth in, into those thynges whych are within the vayne, where the supermyer is for vs entered, euen Iesus, that is made an hye preast for euer after the order of Melchisedec.

The .vii. Chapter.

C The comynge of the promyse of Christ vnto us myghte: whych: but as he haue more excellent.

Christ



his Melchisedech kynge of * Sall
whiche beinge pfect of the moost
hpe God met Abraham as he retur
ned agayne fro the slaughter of the
kynge, and blessed hym (to whom
also Abraham gaue tythes of all thynges) fyt
is called by interpretation, kynge of ryghte out
nesse: after that kynge of Salem (that is to saye:
kynge of peace) without father, without mother
without kynne, and hath never begynnyng
of dayes nor yet ende of lyfe: but is likened vnto
the sonne of God and continueth a pfect for euer
Consyder what a man this was, vnto whome
also the Patriarche Abraham gaue tythes of the
spoyle. And verely those chylidren of Leui,
whiche receyue the offyce of the pfectes, haue
a commandement to take (accorpyng to the
lawe) tythes of the people, that is to say, of their
brethren: yea though they sponge out of the loy
nes of Abraham. But he whole kyned is not
counted amonge them, receyued tythes of Abza
ham, & blessed him that had the promysse. And
noman denyeth, but that he which is lesse, recey
ueth blessing of him which is greater. And here
men that oye receyue tythes. But there be recep
ueth tythes, of whom it is wytnessed that he ly
ueth. And to saye the trueth, Leui hym self also
which useth to receyue tythes, payed tythes to
Abraham. For he was yet in the loynes of hys
father, when Melchisedech met Abraham.

* Nowe therfore perfection came by the
weakthode of the Leuytes (for vnder that pfect
hobe the people receyued the lawe) what nedeth
it to: therfore, that an other pfect shulde cpe
to be called after the ordye of Melchisedech, and
not after the ordye of Aaron: For yf the pfect
hobe be translated, then of necessitye muste the
lawe be translated also.

C For he of whom these thynges are spoken per
tyneth vnto an other tribe, of whos neuer man
serued at the aultare. For it is euident that ouer
Loide sponge * of the trybe of Iuda, of whiche
trybe spake Moses nothyng concerning pfect
hobe. And it is yet a moze euident thyng, yf af
ter the similitude of Melchisedech, there arys
another pfect, which is not made after the lawe
of the carnal commandement, but after the po
wer of the endlesse lyfe. (For after this maner
doth he testifie: thou art a pfect for euer, after
the ordye of Melchisedech) Then the commaun
dement that went afoze is disanulled bycause of
weaknesse & vnprofytablenesse. For the lawe
broughte nothyng to perfection: but was an in
troduction to a better hope, by the whiche we
draue nye vnto God: And therfore is it a better
hope, bycause the thyng was not done without
an oth. For those pfectes were made withoute
an oth, but this pfect with an oth, by hym that
sayde vnto hym. * The Loide swaue, and wyll
not repent: Thou arte a pfect for euer after the
ordye of Melchisedech. And for that cause was
Jesus a stablysher of a better testament.

And amonge them manye were made pfect
es, bycause they were not lustred to endure by
the reason of death. But this ma (bycause he en

dueth euer) hath an everlastyng pfecthobe.
Wherfore, he is habile also euer to saue them to p
vntermost, that come vnto God by hym: seinge
he euer lyueth: & to make intercession for vs.

For such an hpe pfect it became vs to haue
whiche is holpe, harmeles, vnderfild, separated
fro synners, made hpe then heauen. Whiche ne
deth not daryp (as pender hpe pfectes) * to offe
up sacrificy, fyt for his owne synnes, and then
for peoples synnes. For that tyd he once wh
he offered up hym selfe. * For yf lawe maketh m
pfectes: whiche haue infymie: but the woide
of the oth that came syns the lawe, maketh the
sonne a pfect, which is perfect for euer moze.

The viii. Chapter:

The offyce of Chyfe is more worth than the pfect
of the olde lawe: which was imperfect, and ther
fore obsolet.



If the thynges which we haue spoke
this is the pfect: that * we haue such
an hpe pfect as pterth on the right
hande of the seate of his maiestye in
heauen, and is a minister of holy thi
nges, & of the true tabernacle, whiche God pygde
and not man: For euery hpe pfect is ordyned
to offe gyftes and sacrificyes: wherfore it is of
necessite, that this man haue somewhat also to
offe. For he were not a pfect, yf he were on the
earth where are pfectes, that accorpyng to the
lawe offe gyftes which serue vnto the example,
and * shadowe of heauenly thynges: euen as the
answer of God was gyuen vnto Moses, when
he was about to synke the tabernacle. * Take
hebe (sayde he) that thou make all thynges ac
corpyng to the patron whiche is shewed to the
in the mount.

But nowe hath he obtayned a pfecthobe
so moche the moze excellent, as he is the media
toure of a better Testament, whiche was con
firmed in better promysse. For if the fyt test
met had ben such, yf no fault could haue ben found
in it, then shuld no place haue ben sought for the
seconde. For in rebukynge them, he sayeth vnto
the: * Beholde the dayes come: sayth the Loide
and I wyll synnise vpon the house of Israel,
and vpon the house of Iuda, a newe testament,
not lyke the testament that I made with they
fathers in that daye, when I toke them by the
handes, to leade them out of the lande of Egypt
For they continued not in my testament, and I
regarded them not, sayth the Loide.

For this is the testament that I wyll make
with the house of Israel: After those dayes (say
eth the Loide) I wyll put my lawes in their min
des and in theyr hertes I wyll wyte them and
I wyll be theyr God, and they shalbe my people
And they shal not teache euery man his neygh
bour, and euery man his brother, sayng: know
the Loide: for they shal knowe me, from y least
vnto the moost of them: For I wyll be merciful
ouer theyr vnrighteousnesse and theyr synnes &
theyr iniquities wyll I synnise vpon nomoze.
In that he sayeth a newe Testament, he hathe
woyne out the olde. For that whiche is woyn
out and wexed olde, is readye to vanishe awaye.

CThe

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The ix. Chapter.

The ix. chapter and the ix. chapter of the new testament and the ix. chapter of the new testament.

In the old testament then had verely ordynances, & scrupings of God and woody holynes. For there was of old tabernacle made, where in was the lyght, and the table, & the shewbread, which is called holy. But with in a second worle was there a tabernacle which is called holier of al, which had the golden censer and the Arke of the Testamente overlaid rounde aboute with golde, wherein was the golden pot with Manna, and Arons rod, that spronge, and the tables of the Testamente. Over the Arke were the Cherubyns of glozy shadowinge the seate of grace. Of which thynges we cannot now speake pertycularly.

When these thynges were thus ordeined, the priestes wente alwayes into the sayde tabernacle, whiche executed the scrupce of the holy thynges. But into the seconde wente the hye prieste alone once every yere: not wythoute bloude, which he offered for hym selfe, and for the ignoraunces of the people. Altherwise the holy gost this signified, & the way of holie thynges was not yet opened, whyle as yet the fyrst tabernacle was standing, which was a similitude for a tyme then presente, in which were offered giftes and sacrifices, that coude not make the mynyer perfecte as partaynyng to the conscyence, wyth onely meates and drynches, and byuers washynges and iustifynges of the flesch, which were ordeined untill the tyme of refozmacion. But Christ being an hye priest of good thynges to come: came by a greater & moze perfecte tabernacle, not made wyth handes, that is to saye, not of thynges buydyng, neyther by the bloud of goates, and calves, but by hym owne bloud he entred in once into the holy place, and founde eternall redempcyon.

For yf the bloude of Oxen and of Goates & the ashes of a ponge cowe: when it was spynned, purifyeth the unclene, as touchyng the purifyinge of the fleshe, howe much moze shal the bloude of Christ wyche thowowe the eternall spete offered hym selfe wythoute spot to God poure your conscyence from dead wycketnes, for to serve the lyvinge God.

And for this cause is he the medyatour of the newe Testamente, that thowow death which chaunced, for the redempcyon of those transgressours that were under the fyrst Testamēt they whych are called, myght receave the promise of eternall inherytaunce. For where as is a Testamēt, there must also of necessity be the death of hym that maketh the Testamēt. For the Testamēt taketh auctorite wth men are dead, for it is yet of no value, as long as he that maketh the Testamēt is a lyue, for which cause also neyther the first Testamēt was ordeined without bloud. For when Moses had declared al the commaundment to al the people accordyng to the lawe he toke the bloud of calves & of goates: wth water and purple wool, and yfawe, and spynned

both the booke and all the people, saying: This is the bloude of the Testamēt which God hath appointed unto you: Wherfore, he sprinkled the tabernacle with bloude also, and all the mynystrynge vessels. And almost all thynges are by the lawe purged with bloude, and withoute the drynge of bloude is no remission.

It is orde then that the similitude of heavenly thynges be purged with suche thynges, but that the heavenly thynges them selves be purged with better sacrifices then are these.

For Christ is not entred into the holy places, are made with handes, (whiche are similitudes of true thynges) but is entred into very heaven for to appeare now in the lyght of God for us not to offer hym selfe often: as the hye priest entred into a holy place, every yere with strange bloude, for then must he have often suffered synne the woide beganne. But now in the ende of the woide hath he appeared once, to putte synne to flyght by the offryng of hym selfe.

And as it is appointed unto all men, that they shal once dye, and then cometh the iudgement: even so was Christ ones offered, to take awaye the synnes of many, and unto them that loke for hym, shall he appeare agayne without synne unto saluacyon.

The x. Chapter.

The x. chapter and the x. chapter of the new testament and the x. chapter of the new testament.

In the lawe haung the shadow of good thynges to come, and not the verie saluacion of the thynges them selves, can neuer with those sacrifices which they offre, yere by yere continually make the commers thereunto perfecte. For wolde not then those sacrifices haue ceased to haue bene offered, bycause that the offerers once purged shoulde haue had nomoze conscience of synnes. Wherefore, in those sacrifices, is there mencyon made of synnes every yere: & for the bloude of oxen and of goates can not take awaye synnes.

Wherfore, when he cometh into the woide he sayeth: Sacrifice and offryng thou woldest not haue: but a body hast thou ordeined me. Burnt offrynges also for synne hast thou not allowed. Then sayd I: lo, I am here. In the beginning of the booke it is writt of me that I shoulde do thy wyll, O God. About, when he sayeth: sacrifice and offryng, & burnt sacrifices and synne offrynges thou woldest not haue, neyther hast thou allowed them (whiche yet are offered by the law,) then sayd he: lo, I am here to do thy wyll, O God: he taketh awaye the fyrste to stablish the latter, by the which wyll we are made holie, even by the offryng of the body of Iesu Christ once for all.

And every yere is redy dayly mynistringe and offryng often tymes one manner of oblation, whiche can neuer take awaye synnes. But this man after he hath offered one sacrifice for synnes, is set downe for ever upon the ryght hand of God, and from hence forth he sayeth wth hym selfe

fores be made by a fote fole. For with one offering hath he made perfect for ever, the that are sanctified. The holy Ghost him selfe also beareth us recorde, even wher he tolde before. This is the testament that I will make vnto them: after those dayes (saith the Lord) I will put my lawes in theyr hertes, and in theyr myndes will I wryte them, and theyr synnes and iniquities will I remember nomore. And where remission of these thynges is, ther is nomore offering for synne. Weyng therfore brethren, that by the meane of the bloude of Iesu we haue lyberty to enter into a holy place, by the newe & lyving way whiche he hath prepared for vs, through the vayle (that is to saye by his fleshe) And letinge also that we haue an hye priest which is ruler ouer the house of God, let vs draw nye with a true hert in sure sayth, spynched in our hertes and the euil conscience put away and washed in oure bodys with pure water, let vs kepe the profession of our hope, withoute waueing (for he is saythfull that promysed) and let vs consider one another, to the intente that we maye prouoke vnto loue, and to good woiches not forsakyng the felowshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhort one another, so muche the more because ye se that the daye draweth nye.

* For if we synne wilfully after we haue receaued the knowledge of truth, there remaineth no more sacrifice for synnes but a fearful looking for Judgement, and violent fyre, which shall deuoure the aduersaries. He that despyseth Moses law, dyeth without mercy: vnder two of these wytnesses, how much soer (suppose ye) shall he be punished whych treadeth vnder foote the sonne of God: and countereth the bloude of the Testament, where with he was sanctified, as an unholye thyng, and doth by honoure to the sperte of grace. For we knowe him & hath sayd

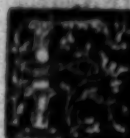
* It belongeth vnto me to take vengeance: I will recompence saith the Lord: And agayne, the Lord that Judge his people. It is a fearful thyng to fall into the handes of the liuyng God

Call to remembrance the dayes that are passed, in the which after ye had receaued lyght ye endured a greates sygh of aduersities, partly whyle alme wondred and gased at you for the shame and tribulacion that was done vnto you partly, whyle ye became companions of them which so passed their time. For ye became partakers also of the afflictions which happened thowte my bondes, & toke in word the spoyle of your goodes, and that with gladnes, knowinge in your selues, howe that ye haue in heauyl a better and an enduringe substance. Can not awaye therfore your confidence, whych hath the a greates recompence of rewarde. For ye haue made of patience: that after ye haue done & will of God, ye myght receaue the promys. For yet a verpe lytell whyle, and be that shall come will come and will not tary. But the iust shall lyue by sayth. And yf he wythdrawe hym selfe, my soule shall haue no pleasure in him. It is not we & wythdrawe our selues vnto danacion, but we

partayne vnto sayth, to the winning of the soule.

The xi. Chapter.

What sayth is, and a commendation of the same. The Hebr. hath writt of the faith in other tymes.



For is a sure confidence of thynges which are hoped for, and a certayn type of thynges whych are not sene. For by it & elders obtained a good reporte. Thowte sayth we vnderstande, & the world was ordeined by the word of God, and that thynges whych are sene, were made of thynges whych were not sene. By sayth Abel offered vnto God a more plentiful sacrifice then Cayn: by whych he outpined wytnes that he was ryghteous, God testifyinge of his gyftes: by whych also he beyng deade, yet speaketh.

By sayth was Enoch translated, that he shulde not se death: neyther was he founde, for god hadde taken him awaye. For afoze he was take away, he obtained a good reporte, that he pleased God: but without sayth it can not be anye man shulde please hym. For he that cometh to God, muste belue that God is, & that he is a rewarde of them that seke hym.

By sayth: For beyng warned of God, eschued the thynges whych were as yet not sene, & prepared the Arke to the sauyng of his household thowte the whych Arke, he condemned the world, and became heire of the ryghteousnes whych is accordyng to sayth.

By sayth: Abraham, when he was called, obeyed, to go out into a place, whych he shulde afterwarde receaue to inheritaunce: & he wente out, not knowyng whether he shulde go.

By sayth he remoued into the laude of promes, as into a straunge countr, when he hadde dwelt in tabernacles: and so byd Isaac and Jacob heires with hym of the same promes. For he looked for a certy sauyng a foundacye, whose builder and maker is God.

Thowte sayth Sara also receaued strengthe to conceaue and be wyth childe, and was deliuered of a childe when she was paste age, because she iudged hym saythfull whych he had promysed.

And therfore spange therof one (euen of one which was as good as dead) so many in multitude as are the starrs in the skye, as & sand the whiche is by the see thowte innumerable. These all dyed accordyng to sayth, when they had not receaued the promyses: but saw them afarre of, and beleued them: and saluted them, & confessed, that they were straungers and pilgrims on earth. For they & sape such thynges declare, that they seke a countr. Also yf they had ben myndful of the countr, fro whence they came oute, they had leasure to haue returned agayne: but now they desyre a better (that is to saye) a heauenlye. Wherfore God hym selfe is not ashamed to be called theyr god: for he hath prepared for them a certye.

By sayth Abraham offered by Isaac, when he was proued, & he offered him beyng his only begotte sonne, in who he had receaued & promys

Heb. x. a
Rom. xii. a
Heb. x. b

Heb. xii. a
Heb. xii. b
Heb. xii. c

Heb. xii. d
Heb. xii. e
Heb. xii. f

Heb. xii. g
Heb. xii. h
Heb. xii. i

Heb. xii. j
Heb. xii. k
Heb. xii. l

Gen. i. a

Gen. xii. f
Heb. x. c
Gen. xii. a

Gen. v. g
Heb. x. d
Gen. xii. b
and. xii. d

Gen. vi. h
Gen. xii. e

Gen. xii. f

Gen. xii. g
Gen. xii. h

Gen. xii. i

Gen. xii. j

Gen. xii. k

Gen. xii. l
Gen. xii. m
Gen. xii. n

Gen. xii. o

Gen. xii. p

The Epytyle

les vnto hym it was sayde, in Isaac shall thy
seed be called: for he considered, that God was a
ble to rapt by agayne fro death. Therefore, re-
creauch he him also for an ensample of resurrec-
cion. * By sayth dyd Isaac blesse Jacob & Esau
concernynges thynge to come.

Col. 1.11.1

Col. 1.11.2

Col. 1.11.3

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Col. 1.11.42

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Col. 1.11.44

Col. 1.11.45

Col. 1.11.46

Col. 1.11.47

Col. 1.11.48

Col. 1.11.49

* By sayth Jacob when he was a byrge,
blesse both the sonnes of Joseph, & bowed him
selfe towards the toppe of hys scepter.

* By sayth Joseph when he dyed, remem-
berd the departyng of the chyliden of Israel, &
gave commaundement of hys bones. * By sayth
Moses when he was boine was byd the more
thes of his father and mother because they saw
that he was a proper childe: neyther feared they
the hynges commaundemente.

* By sayth Moses when he was greute, re-
fused to be called sonne of Pharaos daughter
& chose rather to suffer aduersyte with the peo-
ple of God, then to enioye pleasures of synne
for a season, and esteemed the rebuke of Christe
greater synne then treasures of Egypt. For
he had respect vnto the rewarde.

* By sayth he forsoke Egypt and feared
not the scarcenes of the hyng. For he endured
cut as though he had sene hi which is inuysible.

* Thow we sayth he ordeyned the palle once
and the culion of blonde, lest he that desitoyed
the fyre boine, shuld tutehe them.

* By sayth they passed thow we the red see
as by dyelande: whyche when the Egyptians
had be assayed to do: they were drownded. * By
sayth swalles of Jerphosel downe after they
were compassed aboute seven dayes.

* By sayth the harlot Raab perswyd not
wth them that were bysobydynt, wher he had
receaured the lynes to lodgyng peacyably.

And what shall I moore saye: for the tyme
wyl be to shorte for me to tell of Gedon of Ba-
rach, and of Sampson and of Jephthae, of
David also: And Samuell, & of the prophetes
Which thow sayth subdued hyngedomes
wroughte ryghteousnes: obtayned the promyses
stopped the mouthes of Lids: quelled the vy-
olence of fyre: elcaped the edge of the swerde
out of weakenes, were made strong wared va-
lyant in fyghte: turned to fyghte the armys of
the aluyantes: the women receaured they deade
tapped to lyfe agayne.

Other were rached, and wolde not be de-
uoured, that they myght inheret a better resurrec-
cion. Againe, other were tryed w mockynges &
scourgynges, moze ouer wth bondes & pzelom-
met: were stoned, where betwen a sunder, were
tempted, were slayne with swerde, walked by
and downe in shepe skynnes & gootes. skynnes
bringe destitute, troubled and vered: which me
the world was not worthy of, they wandied in
wyldernes: and mountaynes, and in demes
canes of the earthe. And these al thow we sayth
obtainned good reposte, and receaured not the
promyse, because God hadde promysed a better
chynge for vs, that they wythout vs shuld not
be made perfecte.

Col. 1.11.1

Col. 1.11.2

Col. 1.11.3

Col. 1.11.4

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Col. 1.11.16

Col. 1.11.17

Col. 1.11.18

Col. 1.11.19

Col. 1.11.20

Col. 1.11.21

Col. 1.11.22

The xli. Chapter.

¶ Anarhystoren to be parents and friends in trouble
and aduersite: upon hope of euerydaye rewarde: & com-
ment a syon of the new testament about the othe.



¶ Therefore, let vs also syng that we
are compassed wth so great a mul-
titude of wyntelles: & laye awaye
all that pisseth downe, & the synne
that hangereth so fast on, let vs runne
with patience vnto the battel that is set before
vs, lohyng vnto Iesus the capytayne, and syn-
ther of al our faith, which for the lope was set
before hym aboue the Crosse: and dyspylled the
shame, and in set downe: on the righte hande of
the thron of God. Consider therefore, how that
he endured such speaking agaynst him of syn-
ners lest ye shulde be weyered and saynte in your
mides. For ye haue not yet resistid vnto blood
stryuing agaynst synne. And haue forgottē ex-
hortacio, which spekerh vnto you as vnto chil-
dren: my sonne dyspyl not the chastenyng of
the Lozde, neyther saynte when thou arte rebuked
of him: for whom the Lozde loueth hym he cha-
stneth: pce, he scourgeth euery sonne & he recea-
neth. If ye endure chastenyng, God offrech him
selfe vnto you as vnto sonnes. What sone is he
whō the father chasteneth not? If ye be not vn-
der correccion (whereof all are partakers) then
are ye bastardes, & not sones. Therefore syng we
haue had fathers of our flesh which corrected vs
& we gaue the reuerence: shal we not much
rather be in subieccion vnto the father of syntes
and lyfe? And they verely for a few dayes, nur-
tered vs after theyr owne pleasure: but he nurte-
reth vs for our profyte, to intent that he may
mynyster of hys holynes vnto vs. No maner
chastelynge for the present tyme seemeth to be
ioyous, but greuous: neuertheles afterward, it
byngeth the quyet frute of ryghteousnes vnto
them whych are exercepled therein.

* Stretch forth therefore the handes whych
were let downe, and the weakē knees: and se y
ye haue straght stepes vnto poure fete, lest
any daltynng turne you out of the wape: ye lette
it rather be dealed. Followe peace wth all men
and holynes: wythoute the which no man shall
se the Lozde. And loke that no mā be destitute
of the grace of God: lest any roote of byeternes
sprynge vp and trouble, and thereby many be de-
fild: that ther be no fornicatoz, or vnclane per-
sone, as Esau: whych for one meale of meate
solde his bythryght. For ye knowe howe that
afterward when he wolde by enheritance haue
obtainned blesyng, he was put by. For he soude
no place of repentance, though he soughte it
wyth teares.

For ye are not come vnto the mount that
is touched, and vnto burnyng fyre, nor vnto
fzome, and darknes, and tempestes of wether,
and sounde of a trompe, and the voyce of woi-
des: which voyce, they (that heard it) wyshed
awaye, that the communicacyon shulde not be
spoken to them. For they could not abyde that
whych was commaunded.

* If a beast touche the mountayne, it shall
be stoned, or thrust thow we with a dart: so ter-
rible was the fyght whych appeared. Moses
sayde

Col. 1.11.1

Col. 1.11.2

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Col. 1.11.9

sayde I feare and quake. But ye are come vnto the mount Sion, and to the ctyte of the lyving God, the celestial Ierusalem: and to an innumerable sight of aungels, and vnto the congregacion of the synners bothe sonnes, which are written in heauen, and to god the iudge of all, and to the spjtes of iust and perfect men, and to Iesus the mediator of the newe testament, and to the * spynnyng of bloud that speaketh better then the bloude of Abel.

Ene that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on earth: muche more shall we not escape, yf we turne awaye from hym that speaketh from heauen: whose voyce then shoke the earth, and nowe hath declared sayeng: yet once more wyll I shake, not the earth onely, but also heauen.

Wher as he sayeth yet once more, it signyfeth the remanynge awaye of those thynges which are shaken as of thynges which haue ended their course: that the thynges whiche are not shaken, may remayne. Wherfoze yf we receaue þing dome whiche can not be moued, we haue grace wherby we may so serue god, and that we may please hym wth reuerence and godlye feare. For oure god is a consuming fyre.

The xiii. Chapter.

The exhorteth be vnto loue, to holpfullnes, to thynke by þon suche as be in aduersyte: to magnifye the col: he is a: wyse countour: to make muche of them that pteache Gods worde, to be wote of thynge leaueynge, to be com: come to suffer rebuke with Christ, to be thankfull vnto God and obediēt vnto suche as be in auctorite.

Et brotherlye loue contynue. * Be not forgetfull to lodge strangers. For theyr haue byures me lodged Iungels vnto water. Remember the that are in bondes, euen as though ye were bound wth þon selues: Be myndful of them which are in aduersyte, as ye which are yet in the body. Wedlocke is to be had i honour amonge all men, and the bed vndesyle. As for whoze keepers and aduoucers God shal iudge them. Let youre conuersacion be wthout come tounes and becontente wth suche thynges as ye haue all ready: For he hath sayd: I wyl not sayle the, nether forsake the, so þe we may boldly say: the Lord is my helper: and I wyl not feare what mī may do vnto me. Remēbre the which haue the ouer syghde of you, which haue spoken vnto you þ word of god. Whole sayth se þe so low and consider the ende of theyr conuersaciō.

Iesus Christ yesterday and to daye, and the same continueth for ever. * Be not carryed aboute wth byuers and straunge lernynge. For it is a good thing that the heret be stabylised wth grace, and not wth meates: whiche haue not profyted them that haue had theyr pāsyne in them. We haue an aluter, wherof they maye not eate, whiche serue in the tabernacle. * For the bodys of those brastres whose bloude is brought into the holy place by the hpe pteaste to poure synne, are burnt withoute the tentes. Therfoze Iesus also to sanctifye þ people wth hys owne bloude, suffred wthoute the gate. Let vs go for the therfoze vnto hym: oute of the tentes, and suffre rebuke wth hym. For heare

haue we no contynuyng ctyte: but we seke one to come. By hym therfoze do we offer sacryfice of laude alwayes to God: that is to say the frute of those lypes which confesse his name. To do good & to bystrybute, forget not, for * with such sacryfices God is pleased. * Obepe them þ haue ouersyght of you, and submyt your selues vnto them, for they watche for your soules, euen as they that must geue accēptes: that they may do it wth Ioye, and not wth greife. For that is an vnprofytable thyng for you. Praye for vs for we trust we haue a good conscience among all men: and desyre to lyue honestly. But I desyre you the moare, that ye so do, that I may be restoyed to you the soner.

The God of peace that brought agayne from death oure Lord Iesus * the great shepherde of the shepe, thozow þ bloude of þ enerlastyng Cēlamēt, make you perfecte in all good woiches to do hys wyl, a byynge to passe that the thyng whiche ye do, maye be pleasaunte in hys syghde thozowe Iesus Christ, To whome be prayse for ever whyle the worlde endureth. Amen.

I beseech you bethen, suffre the worde of exhortaciō, for we haue wrytten vnto you in few wordes. Ye knowe our brother Tymothee, that he is at libertie: with whom (yf he come thozowly) I wil se you. Salute the that haue the ouer syghde of you, and al the sayntes. They of Italy salute you. & race be wth all Amen.

Cente from Italy by Tymotheus.

The Epystle of
of Saynt James.

The fyrst Chapter.

The exhorteth to reioyce in troubles and thankfully to receaue the worde of god, true reioyce of deuotiō what it is.

Ames the seruānt of God & I of the Lord Iesus Christ senbeth greatyng to the twelue trybes whiche are scattered abroad. * Wy bethen, count it for an exceddyng ioye whē ye fall into byuers temptacyōs: knowynge thys, þ * the tryngyng of youre fayth, gendreth pacyence: and let pacyence haue her perfecte worche, that ye may be perfecte and sound, lackynge nothyng.

Plany of you lacke wysedome, * let hym as he of hym that geneth it euen God, whiche geneth to all men indifferently, & casteth no man in the erth, and it shal be geuen hym, But let him as he in sayth, and wauer not. For he that doubteeth, is lyke a waue of the see, whiche is tost of the wyndes, and carryed wth byolence. Rather let that man thynke, that he shal receaue any thyng of the Lord.

A waueryng mynded man, is vnstable in all his wayes. Let the brother which is of lowe degre reioyce whē he is exalted agayne, let him that is rich, reioyce whē he is made lowe. * For eue as the flour of the grasse, shal he passe away: For as the sunne ryseth wth heate, & the grasse wydereth

Act. xiii. 4
Act. xiii. 4
Act. xiii. 4

Act. xiii. 4
Act. xiii. 4
Act. xiii. 4

Job. xiii. 4
Job. xiii. 4
Job. xiii. 4

Job. xiii. 4
Job. xiii. 4
Job. xiii. 4

Job. xiii. 4
Job. xiii. 4
Job. xiii. 4

The Epistle

bydereth and his flour falleth away, and the
bety of the fashyon of it perysheth. and so shal
the ryche man peryshe in hys wayes.

Happye is the man that endureth temptacyon:
for when he is tryed, he shal receaue the crowne
of lyfe, which the Lorde hath promysed to them
that loue hym. ¶

1. Cor. xij. 12. * Let no man saye when he is tempted, that
he is tempted of God, for as God cannot be temp-
ted with euill, so neyther he him selfe tempteth
anye man: But euery man is tempted, when he
is drawen awaye, and entysed of his owne con-
cupiscence. ¶ Then, when luste is conceaued, he
byngeth forth synne: a synne wher is is synned
bygeth forth death. do not erre my dere bryther.

1. Cor. xij. 13. * Euery good gyfte, and euery perfect gyfte
is from aboue, and commeth downe from the fa-
ther of lyghtes with whom is no varyableness
neyther is he chaunged vnto darkenes.

1. Cor. xij. 14. * Of hys owne wyll begat he vs with the
word of truth, that we shoulde be the fruite
of hys creatures.

1. Cor. xij. 15. * Wherfore (deare bryther) * let euery man
be swyfte to heare, slowe to speake, slowe to
wraath. For the wraath of man worketh not that
whych is ryghteous before God.

1. Cor. xij. 16. * Wherfore laye asyde all fylthyness and
superfluities of malycyousnes: and receaue with
meekenes the word that is gassed in you, which
is able to saue your soules. ¶

1. Cor. xij. 17. * And let euery man be doers of the word, and
not hearers onely, decreaunge your owne sel-
ues. For if any man heare the word and decla-
reth not the same by his woordes, he is lyke vnto
a man beholding hys bodely face in a glasse.

1. Cor. xij. 18. * For as soon as he hath looked on hym selfe,
he goeth hys waye, and forgetteth immediatly
what hys fashyon was.

1. Cor. xij. 19. * But who so looketh in the perfect lawe of
lybertye, and continueth therein (yf he be not a
forgetfull hearer, but a doer of the woordes) the
same shalbe happye in hys dede.

1. Cor. xij. 20. ¶ If anye man amonge you seme to be deuout
and refrayneth not hys tong, but decreauneth his
owne dede, this mannes deuocyon is in vayne.
Pure deuocyon and vnderpiled before God the fa-
ther, is this: to vnderstande the fatherlesse and wyde
dowes in theyr aduersitie, and to kepe him selfe
vnsported of the woordes. ¶

1. Cor. xij. 21. ¶ The ii. Chapter.

1. Cor. xij. 22. ¶ The iij. Chapter.

1. Cor. xij. 23. ¶ The iiii. Chapter.

1. Cor. xij. 24. ¶ The v. Chapter.

1. Cor. xij. 25. ¶ The vi. Chapter.

1. Cor. xij. 26. ¶ The vii. Chapter.

1. Cor. xij. 27. ¶ The viii. Chapter.

1. Cor. xij. 28. ¶ The ix. Chapter.

haue iudged after euell thoughtes?

Wherhen my deare beloued bryther, hath
not God chosen the pooze of this worlde, such
as are ryche in fayth, and heyr of the kyng-
dome, which he promysed to them that loue him
But ye haue byspysed the pooze. Do not ryche
men execute tyranie vpon you, & drawe you be-
foze iudgement seates: Do not they speake euil
of a good name whych is called vpon ouer you.

If ye fulfyll the royall lawe, accordyng to
the scripture. ¶ Thou shalt loue thyne neygh-
boure as thy selfe: ye do wel. But yf ye regarde
one person more then another, ye commyt synne
and are rebuked of the lawe, as transgressours.

Whosoever shal kepe the whole lawe, and yet
fayle in one poynte, he is gyltye of all.

For he that sayde: Thou shalt not commyt ad-
uortyse: sayde also: thou shalt not kyll. ¶ Though
thou do none aduortyse, yet yf thou kyll, thou art
become a transgressor of the lawe.

So speake ye, and so do, as they that shalbe sub-
ged by the lawe of lybertye. For he shal haue sub-
gement without mercede: & at the laste no mer-
cy, and mercede reioysseth agaynst iudgement.

What auayleth it my bryther, though a
man saye he hath the fayth, yf he haue no dedes?
Can sayth saue him? ¶ If a brother or a syster be
naked and destitute of dayly fode, & one of you
saye vnto them depart in peace, God sende you
warmes and fode, nor wythstandyng ye geue
them not thos: thynges whych are needfull to y
booye, what shall it helpe? Euen so sayth, yf it
haue no dedes: is deade in it selfe.

But some man wyll saye: thou hast a fayth,
and I haue dedes: shewe me thy fayth by thy de-
des: and I wyll shewe the my fayth by my dea-
des. ¶ Belengeth thou y there is one God? ¶ Thou
doest well. The deu is also belene and tremble.

But wyte thou vnderstande, ¶ O thou vayne
man! that sayth withoute dedes is deade!
Was not Abraham oure father iustifiede tho-
rowe woordes, when he had offered Isahac his
sonne vpon the auter?

¶ Thou seest, howe that sayth wroughte
wyth hys dedes, and through the dedes was the
fayth made perfecte: and the scripture was ful-
fylled, which sayeth: ¶ Abraham beleued God,
and it was repared vnto him for righte oulines,
and he was called the frend of God. ¶ ¶ Pe se the
howe that of dedes a man is iustified, and not
of sayth onely.

¶ The iij. Chapter.

¶ The iiii. Chapter.

¶ The v. Chapter.

¶ The vi. Chapter.

¶ The vii. Chapter.

¶ The viii. Chapter.

¶ The ix. Chapter.

¶ The x. Chapter.

¶ The xi. Chapter.

the same is a perfect man, and able also to tame all the body. Beholde, we put bytters into fozes mouths, that they maye obeye vs, and we turne aboute all the bodye of them. Behold also the wyppes, whiche thoughe they be so greate, and are hyuen of fearle wyndes, yet are they turned about wth a very smal helme whiche soeuer the violence of the gouerner wyll. Euen so the tongue is a lytle mebre also, and boastyth great thynges.

B Beholde, howe greate a thyng a lytle fyre hyndleth, and the tongue is fyre, euen a world of wychednes. So is the tongue sette among oure membris, that it defyleth the whole bodye, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thynges of the see are meked and tamed of the nature of ma. But the tongue can noman tame. It is an vniuerselle euill, full of

C deadly poyson. Therewith blysseth we God the father, and therewith curse we men, whiche are made after the image and symplectude of God. Out of one mouth proceedeth blessing and cursyng. Wy brythren, these thynges oughte not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree (my brythren) beare olyue berres: ether a vyne beare fygges? So can no fountayne geue bothe salte water and frethe also. If any man be wyle and endued with knowlage among you, let hym shewe his workes out of good conuersacion with mekenes of wysedome.

D But if ye haue bytter enuyng and stryfe in your harte, reioyce not: nether be ye agaynst the truthe: For suche wysedome descendeth not from aboue: but is earthy, naturall, and deuelyche. For where enuyng and stryfe is, there is vnstableness, and al maner of cruel workes. But the wysedome that is from aboue, is fyfte pure, then peasable, gentle, and easye to be entreated, full of merce and good frutes, wythoute iudgyng, wythout spmulation: yet, and the frute of ryghteousnesse is sowen in peace, of them that mayntayne peace.

C The. iiii. Chapter.

Warres and fyghtyng cometh of holuptuousnes. The frendshipp of the world is enemye before God. An exhortacion to fyfe slaunders and the vanyte of this lyfe.

From whence cometh warre, and fyghtyng among you? come they not here hence? eue of your lustes, that fyght in your members: Ye lust, & haue not. Ye enuy and haue indignacyon, & can not obayne. Ye fyght & warre, and can not obayne. Ye lust & can not receaue not, because ye aske not. Ye aske and receaue not, because ye aske amysse: eue to consume it vpon your lustes. Ye aduoucers, and women that breake matrimony: know ye not how that

the frendshipp of the world, is enemye with God? whosoever therfore wyld be a frende of the

world, is made the enemye of God. Etyher do ye thynke that the scripture sayeth thus vayne. The spyte that dwelleth in vs, lusteth euen contrary to enuye: but geueth moze grace, (where as love be sayeth, God resisteth the proude, but geueth grace vnto the lowly.)

Submytte youre selues therfore to God: B but resist the deuell, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Cleme your handes ye synners, and poure youre hertes ye waneryng mynded. Suffer afflictions: and mourne, & wepe. Let your laughter be turned to mourning, and your ioye to beupnes. Humble youre selues in the syght of the Lord, and he shall lyfte you vp. Backbyster not one another, brythren. He that backbysterh bys bryther, and he that iudgeth bys bryther, backbysterh the lawe, and iudgeth the lawe. But and if thou iudge the lawe, thou arte not an obseruer of the lawe: but a iudge. There is one lawe geuer: (and iudge) whiche is able to saue and to destroye. What arte thou that iudgeth another? Go to nowe ye that say: to day and to morowe let vs go into suche a cytye and contynue there a yere, and buye and sell, and wyne: and yet can not ye tell, what shall happen on the morowe. For what thyng is youre lyfe? It is euen a vapoure, that appeareth for a lytle tyme: and then he vanysheth a waye. For that ye ought to saye: If the Lord wyll, and if we lyue, let vs do this or that. But nowe ye reioyse in youre boastinges. All suche reioysyng is euill. Therfore to hym that knoweth howe to do good, & doth it not, to hym it is synne.

C The. v. Chapter.

He threateneth the wicked wyche men, exhorteth vnto patience: to beware of swearing. One to knowlage his fauour to another, one to praye for another, and one to labour to byng another to the truthe.



Go to nowe ye ryche men, wepe and howle on youre wretchednes that shall come vpon you. Your ryches are corrupte, your garmentes are motheate. Your gold and syluer is cankered, and the ruste of them walke a wytenesse vnto you, and shall eate youre fleische as it were fyre.

Ye haue heaped treasure together: (euen in warre to youre selues) in youre laste dayes. Beholde, the byze of labourers whiche haue reaped downe your felde (whych byze is of you kept backe by fraude) cryeth, and the cryes of them whych haue reaped, are entred into the eares of the Lord & a noyth. Ye haue lyued in pleasure on the earth, and bene wanton. Ye haue noyshed youre hertes, as in a daye of slaughter. Ye haue condemned and kylled the iuste: and he hath not resisted you. Be patient therfore brythren vnto the commyng of the Lord. Beholde, the husbande man waiteth for the petyous frute of the earth and hathe longe patience thereupon, vntyll he receaue the earlye and the later rayne. Be ye also

The firste Epistle

The firste Epistle

of Saynt Peter the
Apostle.

The first Chapter.

The which sheweth that throughe the abundant mercy of God we are begotten againe in a lively hope: and howe sayth must be rejoyced, howe the saluacion in Christe is no newe, but a thinge prophesied of olde, he exhorteth them to a godly conuersation, for so muche as they are nowe borne a newe by the worde of God.



PETER an Apostle of Iesu Christe to them that dwell here and there as strangers thowen-
outre Pontus, Galacia, Capa-
docia, Asia, and Bithynia, e-
lett accordyng to the forknow-
lage of God the father thowen-
the sanctifying of the spirit

unto obedience: and spynnyng of the bloude
of Iesus Christ.

Grace be with you and peace be multiplied
Blessed be God the father of oure Lord Iesus
Christe, whiche accordyng to his aboundante
mercy begat vs agayne unto a lively hope
(by that, that Iesus Christe rose agayne from
death) to an enderpyaunce immortall and unde-
fyled, and that very welth not, reserved in heauen
for you, whiche are kepte by the power of God
thowen sayth unto saluacion, whiche is prepa-
red already to be shewed in the laste tyme in the
whiche ye reioyse, though nowe for a season (ye
neede requyre ye are in heynnes thowen many-
folde temptacions, & the tynall of your sayth be-
pyng muche moze pycous then golde that per-
meth (though he is be & tryed wryth fyre) myghte
be founde unto laude, glory, and honour at the
appearng of Iesus Christ, whome ye haue not
sene, and yet loue hym, in whome euen now,
though ye se hym not, yet do you beleue, and re-
ioyse wryth soye vnspeakable and glorpyous, re-
ceayping the ende of your sayth, euen the salua-
cion of your soules.

Of which saluacion haue the prophetes en-
quyred and searched, whiche prophesied of the
grace that shuld come unto you, searchyng wry-
or at what tyme the spirit of Christ (which was
in them) shuld signifye, whiche spirit testifed
before, the passyons that shoulde happen unto
Christe, and the glorie that shoulde foloe after,
unto which prophetes it was also declared, &
not unto them selues, but unto vs: they shoulde
mynstee the thynges whiche are nowe shewed
unto you of them, whiche (by the holye gooste
& sente downe from heauen) haue in the Gospell
preached unto you the thynges, whiche the ann-
gels desyre to beholde.

Wherfore gyde by floyres of your mynd, be
sober, and truste perfectlye on the grace that
is broughte unto you (by the declaryng of Je-
sus Christ) as obedient chyliden, that ye geue
not your selues ouer unto your olde lustes by
which ye wer led, when as yet ye wer ignorant
of

also payent therfore, and sette your bettes, for
the comyng of the Lord & draweth nre.
Grudge not one agaynst another brethren, least
ye bee damned. Beholde, the iudge standeth be-
foze the doore. Take (my brethren) the prophete
for an ensample of sufferyng aduersyte, and
of pacyence, whiche spake in the name of the
Lord. Beholde, & we counte them happye
whiche endure. Ye haue hearde of the pacyence
of Job, and haue knowen what ende the Lord
made. For the Lord is very pytyfull and mer-
cyfull.

But about all thynges my brethren & I shewe
not, neyther by heauen, neyther by earth, ney-
ther any other of the. Let your yee, hear yee, and
your eare: least ye fall into pycous. If any of
you be vexed, let hym praye, & if any of
you be merse, let hym synge psalmes. If any be
dyscaised among you, let hym call for the elders
of the congregacion, and let them praye ouer
hym, & anoynte hym wryth oyle in the name of
the Lord, and the prayer of sayth shal save the
sycke, and the Lord shal raise hym vp: and if
ye haue comyted synnes they shal be forgo-
uen hym.

Knowlage your sautes one to another
and praye one for another, that ye maye be hea-
led. For the feruent prayer of a ryghteous man
auayleth muche. Ilyas was a man vnder in-
sympties euen as we are, and he prayed in his
prayer that it myghte not rayne: & it ray-
ned not on the earth by the space of the yeres
and fyre monethes. And he prayed agayne,
and the heauen gaue rayne, and the earth
brought forth her frute. Brethren if a-
ny of you do erre from the truthe, and
another conuerte hym, let the same
knowe that he whiche conuerteth
the synner from goyng astraye
out of his waye, shal saue a
soule fro death and shal
haye the myltitude
of his synnes.

The ende of the Epistle
of S. James.

of Christ: but as he whiche called you his holpe, euen so be ye holy also in all maner of conuersation, because it is wyrtten: * Be ye holpe, for I am holpe.

And pso be that ye call on the father, whych without respect of person iudgeth * accorpyng to euerie mans worke, se that ye passe the tyme of your pylgrymage in feare. * For as much as ye knowe, howe that ye wer not redeemed with corruptible thynges (as syluer and gold) from your vayne conuersation, whyche ye receaved by the tradition of the fathers: but * with the pcepyous bloude of Christ, as of a lambe undespyed, and without spot whych was ordeyned before hand euen before the world was made: but was declared in the laste tymes * for your sakes, whych by his meanes do beleue on God, that rased hym vp from death, & glorified hym, that ye myght haue fayth and hope toward God, eue ye whiche haue purifyed your soules thow the spyte, in obeyng the truthe wth brotherly loue vnsapned, se that ye loue one another wth a pure hert feruently: for ye are bozne a newe, not of moztal seed, but of immoztal, by the word of God, whiche lyueth and lasteth for euer.

* For all thise is grasse, and all the gloze of man is as the floure of grasse. The grasse wydeth, and the floure falleth away, but the word of the Lorde endureth euer. * And this is the worde whych by the Gospell was preached vnto you.

The ii. Chapter.

¶ He exhorteth men to laye asyde all vyce, to abstayne fro fleschly lustes, and obeye wisely rulers. Whiche seruantes should behaue them selues toward their masters. He exhorteth to suffer after the ensample of Christ.

Wherfore laye asyde all malpoulnes and all gyle, and fapnednesse, & enuy and all backbityng: * and as newe bozne babes, desyre ye that myche (not of the bodie but of the soule) whych is wythout dyscrete: that ye maye growe thereby, on (vnto saluacion) Pso bee that ye haue tasted, howe gracious the Lorde is, to whome ye come, as vnto a lyuyng stone, dyscalowed of men, but chosen of God and pcepyous: and ye as lyuyng stones are made a spirytual house & holy pfecthode for to offer vp spiritual sacryfices acceptable to God by Iesus Christ. Wherfore it is contayned also in the scripture: * beholde I put in wyd a stone to be layd in the chere corner, electe and pcepyous, and he that beleueth on him shal not be confounded. Vnto you therfore whiche beleue he is pcepyous: but vnto them whiche beleue not * the stone whych the buylders refused, the same is begon to be the heade of the corner, & a stone that men stromble at, and a rocke wherat they be offended whych stromble at the worde, & beleue not that wheron they wer set. But ye are a chosen generation, a royal pfecthode, * an holy nacyon, a people whiche are wonne: that ye should shewe the vertues of hym, that called you out of darknes into his maruelous light: whiche in tyme past wer not a people, but are nowe the people of God: whiche somtyme had not obtay-

ned mercy, but now haue obtayned mercy. ¶

* Dearly beloued, I beseeche you as straungers and pylgryms, abstayne fro fleschly lustes which fyght against the soule, and se that ye haue honest conuersation among the Gentyles, that wher as they backbitye you as euill doers: they maye se youre good workes, and praise God in the daye of visytacion.

* Submitte your selues therfore vnto all maner ordeynance of ma, for the Lordes sake, wher it be vnto the kyng, as vnto the chere head: other vnto rulers, as vnto them that are sent of hym, for the punishment of euill doers, but for the laude of them that do well. For so is the wil of God, that with wel doyng ye maye stoppe the mouthes of folishe and ignozant men as fre, & not as hauyng the lybertie for a clocke of malpoulnes, but euen as the seruantes of God. * Honour all men: Lone brotherly selospype. Feare God, honour the kyng.

* Seruantes obey your masters wth feare not only for they be good and courteous: but also though they be froward. * For it is thanke worthe, for a man for conscience toward God endure grete, and suffer wronge undeserued. For what praise is it, if wher ye be buffeted for your fautes, ye take it pacyently? But yt when ye do well ye suffer wrong and take it pacyently, then is there thanke wth God.

For herunto verely wer ye called: for Christ also suffered for vs * leauyng vs an ensample for ye should folow his steppes, whych dyd no synne nether was there gyle found in hym: whiche when he was reupled, reupled not agayne: when he suffered, he threatened not, but committed the vengeance to hym that iudgeth righteously. * whiche hym owne selfe bare oure synnes in hym body on the tree, that we beyng deliuered from synne, shuld lyue vnto righteounes. By whose steppes ye were healed. For ye wer as shepe goyng astraye: but are nowe turned vnto the shepheard and byshop of your soules. ¶

The iii. Chapter.

¶ He sheweth ought to orde the selues toward theyr husbundes and in their apparell. The desyre of me toward theyr husbundes. He exhorteth al men to write and loue and pacyently to suffer trouble. Of baptyne.

If ye wyse * ye wyse bee in subieccy. * on to your husbundes, that euen they whych obey not the worde, maye with out the worde be wonne, by the conuersacion of the wyse, whyle they beholde your chast conuersacion couplyd wth feare. Whose apparel shal not be outward with bypried heare, and hangyng on of golde ether in puttynge on of goygous apparell: but let the hyd manne whiche is in the hert be without all corruption, so that the spyte be at rest and quyte: whiche spyte is before God a thyng muche let by. For after this maner in the olde tyme dyd the holpe women, whiche trusted in God, eyer them selues, and were obedyent vnto theyr husbundes, euen as Sara obeyed Abraham, and called hym Lorde: whose daughterd

li ii ye are

The fyrst Epistle

ye are, as long as ye do well and are not afrayed
for any errour.

B Lp the wylle ye men, dwell wyth the accorpyng
to knowlage: geuyng honoure vnto the wylle,
as vnto the weaker vessel, and as vnto the that
are heyres also of the grace of lpe. & your pray-
ers be not hyndered. In conclusyon, be ye all
of one mynde, of one heerte, loue as brethren, be
petyfull, be courteous, & (miche) not envyng euell
for euell, or rebuke for rebuke: but contrary wyse
bleste: knowyng that ye are therunto called, euell
that ye should be heyres of the blessing. For he
that doth long after lpe, and loveth to see good
dayes, let hym refrayne hys tongue from euell &
hys lippes that they speake no gyle. Let hym
eschue euell, and do good: let hym like peace, and
enueit it. For the eyes of the Lorde are ouer the
ryghteous, and hys eares (are open) vnto theys
prayers. Agayn: the face of the Lorde is ouer
them that do euell.

C Onouer who is it that wyl harme you, ye
ye folow & whyche is good? Per, & happy are ye, if
any trouble happen vnto you for ryghteousnes
sake: Be not ye afrayed for any terroure of the
nerther be ye troubled but sanctifye the Lorde God
in your hertes. Be ready alwayes to geue an
answere to eueryma that askech you a reason
of the hope that is in you, and that wyth meane-
nes and feare hauyng a good conscience, & that
wher as they backbite you as euell doers, they
maye be ashamed, that falsely accuse your good
conuersacyon in Christ.

For it is better (if the wyl of God be so) that ye
suffre for well doyng, then for euell doyng.
For as muche as Christ hath once suffe-
red for synnes, the suffe for the vniuste, to buyng
vs to God, and was kylled, as pertaynyng to
the fleshe: but was quychened in the spyte. In
whyche spyte he also went and preached vnto
spytes that wer in pesson, whyche somtyme had
bene dysobediente, when the longe sufferynge of
God was once looked for in the dayes of Noe,
whyle the arke was a prepayng: wherin few
that is to saye, vili sonles, wer saued by the wa-
ter, lyke as baptyme also nowe sauech vs, not
the puttyng away of the fylthe of the fleshe, but
in that a good conscience conienteth vs to God by
the resurreccyn of Iesus Christ, whyche is on the
ryght hand of God. & and is gone into heauen,
& angels, powers and myghte subdued vnto hym.

The .xiiij. Chapter.

The exhorted men to cease from synne, and no man to
suffre as an euell doer, but as Christen men.

A S much then as Christ hath suf-
fered for vs in the fleshe, arme ye your
selues lyke wyse wyth flame mynde
for he whyche suffreth in the fleshe,
ceaseth from synne that he hencefor-
ward shuld liue (as much tyme as remaineth in
the fleshe) not after the lustes of men, but after
the wyl of God. For it is sufficient for vs, that we
haue spent the tyme that is past of the life, after
the wyl of the Gentylis, walkyng in wanton-
nes, lustes, in excelle of wyues, in excelle of ea-

tyng, in excelle of drynkynge (in dishonour) and in so
abhomynable ydolatre.

And it seemeth to them an inconuenient thyng
that ye runne not also wyth them vnto the same
excele of vyce. and therefore speake they euell of
you, whyche shall geue accomptes to hym that is
ready to iudge quych and dead. For vnto this
purpose verely was the Gospell preached also
vnto the dead, that they should be iudged like o-
ther men in the fleshe, but shuld lyue before God
in the spyte. The ende of all thynges is at hand.

Be ye therefore sobre, & watch vnto a prayer
But above all thynges haue feruent loue among
your selues. For loue shall couer the mulprude
of synnes. Be ye herberous one to another,
without grudgyng. As euery ma hath recei-
ued the grt, euell to mynister the same one to ano-
ther, as good mynisters of manyfold grace of
God. If any man speake, let him talke as if he
were of God. If any ma mynister, let hym do it
as if he were of the abylytie, which God mynistereth vnto
to hym. That God in all thynges may be glory-
fied thowhe Iesus Christ. For whiche be prayse
and domynyon for euer and euer. Amen.

Dearelye beloved, maruaile not that ye are
proued by fyre (whyche thyng is to trye you) as
thoughe some straunge thyng happened vnto
you: but reioyse, in as much as ye are partakers
of Christes passyon: that when hys glorie ap-
peareth, ye maye be merue and glad. If ye be
rayled vpon for the name of Christ happy are ye:
For the glorie and the spyte of God resteth vpon
you. On thes parte he is euell spoken of, but on
your parte he is glorified.

Be that none of you bee punished as a mur-
derer, or as a thefe, or an euell doer, or as a bu-
lybody in other mens matters. If any man suf-
fre as a Christen man, let hym not be ashamed:
but let hym glorify God on his behalfe. For the
tyme is come, that iudgement must begynne at
the house of God. If it fyrste begyn at vs, what
shall the ende be of them whyche beleue not the
Gospell of God? And if the ryghteous scarcely
be saued: where shal the vngodly and the synner
appeare? Wherefore, let them that are troubled
accorpyng to the wyl of God commytte theys
soules to hym wyth welldoyng, as vnto a fayth-
full creatour.

The .v. Chapter.

A lpe all exhortacion for all byshoppes and pres-
byters, to exhorten younge persons to submyt them selues
to the elders, and euery one to loue another.

T he elders whyche are among you, I ex-
horte whyche am also an elder, and
a wytnes of the afflictions of Christe
and also a partaker of the glory that
shal be opened. Rede ye Christes
flocke, as much as lyeth in you, takyng the ouer-
syght of them, not as compelled thereto, but wyl-
lynge: (after a goodly wyse) not for the desyre of
fleschly lurre: but of a good mynde, not as though
ye were lordes ouer the parishes: but that ye
be an ensample to the flocke (so that with good wyl)
And when the chefe sheptherde shal appeare, ye
shall receaue an incorruptible crowne of glory.
Lyke wyse ye yonger, submyt your selues vnto
the

the elders. Submit your selves every man, one to another: lnet your selves together in lowly-
ness of mynde. For God resisteth the proud, and
greweth grace to the humble. Submit your
selves therfore vnder the myghtie hand of God
that he maye exalte you, when the tyme is come.
Cast all your care vpon hym: for he careth
for you.

Be sober and watche, for your aduersary the
denell as a rouryng Lyon* walketh aboute, se-
eking whome he maye deuoure: * whome resyste
stedasse in the saythe, knowyng that the same
affliccyons are appoynted vnto your brethren
that are in the worlde. But the God of all grace
whych hath called vs vnto his eternall glorie
by Christ Iesus, shall his owne selfe (after that
ye haue suffered a lytle affliction) make you per-
fect, settle, strenghten and stablysh you. To hym be
glory and dominion for ever, and ever Amen.

By Spilianus a saythfull brother vnto you
(as I suppose haue I writte briefly, exhortyng
and testifyng, howe that this is the true grace
of God, wherin ye stande. The congregacion
of them whych at Babylon are compa-
nyons of your election, saluteth you,
and so doeth Marcus my sonne.

* Grete ye one another with the
kysse of loue. Peace be with
you all, whych are in
Christe Iesu.
Amen.

The second Epistle

of Saynt Peter the
Apostle.

The first Chapter.

For as much as the power of God hath geuen vs all thyng
as partakynge vnto life: be exhorteth vs to make our cal-
lyng known by good workes and fruites of faith. He ma-
keth mention of his owne deathe.

Simon Peter a seruante, and
an Apostle of Iesus Christe,
to them whych haue obta-
ined the precious faith wth
vs thowhe the ryghte conuinc-
on of our God and saupoure Je-
sus Christ.

* Grace bee vnto you, and
peace bee multiplied thowhe the knowlage of
God and of Iesus our Lorde. Accordyng as his
godly power hath geuen vnto vs all thynges
pertayne vnto lyfe and godlynes, thowhe the
knowlage of him that hath called vs by glory, &
vertue, by the whych are geuen vnto vs excel-
lent and moste great promyses, that by the mea-
nes therof we myght be * partakers of the God-
ly nature, yf we lyfe the corrupcyon of worldlye
luste.

And hereunto geue all diligence in your sayth

minister vertue: in vertue knowlage: * in know-
lage temperaunce: in temperaunce pacience: in pa-
cience godlynes: in godlynes brotherly kindnes
in brotherly kindnes loue. For yf these thynges
be among you, and be plenteous, they wyl make
you that ye neyther shalbe ydle nor vntrutefull
in the knowlage of our Lord Iesus Christ. But
be that lacketh these thynges, is blynd and gro-
peth for the waye wth his hand, & hath forgot-
ten, that he was purged from his old synnes.

Wherfore brethren, geue the more diligence,
for to make your callinge and electyon sure,
(by good workes,) For yf ye do suche thynges, ye
shal neuer fall. See, and by this meanes an en-
terpyng in shalbe mynistred vnto you a boundasle
lye into the everlastyng kyngdom of our Lorde
and saupoure Iesus Christ.

Wherfore, I wyl not be negligent to putte
you alwayes in remembraunce of such thynges
though ye knowe them your selves, and bee sta-
blyshed in the present trueth. Notwithstanding
I thynke it mete (as long as I am in * this ta-
bernacle) to steepe you vp, by puttynge you in re-
membraunce, for as much as I am sure, that
shortly I must put of this my tabernacle, & euen
as our Lord Iesus Christ shewed me. I wyl e-
ner also geue my diligence, that ye maye haue
wherwyt to steepe vnto the remembraunce of these
thynges after my departyng.

* For we haue not folowed deceptfull fables,
when we opened vnto you the power and com-
myng of our Lord Iesus Christ, but * wth our
eyes we sawe his maiestie: euen then verily whē
he receaued of God the father honour and glory
and when there came such a voyce to hym from
the excellent glory. * This is my dere beloued
sonne, in whome I haue deelyte. This voyce we
hearde come from heauen, when we were wth
hym in the holy mount.

We haue also a ryght sure word of prophesy,
wherunto ye take heede, as vnto a * lyght that
shyneth in a darcke place, ye do well, vntill the
daye dawne, and the daye starre arys in your
bertes. * So that ye first knowe this: that no
prophecie in the scripture hath any priuate in-
terpretacyon. For the scripture came neuer by
the wyll of man: but holy men of God spake, as
they were moued by the holy goste.

The ii. Chapter.

The prophesy of false teachers and their
punishment.

There were false Prophetes also a-
monge the people, euen as * there
shal be false teachers amonge you:
whych pryncipally shal byng in dam-
nable sectes (euen denyng the Lord
that hath bought them) and byng vpon them
selues swyfte damnacion and many shal folow
they: damnable wayes, by whome the waye of
trueth shal be euil spoken of, and thowhe con-
fousnes shal thei with fained wordes make ma-
chauntyse of you, whose iudgement is nowe not
farre of, and they: damnacion slepyth not.

For yf God spared not the angels that sinned
Altho but

The seconde Epistle

but cast them doune into hell, & deliuered them into chaynes of darkenes: (to see punishment) to be kept vnto iudgemente: neyther spared the olde woyle, but saured * For the eyght preacher of eyghte outnes, and brought in the floude vpon the woyle of the vngodly, and turned the cyties of Sodom and Gomoz into ashes: ouerthrew them, dampned them, and made on them an example vnto those that after shoulde lyue vngodly: And iuste * Lot vexed wyth the vnclely commurration of the wiche, deliuered he. For he beyng ryghteous, and dwelling amonge the inkyng and hearyng, vexed hys eyghteous soule from daye to daye wyth theyr vniuersall dedes. * The Lorde knoweth how to deliuer the godly out of temptacions, and to reuerne the vniuste vnto the daye of iudgemente for to be punished: but cheselye them that walke after the fleshe in the lust of vncleynnes, and despyle authoritye. Presumptuous are they, and subbozne, whiche feare not to speake euil of them that excell in wordyng. When the angels whiche are greater bothe in power and myghte, receaue not of the Lorde sayyng iudgemente agaynst them selues. But these as brutebeastes, naturallye brought forth to be taken and destroyed, speake euil of the thynges that they vnderstande not, and shall perishe in theyr owne destruction, and receaue the rewarde of vnyghteousnes.

They counte it pleasure to lyue: deliue you lyue for a season. Apostes they are and spithyns: whiche lyue at pleasure in theyr owne delectable wayes, feastyng and scoyng you: hauyng theyr soules full of aduoutye, and that cannot cease fro synne: begylyng vniuersall soules. heares they haue receyved wyth robberye. They are cused chyliden whiche haue forsaken the ryght waye, and are gone astraye folowynge the waye of Balaam the sonne of Bolo: whiche loued the rewarde of vnyghteousnes: but was rebuked of hys iniquyte. The same and domine beast speaking wyth mannes voyce, forbad the madnes of the prophete.

These are welles wythoute water: cloudes that are carryed wyth a tempest, to whome the myst of darkenes is reserved for euer. For when they haue spoken the great swellynge wordes of vanities, they entyle theyr lustes in the voluptuousnes of the fleshe, them that were cleane escaped: eue the that nowe lyue in erreour: whyle they promys them lybertee, where as theyr selues are the bonde seruantes of corrupcion: * For of whom a man is overcome, vnto same he is brought in bondage. * For yf they (after they haue escaped from the tythynnes of the world thozow the knowlage of the Lorde and the saueroure Iesu Christ) are yet tangled agayn therein, and overcome * then is the latter ende woyle wyth them then the begynnyng. For it had ben better for them, not to haue knowen the way of eyghteousnes, then after they haue knowen it, to turne from the holpe commandement that was geuen vnto them. But the same is happened vnto them that is vsed to be spoken by the true prouerbe: * The dogge is turned to hys

stone vome agayne, and the sowe that was sowed is turned agayne to her walowynge in the myre.

The .iii. Chapter.

Of the daye of the Lorde, whose longe tasyng is saluacion.

This is the seconde epistle that I now wyte vnto you hearily be- loured, wherewith I ste vpon your syncre mynd, by puttynge you in remembrance, that ye maye be myndfull of the wordes whiche wer tolde before of the holy prophetes, and also the comaundement of vs which be Apostles of the Lorde and sauyoure.

* Chylyst vnderstand, that ther shal come in the laste dayes, mockers (in derisynesse) whiche will walke after theyr owne lustes, and saye: Where is the promys of hys comyng? For sence the fathers dyed, al thynges continue in the same estate wherin they wer at the begynnyng. For they knowe not (and that wylfully) howe that the heauens a great whyle ago were, and the earthe oute of the water appeared by the wordes of God: by the which thynges the world that then was, perished beyng ouerrunnen with water. * But the heauens & earth whiche are now, be kept by hys word in store, and reserved vnto hys agayn the daye of iudgement and perdyction of vngodly men. Wearelye beloved, be not ignorant of this one thyng, howe that * one daye is to the Lorde as a thousande yere, and a thousande yere as one daye. The Lorde that hath promysed, is not slacke, as some men counte slackenes: but is payente to vs warde: for as muche as he would haue no man losse, but will receaue all men to repentance.

ouer thele the daye of the Lorde will come as a thefe in the nyght. In the which day, the heauens shall passe away in maner as a tempest, & the elementes shall melt wyth heat: the earth also & the workes that are therein, shal burne. Scyng then that all these thynges shall perishe, what maner persons ought ye to be in holy conuersacion, and godlynes: loouynge for, & hastynge vnto the comyng of the daye of God, by whiche the heauens shall perishe wyth fyre, and the elementes shall melt wyth heate. *ouer thele the he (accordynge to hys promys) looke for a newe heauen and a newe earth, wherin dwelleth ryghteousnes.

Wherfore dearelye beloved, scyng that ye loke for such thynges, be diligente that ye maye be founde of hym in peace, wythout spot & vndysfled. And suppose that the longe tasyngs of the Lorde is saluacion, euen as our deetye beloved brother Paule also (accordynge to the word dome geuen vnto hym) hath wyrtten vnto you, per. almoste in every epistle, speaking of suche thynges: amonge whiche are manye thynges orde to be vnderstande, whiche they that are vnclearned and vniustable, peruerse, as they do also the other scrpytures vnto theyr owne destruction

fructuon. Ye therfore beloued, (seyng ye be war-
ned afoze hande) beware lest ye, with other men
bee also plucked awayne through the erreure of
wicked: and fall from your owne steadfastnes
but growe in grace, and in the knowlage of our
Lorde and sauour Iesus Christ. To whom bee
gloze bothe now and for ever. Amen.

The firste Epistle of

Saincte Iohn the Apostle.

The firste Chapter.

¶ True witness of the everlasting moude of God.
The blood of Christ is the purgation from synne
No manne is without synne.

IN which was from the
begynnyng, which we haue
hearde, which wee haue sene
with our eyes, which wee haue
loked vpon, and our handes
haue handled of the woorde
of life. And the life appeared,
and wee haue sene and heare

and shewe vnto you * eternall life
which was with the father, and appeared vn-
to vs. That which wee haue sene and hearde, de-
clare we vnto you, that ye also maye haue felo-
ship with vs, that our feloship maye bee with
the father, and his sonne Iesus Christe. And
this write we vnto you, that: *ye maye reioyce, and
our charite maye bee full.*

¶ And this is the thynges which wee haue
heard of hym and declare vnto you, that God is
lighte, and in hym is no darkenes at all. If we
saie that we haue feloship with hym, and walke
in darkenes, we lie: and dooe not the truth. But
and we walke in lighte euen as he is in lighte, the
hauing feloship with hym, and the blood of
Iesus Christ his sonne cleaseth vs fro all synne.
¶ If we saie we haue no synne, we deceiue
our selues, & the truth is not in vs: ¶ If we know
lage our synnes, he is faithfull, & iust, to forgiue
vs our synnes, and to cleaseth vs from all vni-
righteousnes. If we saie we haue not synned, we
make hym a lyar, and his woode is not in vs.

The ii. Chapter.

¶ Christ is our aduocate. Of true love, and how it is to be.

Little children these thynges write
I vnto you, that ye synne not. And
if any manne synne, wee haue an ad-
uocate with the father, Iesus Christe
the righteous: and he it is that
obtaineth grace for our synnes, not for our syn-
nes onely, but also for the synnes of the worlde.
¶ And hereby wee are sure that wee knowe hym

if wee kepe his commandementes: ¶ He that
saith I knowe hym, & keepeth not his command-
mentes is a lyer, and the verite is not in hym.
But who so keepeth his woode, in hym is the
loue of God perfect in deede, hereby knowe we
that we are in hym. He that saith: he bydeth
in hym ought to walke euen as he walked. ¶

¶ Brethren, I write no newe commandment
vnto you: but that olde commandment, which

ye haue had from the begynnyng. The old com-
mandment is f woode which ye haue heard
from the begynnyng. Again, a newe command-
ment I write vnto you, & is true in hym and
thesame is true also in you: for the darkenes is
passe, and the true lighte now shineth: ¶ He that
saith, how that he is in the lighte, and yet hateth
his brother, is in darkenes euen vntill this time
he that loueth his brother, abyde in the lighte
and there is no occasion of euill in hym. He that
hateth his brother is in darkenes: and walketh
in darkenes: and cannot tell whether he goeth,
because that darkenes hath bynded his eyes.

¶ When I write vnto you, how that your syn-
nes are forgiuen you: for his names sake. I write
vnto you fathers, how that ye haue knowe hym
that is from the begynnyng, I write vnto you
young menne, howe that ye haue overcome the
wyched. I write vnto you little chyldren, howe
that ye haue knowen the father. I haue written
vnto you fathers, how that ye haue knowe hym
that is from the begynnyng. I haue written vn-
to you young menne, how that ye are strong, and
the woode of God abyde in you, and ye haue
overcome the wyched. Wee that ye loue not the
worlde, neither the thynges that are in the worlde.
If any manne loue the worlde, the loue of the fa-
ther is not in hym. For all that is in the worlde,
(as the luste of the flesh, and the luste of the eyes
and the pryde of lyfe) is not of the father: but of
the worlde. And the worlde passeth awayne, and
the luste thereof: but he that fulfilleth the will of
God abydeth for ever. ¶

¶ Little chyldren, it is the laste tyme, and as ye
haue heard, how that Antychrist shall come, eue
now are there many begon to bee Antychristes
already: wherby wee knowe, that it is the last
tyme. ¶ They wente out from vs, but they were
not of vs. For if they had been of vs, they would
no doubte, haue continued with vs. But that is
impossible to appeare, that they were not of vs. Re-
uerende, ye haue an oymenente of hym that
is holy, and ye knowe all thynges. ¶ I haue not
written vnto you, as though ye knewe not the
truth: but as though ye knewe it (and knowe
also) that no lyer cometh of truth. ¶ Who is a
lyer but he that denieth that Iesus is Christe?
thesame is Antychriste, that denieth the father
and the sonne, whosoever denieth the sonne, the
same hath not the father. ¶ (He that denieth the
sonne, hath the father also.) Let therfore abyde in you
that same which ye heard from the begynnyng
if that which ye hearde from the begynnyng
shall remain in you, ye also shall continue in the
sonne & in the father. And this is the promise
that he hath promised vs: euen eternall life.

¶ These thynges haue I written vnto, con-
cernyng them that deceiue you. And the anno-
untynge which ye haue receiued of hym that
dwelleth in you. And ye nede not, that any man
teache you: but as the annountynge teacheth you
of all thynges, and it is true, and no lyer, and as it
hath taughte, euen so byde therein. And now ha-
ue abide in hym: that whi he shall appeare we
maye bee bold, & not to bee made ashamed of hym
at his

The Epistle

at his commyng. If ye knowe that he is righte-
ous, knowe also that every one whiche dooeth
righteousnes, is bozne of hym.

The .iii. Chapter.

The freyghter loue of God cometh vs, and bringe
us againe ought to loue one another.

Behold, what loue the father hath
shewed on vs, that wee should be cal-
led (and be in herbe) the * soones of
God. For this cause the worlde know-
eth you not, because it knoweth
not hym. Verily beloued, now are wee the soons
of God and yet it doeth not appeare, what
wee shalbe. But wee knowe that when it shal
appere: wee shalbe like hym. For wee shal see
hym as he is. And every manne that hath this hope
in hym, purgeth hymself, euen as he also is pure.
Whosoever committeth synne, committeth vn-
righteousnes also, and synne is vnrighteousnes.
And ye knowe that he appeared, to take awaye
our synnes, and in hym is no synne. As many as
bpte in hym synne not, but whosoever synneth
hath not sene hym, neither knoweth hym.

Babes, let no manne deceiue you, he that doeth
righteousnes is righteous: euen as he is righte-
ous. He that committeth synne, is of the deuill:
for the deuill synneth euen the begynnyng. For
this purpose appered the sone of God, to loue
the woorkes of the deuill. Whosoever is bozne of
God, synneth not: for his seede remaineth in him
and he cannot synne, because he is bozne of God. In
this are the chyldren of God knowne, & the chy-
ld of the deuill, whosoever doth not righteousnes
is not of God, neither he that loueth not his brother.

For this is the tryngge, that ye hearde from
the begynnyng, that ye should loue one another
not as Cain whiche was of the wicked, and slew
his brother. And wherfore slewe he hym? Be-
cause his owne woorkes were euill and his bro-
thers good. ¶ Maruail not my brether, though
the worlde hate you. Wee knowe, that we are tran-
slated fro death to life, because we loued the
truth. He that loueth not his brother, abideth in
death. Whosoever hateth his brother, is a man-
sleier. And ye knowe that no mansleier, hath eter-
nall life abyding in hym. Hereby perceiue wee
loue, because he gaue his life for vs: & wee ought
to geue our liuen for the brethren. But whoso hath
this woordes good and seeth his brother haue
nede, and witheth vp his compassion from hym
hath dwelleth in loue of God in hym. ¶ By babes
let vs not loue in woord neither in tounge: but
indeede and in verite. Hereby wee knowe, that
wee are of the verite and can quiet our heartes
before hym. For if our hearte condemne vs, God
is greater then our hearte, and knoweth al thynges.

Derly beloued, if our heart condemne vs
not, then haue wee trust to God wards: & what
soeuer wee aske wee receiue of hym, because we
keepe his commaundmentes, and doo those thynges
whiche are pleasaunte in his sight. And this
is his commaundment, that wee beleue on the
name of his sone Iesus Christ, and loue one a-
nother, as he gaue commaundement. And he that
heareth his commaundementes, dwelleth in hym

and he in hym, & hereby knowe wee that he abyeth
in vs euen by the spirite whiche he hath geue vs

The .iiii. Chapter.

Difference of spiritus and how the spiritus of God
may be knowne from the spiritus of erroure. Of
the loue of God, and our neighbours.

Early beloued beleue not every spi-
rite: but proue the spiritus, whether
they are of God or not, * for manie
falle prophetes are gone out into the
worlde. Hereby shal ye knowe the
spirite of God. Every spirite that confesseth that
Iesus Christe is come in the fleshe, is of God. And
every spirite that confesseth not that Iesus Christe
is come in the fleshe is not of God. And this is
that spirite of Antichriste, of whome ye haue heard
how that he should come: and euen now already
is he in the worlde. Litle chyldren, ye are of God
and haue overcome them: for greater is he that
is in you, then he that is in the worlde. These are
of the worlde, therefore speake they of the worlde
and the worlde heareth them. Allee are of God,
he that knoweth God, heareth vs: he that is not
of God, heareth vs not. Hereby knowe wee the
spirite of verite and the spirite of erroure.

Derly beloued let vs loue one another: for
loue cometh of God. And euer p one that loueth
is bozne of God, and knoweth God. He that lo-
ueth not knoweth not God: for God is loue.
In this appeareth the loue of God, to vs wards:
because that God sente his onely begotten
sone into the worlde, that wee myghte lyue
through hym. Herein is loue, not that wee loued
God, but that he loued vs, and sente his sone
to bee the agremence for our synnes.

Derly beloued, if God so loued vs, we ought
also to loue one another. ¶ Roma hath sene God
at any tyme. If wee loue one another, God dwel-
leth in vs, and his loue is perfecte in vs. Hereby
knowe wee that wee dwell in hym, and he in vs
because he hath geuen vs of his spirite. And wee
haue sene, and doo testifie, that the father sente
the sone to bee the sauour of the worlde. Who-
soever confesseth that Iesus is the sone of God
in hym dwelleth God, and he in God. And wee
haue knowne and beleued that God hath
to vs. God is loue, and he that dwelleth in loue,
dwelleth in God, and God in hym.

Herein is the loue perfecte in vs, that wee should
haue trust in the daye of iudgement: for as he is
euen so are wee in this worlde. There is no feare
in loue, but perfect loue casteth out feare, for feare
hath paynfulnes. He that feareth, is not perfecte
in loue. Wee loue hym: for he loued vs first. If a
manne saie I loue God, and yet hate his brother
he is a lyar. For how can he that loueth not his
brother whom he hath sene, loue God whom he
hath not sene? And this commaundement haue
wee of hym: that he whiche loueth God, shoulde
loue his brother also.

The .v. Chapter.

To loue God, is to kepe his commaundmentes.
For hee commaundeth the world, that shoulde
life is in the sone of God. Of loue unto heauy

Whosoever belueth that Iesus
is Christe is bozne of God. And euer
one that loueth hym whiche brcat, loueth
hym

Iohn. xiii. hym also whiche was bee gotten of hym. * By this wee knowe, & wee loue the chylde of God when wee loue God and kepe his commaundementes. For this is the loue of God, & wee kepe his commaundementes, & his commaundementes are not greuous. * For all that is borne of God, ouercometh the world. And this is the victory that ouercometh the world, euen our faith. Who is it that ouercometh the world, but he whiche beleeueth, & Iesus is the sonne of God: This Iesus Christ is he that came by water and blood, not by water onely: but by water and blood. And it is the spirite that beareth witness, because the spirite is true. (For there are three whiche beare recorde in heauen, the father, the sonne, and the holy ghos. And these three are one.) And these whiche beare recorde (in earth) the spirite, and water and blood: and these three are one. If we receiue the witness of manne & witness of God is greater.

For this is the witness of God (that is greater) whiche be testified of his sonne. He that beleeueth on the sonne of God hath the witness in hymself: & he that beleeueth not God hath made hym a lyar because he beleeueth not the recorde that God gaue of his sonne. And this is the recorde, how that God hath geuen vnto vs eternal life, & this life is in his sonne. He that hath the sonne, hath life and he that hath not the sonne of God, hath not life. These thynges haue I wyrtten vnto you & beleeue on the name of the sonne of God, that ye maye knowe how that ye haue eternall life, and that ye maye beleeue on the name of the sonne of God. And this is the trust that wee haue in hym that if we aske any thyng accordyng to his wil he heareth vs. And if we knowe that he heareth vs whatsoeuer we aske we knowe & wee haue the petition, & wee desire of him. If any manne see his brother synne a synne not vnto death, let hym aske, & he shall geue hym life for them that synne not vnto death. There is a synne vnto death for whiche saie I not & a manne should praye. All vniuersalnes is synne, & there is a synne not vnto death. We knowe & whosoever is borne of God, synneth not, but he is begotten of God, keepeth hymself and & wicked toucheth hym not. Wee knowe & wee are of God, and the world is altogether set on wickednes. Wee knowe that the sonne of God is come, & hath geuen vs a mynde to knowe hym whiche is true: And we are in hym that is true: throughe his sonne Iesu Christ. This same is verie God, and eternall life. Saue hepe your selues from ymages. Amen.

The second Epistle

of saincte Iohn.

The writer to a certayne Lady, sheweth that he chylde walke in the truth, & sheweth them to loue & warneth them to beware of such wickednes as he sayeth that Iesus Christ came in the fleshe, & sayeth that to continue in the doctrine of Christ, and to haue no thyng to doo with them & sayng not this learning.

I The elder to the electe Lady and her chylde, whom I loue in the truth: and not I onely, but also all that haue knowne the truth, for the trouthes sake whiche dwelleth in vs, and shalbe in vs for euer

With vs shalbe, grace, mercy, and peace, from God the father, and from the sonne Iesus Christ the sonne of the father, in truth and loue. I reioysed greatly that I founde of the chylde walkinge in truth, as wee haue receiued a commaundement of the father. And now beseech I the Lady, not as though I wrote a newe commaundement vnto thee; but that same whiche we haue heard fro the begynnyng & we should loue one another. And this is the loue, that wee should walke after his commaundement.

This commaundement is (that as ye haue heard from the legynnyng) ye should walke in it. For many deceiues are entred into the world whiche confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichriste. Loke on your selues that wee lose not that wee haue wrought, but that wee maye haue a full reward. Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father & the sonne. If there come any vnto you and byng not this learning, hym receiue not to house: neither bid hym god speede. For he that biddeth hym god speede, is partaker of his euill deeds. (Beholde, I haue told you before, that ye should not be ashamed in the daye of the sonne.) I had many thynges to wyte vnto you, neuertheless I would not wyte with paper & yncke but I trust to come vnto you, and speake with you mouthe to mouthe, that our ioye maye bee full: the sonnes of the electe sister grete thee. Amen.

The thirde Epistle

of saincte Iohn.

He is glad of Gaius, that he walketh in the truth & sheweth hym to be longyng vnto the poore Christians in their persecution. Sheweth & unkind dealing of Diotryphes, and the good report of Demetrius.

I The elder vnto the beloued Gaius whom I loue in the truth. Beloued, I wishe in all thynges & thou prosperedst, and faredest well, euen as thy soule prospereth. For I reioysed greatly: whē the brethren came, and testified of the truth that is in thee, how thou walkest in the truth. I haue no greater ioye, then for to heare how that my sonnes walke in veritie. Beloued thou doest faithfully, whatsoeuer thou doest to the brethren, and to strangers, whiche beare witness of thy loue before the congregacion. Whiche brethren if thou byngest forwarde of their iourney (after a godly sorte) thou shalt doo well, because that for his names sake they wente forth, and tooke no byng of the Gentiles. Wee therefore oughte to receiue such that we might bee helpers to the truth. I wrote vnto the congregacion: but dyotryphes whyche loueth to haue the prebeminence among the receiued vs not. Wherefore if I come I will declare hym deedes whyche he doeth, lest he be on vs with malicious wordes, neyther is there with contente. Not onely he hymself receiued not the brethren: but also he forbiddeth them that

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What woulde, and thrusteth them out of the congregation. Beloued, folow not that which is euill, but that which is good. He that dooth well is of God but he that dooth euill seeth not God. Demetrius hath good repute of all menne and of the truth it self, yea, and we our selues also beare repute, and ye knowe, that our repute is true. I had many thynges to wyte: but I wyl not with ynche and peme wyte vnto thee. I truste I shall shortly see thee and we shall speake mouthe to mouthe. Peace bee vnto thee. The louers salute thee. Write the louers by name.

The Epistle of sainte

Jude.

The which such as beeing blinded with their owne malice, resist the truth, the exhorteth us to call for one another, to praye in the holy ghost, to continue in love, to lone for the coming of the Lord.



Thus the seruant of Iesus Christ the brother of James. To them which are called and sanctified in God the father, and persecuted in Iesu Christ. Mercie vnto you & peace and love be multiplied. Beloued, when I gaue all diligence to wyte vnto you of the comen saluacion, it was needfull for me to write vnto you to exhorte you, that ye should continually labour in the faith, which was once geuen vnto saintes: For there are certain vngodly menne craftily crept in, of which it was written afore tyme vnto such iudgements. Thei turne the grace of our God vnto wantonnes, & deny God (which is the onely Lord) and our Lord Iesus Christ.

Wherfore I meyne to put you in remembrance: for as muche as ye once know this, how that the Lord (after that he had deliuered the people out of Egypte) destroyed them which afterwarde beleued not. The angels also which hepte not their firste estate, but left their owne habitation, he hath reserved in euellastynge chaines vnder darckenes vnto the iudgement of the greake dape. euen as Sodom and Gomorrah, & the cities aboute them (which in like maner defyled themselves with fornicacyon, and folowed strange fleshe) are set forth for an example, and suffer the pain of eternall fire. Likewise, the beynge discorued by dyames, defile the flesh, dispise rulers & speake euill of them & are in such hope.

Per Michaell the archangell when he stroue agaynst the deuell, and disputed about the body of Moses, durst not geue raplyng sentence but sayed: the Lord rebuke thee. But these speake euill of those thynges which thei knowe not and what thynges thei knowe naturally (as brastes which are without reason) in those thynges they corrupte themselves. Woe vnto them, for they haue folowed the waye of Cain, and are utterly geuen to the error of Balaam for lucre & sake and perished in the treason of Core. These are spots which of your hyndenes feaste together with

out feare, liuing lawlesse, and after their owne pleasure. Cloudes they are without water caryed aboute of wyndes, steeles without frute at gathering tyme withered, & wyle dedde, and plucked up by the rootes. They are the ragynge waves of the sea, comynge oute their owne shame. They are wanderyng sterres, to whom is reserved the myste of darckenes for euer.

Enoch the seuenthe from Adam prophesied before of such, sayng. * Beholde, the Lord shall come with thousandes of saintes, to geue iudgement agaynst all menne, and to rebuke all that are vngodly among them of all they vngodly deddes, which they haue vngodly commytted, and of all they eternell speakynges, which vngodly synners haue spoken agaynst hym.

These are murmurers, complainers, walkyng after they owne lustes, whose mouthes speake proude thynges. They haue menne in greake reuerence because of aduantage. But ye beloued remember the wordes which were spoken before of the Apostles of our Lord Iesu Christ, how that they tolde you * that there should be beguylers at last tyme, which should walke after their owne vngodly lustes. These are masters of sectes fleschly, hauyng no spirite.

But ye dearly beloued, charye your selues in your moste holy faith, prayng in the holy ghost and kepe your selues in the love of God, lokeyng for the mercy of our Lord Iesus Christ, vnto eternall life. And haue compassion on some, separating them, and other save with feare, pulling them out of the fire: & haue compassion on the others) and hate the tythye vesture of the fleshe. Vnto hym that is able to kepe you free from synne, and to present you faultlesse before the presence of his glory with ioye. (at the coming of our Lord Iesus Christ) to God our sauour (through Iesus Christ our Lord) which onely is wise, be glory, maiesty, dominie, and power (before all worldes) now and euer. Amen.

The Reuelacion of

sainte Iohn the deuine.

The firste Chapter.

Happie is he that heareth the wordes of God and keepeth it. He wyrteth to the seven congregacions in Asia, Iohn the seuen candlestickes, and in the middest of them Iohn like vnto the sonne of manne.



The reuelacion of Iesus Christ which God gaue vnto hym, for to shewe vnto his seruantes thynges which must shortly come to passe: * And when he had sente, he thedded by his angell vnto his seruante Iohn which beare reuerence of the wordes of God, and of the testimony of Iesus Christ and of all thynges that he sawe. Happie is he that readeth, and they that heare the wordes of the prophecy, and kepe those thynges which are wyrtten therein. For the tyme is at hande.

Iohn to the seven congregacions in Asia Grace bee vnto you and peace, fro hym which is and which was, & which is to come & from the seven

Gen. xix.

Gen. xix.

Gen. xix.

Apoca. i. b. Chap. iii. a.

Actes. ix. 4. Tim. i. 11. a. ii. Tim. iii. 16. ii. Pet. ii. 1. a. and. iii. a.

Deut. i. 10. l.

mat. and. Dan.

Mat. 3.

Exa. vi.

Itom.

The seven spirites whiche are before his throne, and from Iesus Christ, whiche is a faithfull witness and first begotten of the dedde: and Lozde ouer the kynges of the earth. Unto hym that * loued vs and washed vs from our synnes in his owne bloodde, I and made vs kynges and prestes vnto God his father, breglospe and dominion for evermore. Amen. Beholde, he cometh with cloudes, and all eyes shall see hym, and they also whiche pearced hym. And al hundredes of þ earth shall wayle. (ouer hym) Euen so: Amen I am Alpha and Omega, þ begynnyng and the endyng saith the Lozde almyghtie, whiche is and whiche was, and whiche is to come.

E I Ihon your brother: and compaignid in tribulacion, and in the kyngdome of pacience in Iesu Christe, was in the isle þ is called Barthmos: for the woorde of God, and for the witnessyng of Iesu Christ: I was in þ spirit on a Sondaye and herde behynde me a grete voyce as it had been of a trompe, sayyng I am Alpha & Omega the first and the last. That thou seest, write in a boke, & send it vnto þ seven congregacions whiche are in Asia, vnto Ephesus, & vnto Smyrna, & vnto Pergamos, & vnto Thyatira, and vnto Sardis, & vnto Philadelphia & vnto Laodicia.

And I turned backe to see the voyce þ spake vnto me. And when I was turned: I sawe seven golden candelstiches, and in þ middes of the candelstiches, one like vnto the sonne of manne, clothed with a linnen garmente donne to the fete and girded aboute the pappes with a golden gyrdle. His dedde: and his heares were whyte, all whyte wolle, and as snowe and his eyes were as a flame of fire: and his fete like vnto brylle, as though they bente in a fornaçe, and his voice as þ soude of many waters. And he had in his right hande seven starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength. And when I sawe hym, I fell at his fete euen as dedde. And he laied his right hand vpon me sayyng vnto me feare not. * I am the first and the last, and I am alivie, and was dedde. And beholde, * I am alivie for evermore and have the keyes of hell & of death. Write therefore the thynges whiche thou hast seene, and the thynges whiche are, and the thynges whiche must bee fulfilled hereafter: the mystery of the seven starres whiche thou sawest in my right hande, and the seven golden candelstiches. The seven starres are the messengers of þ seven congregacions. And the seven candelstiches whiche thou sawest, are the seven congregacions.

The ii. Chapter.

The reborted foure congregacions to amende, and to shewe the rewardes of hym that overcometh.

Vnto the messenger of the congregacion of Ephesus wyte: these thynges saith he, that holdeth þ seven starres in his right hand and þ walketh in the middes of the seven golde candelstiches. I knowe thy wooshes, and thy labours, and thy pacience, & how thou cannest not forbear theim whiche are cruill: and hast examined theim whi

che saye they are Apostles, and are not: and hast founde theim lyars, and hast suffered. And hast pacience: and for my names sake hast laboured, and hast not fainted. Nevertheless I have som what agaynst thee, because thou hast lefte thy first love. Remember therefore from whence thou arte fallen repente, and doo the first workes. Or els I will come vnto thee shortly, and will remone thy candelstiche oute of his place, excepte thou repent. But this thou hast because thou hatest the deedes of the Nicolaitans, whiche deedes I also hate. Lette hym that hath eares, heare what the spirite saith vnto the congregacions. To hym that overcometh, will I geue to eate of the * tree of life, whiche is in the middes of the Paradise of God.

And vnto the angell of the congregacion of Smyrna wyte: These thynges saith he that is first and last, whiche was dedde, and is alivie. I knowe thy wooshes and tribulacion and povertie, but thou arte riche. And I knowe þ blasphemy of theim, whiche call them selves Jewes and are not: but are the congregacion of Sathe. Feare none of those thynges, whiche thou shalt suffer. Beholde, the deuell shall cast some of you in prison, to tempt you, and ye shall have tribulacion tenne daies. But faithfull vnto the death and I will geue the a crowne of life. Lette hym þ hath eares, heare, what the spirite saith to the congregacion. He that overcometh shall not bee hurte of the seconde death.

And to the messenger of the congregacion in Pergamos wyte. This saith he, whiche hath the sharpe swerde with two edges. I knowe thy wooshes, and where þ dwellest, euen where Sathe seate is, and thou hepest my name, and hast not denied my saith. And in my dayes Antipas was a faithfull witness of myne, whiche was slain among you, where Sathe dwelleth. But I have a fewe thynges agaynst thee: because thou hast there theim that mayntayne the doctryne of Balaam: whiche taught in Balaam to put occasion of synne before the children of Israel, that they should eate of meate dedicate vnto ydolles, and commit fornicicid. Euen so hast thou theim that mayntayne the doctryne of the Nicolaitans, whiche thynges I hate.

But bee conuerted, or els I will come vnto thee shortly, & wil fight agaynst theim with þ swerd of my mouth. Let hym that hath eares, heare, what the spirite saith vnto the congregacions to hym that overcometh, will I geue to eate of the manna that is hid, and will geue hym a whyte stone, and in the stone a newe name wyrtten, whiche no manne knoweth, sayyng he that receiveth it. And vnto the messenger of the congregacion of Thyatira wyte. This saith the sonne of God, whiche hath eyes lyke vnto a flamme of fyre, & his fete are lyke brylle: I knowe thy wooshes and thy love, service, and saith and thy pacience, and thy deedes, whiche are mo at the laste then at the firste: Notwithstandyng, I have a fewe thynges agaynst thee, because thou hast suffred þ woma* Jesabell, whiche called her self a prophetesse, to teach & to deceiue my seruantes to

The Revelation

to make them commit fornication, and to eat meates offered up vnto idoles. And I gaue her space to repent of her fornication, and she repented not. Beholde, I will caste her into a bed, and them that commit fornication with her, into greete aduersite, excepte they turne from their deedes. And I will kill her children with death. And all the congregacions shall knowe, that I am he whiche searcheth the raynes and heartes. And I will geue vnto euerye, one of you accor- dyng vnto his woordes.

Re. xxi. 3

C Vnto you I saie, and vnto other of them of Chastita, as many as haue not this learnynge and whiche haue not knowen the deepnes of Sathan (as they saie) I wil putte vpon you none other burthen, but that whiche ye haue already. Holde faste till I come, and whosoener ouercometh and kepeth my woordes vnto the ende to hym will I geue power ouer nations, * and he shall rule them with a rodde of yron: and as the vessels of a potter, shall they be broken to shewers. Euen as I receiued of my father, so will I geue hym the morning starre. Lette hym that hath eares, heare what the spirite saith to the congregacions.

psalm. ii. 9

The. iii. Chapter:

The inuocacyon and enuocement the Angell of the congregacions, declaring also the rewardes of hym that ouercometh.

I And wyte vnto the messenger of the congregacion that is at Sardis this saith he that hath the seuen spirites of God and the seuen starres. I knowe thy woordes, thou hast a name that thou liuest, and thou arte dedde. Be awake, and strengthe the thynges whiche remaine that are ready to die. For I haue not founde thy woordes perfecte before (my) God. Remember therefore, how thou hast receiued and hearde, and holde faste, and repent. * If thou walte not walke, I will come on thee as a theefe, and thou shalt not knowe what houre I will come vpon thee. Thou hast a fewe names in Sardis, whiche haue not defiled their garmentes, and they shall walke with me in white, for they are woorthy. He that ouercometh, shall be thus clothed in white raiment, and I will not putte out his name out of the booke of life, and I will confesse his name before my father, and before his angelles. Lette hym that hath eares, heare, what the spirite saith vnto the congregacions.

1. Thes. v. 4
ii. Pet. iii. 4

B And wyte vnto the angell of the congregacion of Whiladelphia: this saith he that is holy and true, whiche hath the keye of Dauid: * whiche openeth and no manne shutteth, and shutteth and no manne openeth. I knowe thy woordes. Beholde, I haue sette before thee an open doore, and no manne can shutte it, for thou hast a litte strengthe, and hast kepte my saynges: and hast not denied my name. Beholde, I make them of the congregacion of Sathan, whiche call them selues Jewes, and are not, but dooelye: Behold I will make them that they shall come, and woorthy before thy fete: and thou knowe that I haue loued thee. Because thou hast heare the woordes of my patience, therefore I will kepe thee from

Isa. xlii. 1
Job. xli. 2

the houre of temptacion, whiche will come vpon all the worlde, to tempte them that dwell vpon all the earth.

Beholde, I come shortly. Hold that whiche thou hast, that no manne take awaye thy crowne hym that ouercometh: will I make a pylle in the temple of my God, and he shall goo no more oute. And I will wyte vpon hym, the name of my God, and the name of the cite of my God, newe Hierusalem: whiche cometh downe oute of heauen from my God: and I will wyte vpon hym my newe name. Lette hym that hath eares, heare: what the spirite saith vnto the congregacions. And vnto the messenger of the congregacion whiche is in Laodicia, wyte: This saith (Amen) the faithfull and true witness, the begynnyng of the creature of God. I knowe thy woordes, that thou arte neither colde nor hote.

I would thou were colde or hote. So then because thou arte betwene bothe, & neither could not hote, I will spewe thee out of my mouth, because thou saiest: I am riche and increased with goodes, and haue neede of nothyng, and knowest not, how thou arte wretched and miserable, and poore, and blynde, and naked. I counsaill thee to buye of me golde tried in the fyre, that thou mayst be rich: and whyle raymente, that thou mayst be clothed: that thy spych be nakednes. I would thou were colde or hote. So then because thou arte betwene bothe, & neither could not hote, I will spewe thee out of my mouth, because thou saiest: I am riche and increased with goodes, and haue neede of nothyng, and knowest not, how thou arte wretched and miserable, and poore, and blynde, and naked. I counsaill thee to buye of me golde tried in the fyre, that thou mayst be rich: and whyle raymente, that thou mayst be clothed: that thy spych be nakednes. I would thou were colde or hote. So then because thou arte betwene bothe, & neither could not hote, I will spewe thee out of my mouth, because thou saiest: I am riche and increased with goodes, and haue neede of nothyng, and knowest not, how thou arte wretched and miserable, and poore, and blynde, and naked. I counsaill thee to buye of me golde tried in the fyre, that thou mayst be rich: and whyle raymente, that thou mayst be clothed: that thy spych be nakednes.

ii. Cor. x. 5

psalm. ii. 9
Debi. xli. 2

The. iii. Chapter.

The fourth heauen open, and the seate, and one sitting vpon it and foure and twenty seates aboute it with foure and twenty eldres sitting vpon them, and foure beastes pryncing with faces and myghte.

After this I looked, & beholde, a doore was open in heauyn, and the first voyce whiche I hearde, was as it were of a trumpet sayng vnto me: whiche saith come vnto heere: & I will shewe the thynges whiche must be fulfilled hereafter. And immediately I was in the spirite: and behold, a seate was set in heauen, and one sat on the seate. And he that sat was to loke vpon, like vnto a Jasper stone, and a Sardon stone. And there was a rayne boote aboute the seate in sight like to an Emeralde. And about the seate wer foure & twenty seates. And vpon the seates foure & twenty eldres sitting, clothed in white raiment, & had on their fete crownes of gold. And out of the seates proceeded lightenynges and thunderynges, and voyces, & ther wer seuen lampes of fyre, burnyng before the seate whiche are the seuen spirites of God. And afore the seate there was a sea of glasse, like vnto Chrystall and in the middes of the seate, and rounde aboute the seate wer foure beastes full of eyes before and behynde. And the first beast was like a lion

a lyon, and the second beast lyke a calfe, and the thyrde beast had a face as a man, and the fourth beast was lyke a flying Eagle. And the .iiii. beastes had ech one of them, vi. wynges about him and they wer full of eyes wythin. And they had no rest day nerther night sayng: Holy, holy, holy Loyd God almighty, which was, and is, and is to come. And when those beastes gaue glozp and honour and thanks to hym that sat on the seat, (which lyurth for euer and euer) the .xxiii. elders fel doune befoze hym that sat on y throne and worshipped him that lyurth for euer. And cast their crounes befoze the throne sayng: thou art worthy O Loyd: (our God) to receiue glozp, & honour, & power, for thou hast created all thynges, & for thy willes sake they ar, & wer created

upon the .vi. faces, and worthy pp: vpm that lyurth for euer moze.

The .vi. Chapter.

The lambe openeth the booke, and many thynges saith the ap: nung therof



As I saw, when the lambe opened one of the scales, and I heard one of the foute beastes say: as it were the noyse of thonder: come and se and I sawe. And behold, ther was a whit horse: and he that sat on hym had a bowe and a croune was geue vnto hym, and he went forth conquer yng and for to ouercome. And when he had opened the second scale, I heard the seconde beast say: come and se. And there went out another horse that was redde, and power was geuen to hym that sat thereon, to take peace from the earth, & that they should kyl one another. And ther was geuen vnto hym a great sword

And when he had opened the thyrde scale I heard the thyrde beast say come and se. And I beheld, and lo, a blacke horse: and he that sat on hym had a payre of balancers in his hand. And I heard a voyce in the myddes of the foute beastes, say: a mesure of wheat for a peny, and the mesures of barley for a peny, and ople and wyne se thou hurte not. And when he had opened the fourth scale, I heard the voyce of the fourth be ast say come and se: and I looked, and beholde a pale horse and hys name that sat on hym was death, and hei folowd after him, and power was geue vnto them ouer the fourth part of the earth to kyl with sword and with hunger, and with death, that cometh of vermen of the earthe.

And whē he had opened the fyfte scale, I saw vnder the altare: the soules of them that were kylled for the word of God, and for the testimo ny which they had, and they cryed with a loude voyce, sayng: howe long taryest thou Loyd, ho ly and true, to iudge and to aduenge our blood on them that dwel on the earth. And long whie garments were geuen vnto every one of them. And it was sayed vnto them, that they should rest yet for a lytle season vntyll the number of their selowes, and bretheren, and of them that shoulde be kylled as they were, were fulfilled.

And I beheld, when he had opened the syxte scale: and lo, there was a great earthquake and the sonne was as blacke as a sackcloth made of beere. And the mone waxed al, euen as bloud and the steres of heauen fel vnto the earth, euf as a sygge tree casteth from her vntymely fyg ges, when she is shaken of a myghtie wynde. And heauen vanyshed awaye, as a scroll when it is rolled together. And all mountaynes and isles, were mowd out of their places: And the kynges of the earth, and the great men, and the rich men, and the chel captaines, and the myghty men, and every bondman, and every frema, byd them selues in denness, and in rockes of the hylls: and sayed to the hylls and rockes: fal on vs and hyde vs frome the pcesence of hym that syteth on the seate, and frome the wrath of the lābe: for the greute dape of hys wrath is come, and who is able to endure?

Am. The

Cap. vi.



As I sawe in the ryghte hande of him that sat on the throne, a booke wyrtten wythin and on the bakside, sealed with seven scales. And I sawe a strong Angel, which pze ched wyth a loude voyce: Who is worthy to open the boke, and to lose the scales therof. And no man in heauen nor in earth nerther vnder the earth, was able to open the boke verther to loke thereon. And I wept much, because no man was founde worthy to open and to rede the boke, ne ther to loke thereon. And one of the elders sayed vnto me wepe not: Behold, a lyon of the trybe of Juda, the roote of Dauid, hath obtayned to open the booke, and to lose the seven scales ther of. And I behelde, and loo, in the myddes of the seate, and of the foute beastes, and in the myddes of the elders, stode a lambe as though he had bene killed, haung seven hoines, and seven eyes, which are the seven spites of God sent in to al the world. And he came, and toke the boke out of the ryght hand of hym that sat vpon the seat. And when he had takē the boke the .iiii. be kes and .xxiii. elders fel doune befoze y lambe, haung (every one of them) harpes and golden byalles full of odours, whiche are the prayers of Sayntes, and they songe a newe songe, sayng: thou art worthy to take the booke, and to open the scales therof: for thou wast killed, and hast redemed vs by thy bloude out of al kynred des, and tounses, and people, and nacyons, and hast made vs vnto our God, kynges, and pzeas, and we shall repgne on the earth. And I behelde, and I heard the voyce of many aungels aboute the throne, and about the beast and the elders, and I heard thousandes, sayng, wyth a loude voyce: Worthy is the lambe that was kylled to receiue power, and ryched, and wysdome and strenght, and honoure, and glozp, and blessing. And al the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I sayng: blessing, honoure, glozpe, and power be vnto hym that syteth vpon the seate and vnto the lambe for euer moze. And the foute beastes sayed. Amen. And the .xxiii. elders fell

befoze the lambe opening the boke, and therefore the foute be kes, the .xxiii. elders, and the angels praise the lambe and dooz hym worshippe

Cap. viii.

Jon. xxi.

Cap. xxi.

The Reuelacion

The vii. Chapter.

he seeth the seruantes of God sealed in the foreheades out of all nacions and people, whiche they suffer trouble, yet the lambe feedeth them, leueth them, to the fountaines of liuyng water, and god shall wypp away all teares from theyr eyes.

After that, I sawe four angels stand on ffour corners of the erth holding the four wyndes of ffeith that the winde should not blow on the earth, neyther on the sea, neyther on any tree. And I sawe another angel ascend from the cryng of the sunne, whiche had the sele of the lyuyng God, and he cryed wyth a loud voyce to the four angels (to whom power was geuen to hurte the earthe and the sea) sayng: hurte not the earth, neyther the sea, neyther the trees, tyll we haue sealed the seruantes of our God in ther fore heades.

And I herd the number of them whiche were sealed, and ther were sealed an. C. and. xliiii. **O**f all the trybes of the chyldren of Israel. **O**f the trybe of Iuda were sealed. xii. **O**f the trybe of Ruben were sealed. xii. **O**f the trybe of Gad were sealed. xii. **O**f the trybe of Aser were sealed. xii. **O**f the trybe of Reptalym were sealed. xii. **O**f the trybe of Manasses were sealed. xii. **O**f the trybe of Symeon were sealed. xii. **O**f the trybe of Leuy were sealed. xii. **O**f the trybe of Issacar were sealed. xii. **O**f the trybe of Zabulon were sealed. xii. **O**f the trybe of Joseph were sealed. xii. **O**f the trybe of Ben Iamin were sealed. xii.

After this I behelde, and lo a greates multitude (whiche no man coulde number) of all nacions and people, and tounes, stode before the seate, and before the lambe, clothed wyth longe whyt garmentes, and palmes in theyr bandes and cryed wyth a loude voyce sayng: saluacyon be ascribed to hym that syteth vpon the seate of our God and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the four beastes, and fel before the seate on theyr faces, and worshypped God sayng: Amen. Blessyng and glozy and wysedom and thankes, & honour, and power, and myght be vnto our God for evermore. Amen.

And one of the elders answered, sayng vnto me, what are these whiche are arrayed in longe white garmentes, and whence came they? And I sayed vnto hym: Lozbe thou wotest. And he sayed to me: these are they, whiche came oute of great tribulacion, and made theyr garmentes large, and made them whyte by the bloude of the lambe: therfore are they in the ptesence of the seate of God, and serue hym daye and nyghte in hym temple, and he that syteth in the seate wyll dwell among them. They shall hunger no more, neyther thurst, neyther shall the sonne lyght on them, neyther any heat. For the lambe whiche is in the myddes of the seate shal fede them, and shall leade them, vnto fountaynes of liuyng water, and God shal wypp awaye all teares from theyr eyes.

The viii. Chapter

The vii. scale is opened, there is silence in heauen, the four angels blowe theyr trumpettes, and great plagues folow upon the erth,



And whyle he had opened the vii. scale there was silence in heuen about the space of halfe an hour. And I sawe vii. angels standynge before God,

and to them wer geuen trompettes. And another angel came and stode before the autter, haupng a golden censet, and much of obdour was geuen vnto hym, that he shoulde offer of the prayres of all sayntes vpon the golden autter whiche was before the seate. And the smoke of the obdours which came of the prayres of al sayntes, ascended vp before God out of the angels hand. And the angel toke the censet, and fylled it with fyre of the autter, and cast it into the earth, and voyces wer made, and thondynges and lygthenynges, and earthquakes.

And the seuen angels whiche had the seuen trompettes, prepared themselves to blowe. The fyrst angel blew, and there was made hayle and fyre, which wer myngled wyth bloud, and thei wer cast into the earth: and the thyrde part of the earth was set on fyre, & the thyrde part of trees was burnt, and all grene grasse was dyent. And the second angel blew: and as it wer a great mountayne burnyng wyth fyre was cast into the sea, and the thyrde part of the sea turned to bloude and the thyrde part of the creatures whiche had lyfe dyed, and the thyrde part of theyppes wer destroyed. And the thirde angel blew, and ther fel a great starre from heauen, burnyng as it wer a lampe, and it fell into the thyrde part of the ryuers, and into the founteynes of waters, and the name of the sterre is called wormwod. And the thirde part was turned to wormwod. And many me died of waters, because they wer made bitter. And the iiij. angel blew, and the thyrde part of the sunne was smitten, & the thirde parte of the mone, and the thyrde part of the sterres: so that the thirde part of them was darkened. And the day was smitten, that the thyrde parte of it shoulde not thynne and lykewise the nyght. And I beheld and herd an angel flyng throughe the myddes of heauen, sayng wyth a loud voyce: Wo, wo, to the inhabytors of the erthe, because of the voyces to com of the trope of the angels, which were yet to blowe.

The ix. Chapter

The fyfte and syfte angel blowe theyr trumpettes the sterres fall from heauen, the locustes come out of the fynale. The fyfte we to paye, the foure angels that were bounde are loosed, and the thyrde part of men is kylled.

And the fyfte angel blew and I sawe a starre fall from heauen vnto the earth. And to hym was geuen the kape of the botomles pit, and the smoke of the pyt arose as the smoke of a great furnace. And the sunne and the ayre wer darkened by the reas of smoke of the pyt. And ther came out of the smoke locustes vpon the earth, and vnto them was geuen power, as the scorpions of the erth haue power. And it was commaunded them that they shuld not hurt the grasse of the erth neyther any grene thyng, neyther any tree: but onely those men whiche haue not the scale in theyr fore heades. And to them was commaunded, that they shuld not kyll them, but that they shoulde be vexed. & monethes, and theyr payne was as the payne that

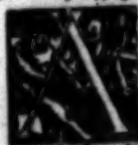
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that commeth of a scorpion when he hath stong
a man. And in those dayes shall men seke death
and shall not fynde it, and shall desyre to dye.

And the symplitude of the locusts was like
vnto hoiles prepared vnto battel, and on their
heades wer as it wer crownes, lyke vnto golde,
and theyr faces were as it had bene the faces of
men. And they had heer as the heere of women.
And theyr teeth wer as the teeth of yrons. And
they had habbergions, as it wer habbergions
of yron. And the sound of theyr wynges, was as
the sound of charettes, wher many hoiles runne
together to battayle. And they had tayles lyke
vnto scoyppons, and ther wer stynges in theyr
tayles. And theyr power was to hurt men fyue
monethes. And they had a kyng ouer the whiche
is the angell of the botomeles pyt, whose name
in the hebreue tong is Abaddon, but in the Greke
tong, Apollyon: that is to say, a destroyer. One
wo is past, and behold two woer com yet after
this. And the fyrte angel blew, and I hearde a
voyce from the four corners of the golden alti-
ter, whych is before God, sayng to the fyrte an-
gel which had the trompe: Lose the four angels
whych are bound in the great cyter Euphrates.
And the four angels wer losed: whych wer pre-
pared for an hour, for a daye, for a moneth, and
for a yere, for to slaye the. iii. parte of the men
And the number of hostme of warre wer. xx. &
tymes. x. And I heard the number of them:
and thus I sawe the hoiles in a vpspon, and the
that sat on them, haung fyre habbergions of
a Incinct colour, and bymyxon, and the heades
of the hoiles were as the heades of yrons. And
out of their mouthes went forth fyre and smoke
and bymyxon. And of these thye was the thye
part of men killed: that is to say, of fyre, some
and bymyxon: whych proceded out of the mou-
thes of the. For theyr power was in their mou-
thes and in theyr tayles, for theyr tayles were
lyke vnto serpentes, and had heades, and with
them they did hurt. And the remnaunt of the me
whych wer not killed by these plagis, repented
not of the dedes of theyr handes that they shuld
not doo thye deuils, and ymages of gold and
syluer, and byade, & stone, and of wood, whych
neither can se, neither here, neither go. Also they re-
pented not of their murder, & of their sojerry, ne-
ther of their sojnicacyon, neither of theyr thete

The. x. Chapter.

The angell hath the booke open, for thyneth there shall the nomys
lyme, he gaweth the booke vnto Ihon, whych eateth it vp.



And I sawe another myghty angel
come doune fro heauē clothed with
a cloude, and the rainbow vpon his
heed. And his face as it wer sunne
and his feet as it wer pylers of fyre
and he had in his hand a litle booke open, and he
put his ryght foote vpon the sea, and his left
foote on the earth. And cryed with a loud voyce
as when a lyon roareth. And when he had cryed,
seuen thunders spake theyr voyces. And when
the seuen thunders had spoken theyr voyces:

I was aboute to wyte: And I hearde a voyce
fro heauen, sayng vnto me, seale vp those thyng-
es whiche the seuen thunders spake, and wyte
them not. And the angell whiche I sawe stond
vpon the sea, and vpon the earth, lyt vp his had
to heauē, and swore by hym, that liueth for euer-
more whiche created heauen, and the thynges
therin are: (And the earth: and the thynges that therein are) &
the sea, and the thynges whiche therein are:
that there shoulde bee no longer tyme but in the
dayes of the voyce of the seuenth angell. Wher
shall begynne to blowe, euen the minisstrye of
God shal bee finished, as he preached by his ser-
uautes the prophetes. And the voyce whych I
hearde from heauen, spake vnto me agayn, and
said: goo and take the litle booke whiche is opē
in the hande of the angell whych standeth vpon
the sea, and vpon the earth. And I wente vnto
the angell and sayed to hym: geue me the litle booke
and he sayed vnto me: take it, and eate it vp, and
it shall make thy belly bitter, but it shal bee in
thy mouth as swete as hony. * And I toke the
litle booke out of his hande and eate it vp, and it
was in my mouth as swete as hony: and as sone
as I had eaten it, my belly was bytter. And he
sayed vnto me: I must prophesy again among
people, & nacids & toungeues, & to many kynges.

The. xi. Chapter.

The temple is measured. The seconde woo to pad.



And then was geuen me a reede like
vnto a rod, & it was sayed vnto me.
Rise & meate the tēple of God, and
the altyer and them & doo thye ther
in, and the quier whiche is within
the temple, cast out & meate it not, for it is geue
vnto the Gentiles, & the holy cites shall thei treade
vnder fote. xlii. monethes. And I will geue po-
wer vnto my twoo witnesses, and they shal pro-
phesy a thousande twoo hundred & syxtie dayes
clothed in sache cloth. These are two olive trees
& twoo candellsticks, standyng before the God
of the earth. And if any manne wyl hurt them,
fyre shall procede out of theyr mouthes, and con-
sume theyr enemyes. And yet any man wyl hurt
them thye wyse muste he be killed. These haue
power to shut heauen, that it rayn not in sy day-
es of theyr prophesying: and haue power ouer wa-
ters to turne them to bloud, & to smyte the erth
with all maner of plagis, as often as they wyl.
And when they haue syned the testimo-
ny, the beast that came out of the botomeles pyt,
shal make warre agaynst them, and shal ouerco-
me them, and kyll them. And theyr bodies shal
lye in the stretes of the great cyter, whych spiry-
tually is called ierusalem and Egypt, wher our lord
was crucified. And they of the people and kyn-
reds, and tonges, and they of the nacjons, shall
se theyr bodies the dayes and a halfe, and shall
not suffer theyr bodies to be put in graues. And
they that dwell vpon the erth, shal reioyse ouer
them and be glad, and shal sende gyftes one to a
nother, for these twoo prophetes vexed the that
dwelte on the earth. And after the dayes and
an halfe, the spyre of lyfe from God entered into
them. And they stode vp vpon theyr feet, and
grace

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great feare came vpon them whych sawe them And they heard a great voyce from heauen, sayng vnto them: Come vpon her. And they ascended vpon into heauen in a cloud, and they: one impen sawe them. And the same houre was there a great earthquake, and the tenth part of the cite fell, and in the earthquake wer slayne names of men seuen thousande, and the remnaunt were feared, and gaue gloire to the God of heauen. The second booke is past, and beholde the thyrde booke will come anon.

D And the vii. angel blew, and ther were made great voyces in heauen, sayng: the kingdomes of this worlde are our Lozdes, and hys Chyrties, and he shall regne for euer more. Amen. And the xiiii. elders, which sit before God on their seates, fel vpon theyr faces, and worshipped God sayng: we geue the thanks O Lord God almyghty: whych art and wast, and arte to come, for thou hast receiued thy great myght and hast reigned. And the nacions were angry and thy wrath is com, and the time of the dead that they should be iudged and that thou shouldest geue reward vnto thy seruantes the prophetes and sainctes, and to them that feare thy name smal and great and shouldest destroy them whych destroy the erth. And the temple of God was opened in heauen, and ther were sene in hys temple, the Arke of his testamente, and ther shone lightenynges, and voyces, and thondyringis, and earthquake, and muche payle.

The xii. Chaptyr

*The fourth angel bloweth hys trumpet. There appereth in heu-
ren a woman clothed with the sunne, myghty as the sunne, and
the dragon, whych persecuteth the woman*

And ther appered a greates wonder in heauen: A woman clothed with the sunne and the mone vnder her feete and vpon her heade a crowne of xii. sterres. And she was with chylde, & cryed traunsplyng in byrth, and payned readye to be deliuered. And ther appered another wonder in heauen, for behold, a great redde dragon hauing vii. heades and sene hoines and seuen crownes vpon hys heades: and his tayle as the thyrde part of the sterres. And he cast the chylde to the earth. And the dragon stode before the woman whych was readye to be deliuered: for to deuoure her chylde as sone as it were borne. And she brought forth a manchylde, whych should rule all nacions with a rod of yron. And her sonne was taken vpon vnto God, and to hys seate. And the woman fledde into wyldernes, where she had a place, prepared of God, that they shoulde see her there a thousand, two hundred and lx. dayes. And there was a great battaile in heauen, Michael and hys angels fought with the dragon, and the dragon fought and hys angels and preuailed not, neither was theyr place founde any more in heauen. And the greates dragon, the olde serpente, called the deuill and Sathanas, was cast oute. Whych deceauneth all the worlde.

E And he was cast into the earth and hys angels were cast out also. And I heard a loud voyce, sayng: in heauen is now made saluacy-

on and strength and the kyngdom of our God, & the power of his Chyrt. For a cause of our trespas is caste doune whych accused them before God day and nyght. And they overcame hym by the bloud of the lambe, and by the word of theyr testimony, and they loued not theyr lyues vnto the death. Therfore reioyce deuens, and ye that dwell in them. Also to the inhabitants of the erth and of the sea: for the deuill is come doune vnto you whych hath greates wrath, because he knoweth that he hath but a shorte tyme.

D And when the dragon sawe that he was cast vnto the earth, he persecuted the woman, whych brought forth the man chylde. And to the woman were geuen two wynges of a greates Eagle, that she myght flye into the wyldernes into her place wher she is noryshed for a tyme, tymes, and half a tyme, from the presence of the serpent. And the dragon cast out of hys mouth water after the woman as it had been a riuer, because she shoulde haue bene caughte of the floude. And the earth helpe the woman, and the erth opened her mouth and swallowed vpon the ryuer, whych the dragon caste out of hys mouth. And the dragon was wretched with the woman, & went, and made warre with the remnaunt of her seede, whych kept the commandementes of God, and haue the testimony of Iesus Chyrt. And he stode on the sea sand

The xiii. Chaptyr

*A beast comyth out of the sea with sene heades and sene hoines
Another beast comyth out of the earth with two hoines.*

And I sawe a beast ryle out of the sea, hauing sene heades, and sene hoines, and vpon hys hoines sene crownes, and vpon hys heade, the name of blasphemie. And the beast whiche I sawe, was lyke a catte of the mountaigne, and his feete were as the feete of a beare, and hys mouth as the mouth of a lion. And the dragon gaue hym hys power and his seate, & great aucthorite: & I sawe one of his heades as it were wounded to deathe, and hys deadly wounde was healed. And all the worlde worshipped at the beast and they worshipped the dragon, whych gaue power vnto the beast, and they worshipped the beast, sayng: who is lyke vnto the beast: who is able to warre with hym. And there was geuen vnto hym a mouth, that spake greates thynges and blasphemies, and power was geuen vnto hym, to dooe xiii. monethes. And he opened hys mouth vnto blasphemie agaynst God, to blasphemie his name and hys tabernacle, and the them that dwelle in heauen. And it was geuen vnto hym to make warre with the sainctes, and to overcome them. And power was geuen him ouer all kynned, and people, and toungue and nacyon and all that dwelle vpon the earth worshipped hym whose names are not wyrtten in the booke of life of the lambe, whiche was killed from the begynnyng of the worlde. If any mane haue an eare let hym heare. he that leadech into captiuitie shall gon into captiuitie: he that killeth with a swerde must bee killed with a swerde. Here is the patience, and the sayche of the sayntes.

And I behelde another beast comynge vpon out

*Com. ix. a
mach. xviii.*

out of the earth, and had two hornes like a labe and he spake as dyd the dragon. And he dyd all that the fyfte beaste coude do in hys pience, and he cauled the earth, and them whych dwelt therein, to worshyp the fyft beaste whose dedely wound was healed. And he did great wonders so that he made fyre come doune from heauen in the syght of men. And deceiued them y^e dwelt on the erth, by the meanes of those signes which he had power to do in the syght of the beaste saying to them that dwelt on the earth: that they should make an ymage vnto the beaste, whiche had the wounde of the swearde, and dyd lyue.

And he had power to geue a spytte vnto the ymage of the beaste and that the ymage of the beaste should speake, and should cause that as many as would not worshyp the ymage of the beaste, should be kylled. And he made al borb smal and great, ryche and poore, fre and bonde, to receiue a marke in theyr ryght handes or in theyr foreheades. And that no man myghte by o^r sell, saue he that had the mark or the name of the beaste, other the number of hys name. Here is wysdom. Let hym that hath wyse, counte the number of the beaste. For it is the number of a man, and hys number is fyre hundred. lx. and fyre.

¶ The xiii. chapter

The lambe standeth upon the mount syon, and the vnderfylde congregacyon wyth hym. The angells exhorteth to the feare of god, and tellet of the fall of babilon

And I looked, and lo, a lambe stode on y^e mount syon, & wyth hym an hundred and thre and forty thousande haunging hys o^r names and hys fathers names wyrtten in theyr foreheades. And I hearde a voyce frome heauen, as the sounde of manye waters, & as the voyce of a great thonder. And I heard the voyce of harpers harpyng wyth theyr harpes. And they songe as it wer a newe songe, befoze the sear, and befoze the four beastes, and y^e elders, and no man coude learne the songe, but the hundred and xliii. whych were redeemed from the earth. These are they, whych wer not defiled with weme, for they are wyrgins. These

folow the lambe whithersoever he goeth. These were redeemed from men, byng fyrst frutes vn to god and so the lambe, and in theyr mouthes was found no gyle. For they are wythout spot befoze the throne of god. And I saw another angel stye in the middes of heuen haunging the euer lastyng Gospels, to p^reach to vnto them that syt and dwell on the earth: and to all nacyns, kynnedes, and tounge and people, saying with a loude voyce: * Feare god, and geue honour vnto hym, for the houre of hys iudgemente is come, and worshyp hym that made heauen and earth the sea, and fountaynes of water. And there folowd an another angel saying: * Babilon is fallen, is fallen that greute cytee, for she made all nacyns d^rynke of the wyne of her fornicacion.

And the thyrde angell folowed them saying, with a loud voyce: * If any man worshyp the beaste and hys ymage, and receiue his marke in his forehead, or in hys hande, the same shall d^rynke the wyne of the wrath of god, which is poured in the cuppe of hys wrath. And he shal be puny-

shed in fyre and byrmstone, befoze the holy angells, and befoze the lambe. And the smooke of theyr torment ascenderth vnto evermore. And they haue no rest day nor nyght, whych worshyppe the beaste and hys ymage, and whosoever receyvethe the pynt of his name. Her is the pacience of sayntes. Here are they that kepe the commaundementes and the sayth of Iesu. And I hearde a voyce from heauen saying vnto me, w^rit. Blesed are they dead, whych hereafter dye in the lord euen so sayth the spytte: that they rest from theire laboures, but theyr woakes folowe them.

And I looked, and beholde, a whyte cloude vnto the sonne of man, haunging on hys heade a golden croune, and in his hand a sharpe sickle. And another angell came out of the temple, cryng with a loude voyce to hym that sat on the cloude: * Thruste in thy sickle and reape, for the tyme is come to reape: for the coine of the earth is ripe. And he that sat on the cloude thruste in hys sickle on the earth and the earth was reaped.

And another Angel came out of the temple, whych is in heauen, haunging also a sharpe sickle. And another angell came oute frome the alter whych he had powre ouer fyre, and cryed wyth a loud voyce to hym that had the sharpe sickle, and saide thrust in thy sharpe sickle, and gather the clusters of the erth, for her grapes are ripe. And the angel thrust in his sharpe sickle on the earth and cut doune the grapes of the vineyard of the earth: and cast them into the greute wynevat of the wrath of god, and the wynevat was troaden wythout the cyter, and bloude came oute of the vat, euen vnto the horse byddes, by the space of a thousande, and fyre hundred furlonges.

¶ The xv. chapter.

The seuen angells, haunging from vppelles full of wrath

A

nd I sawe another signe in heauen great and meruelous, seuen angells, haunging the seuen laste plagis, for in them is fulfilled the wrath of god. And I sawe as it wer a glassie sea, mingled with fyre, and them that had gotten victory of the beaste, and hys ymage and of the number of hys name. Stand on the glassie sea, haunging the harpes of god and thei sange y^e song of Moses the seruaunt of god, and the song of the lambe saying: Great and meruelous ar thy woakes. Lord god almyghty: iust and true ar thy wayes, thou lyng of sayntes. Who shal not feare thee, Lord, & glorify thy name? For thou onely arte holy & al Gentyles shal come and worshyp befoze the for thy iudgementes ar made manifest.

And after that I looked, and beholde the temple of the tabernacle of testymony was open in heauen, and the seuen angells came out of the temple which had the seuen plagis, clothed in pure and byght linnen, and haunging theyr breastes gyrded wyth golde gyrdels. And one of fyve beastes gaue vnto the seuen angells seuen golde vppelles full of the wrath of god, whych lpyerth for evermore. And the temple was full of the

¶ m. iii smoke

¶ m. iii

¶ m. iii

¶ m. iii

The Reuelacyon

Smoke of the glory of god and of his power, and no man was able to enter into the temple, tyl the seven plagues of the seven angels were fulfilled

The. xvi. Chapter.

The angel powred out the viall of wrath

And I heard a greete voyce oute of the temple sayng to the seven angels: go your wayes, & wyte oute your vialles of wrath vpon the earth. And the first angel went and powred out his viall vpon the earth, and there fel a noysome, and a soze botch vpon the men which had the marke of the beast and vpon them: whych wo:shyped his ymage

And the second angel shed out his vial vpon the sea, and it turned as it wer into the blood of a dead man: & every lyving thing dyed in the see

And the thyrde angel shed out his vial vpon the ryuers and fountaynes of waters, & thei turned bloude. And I hearde an angell say: Lozbe, whych arte and wast, thou arte righteous and holpe, because thou hast geuen such iudgements, for they shed out of the bloude of sapntes, and prophetes, and therfore haste thou geuen them bloude to drynche: for they are worthye. And I heard another saye: euen so Lord God al mightie, true and righteous art thy iudgements

And the fourth angel powred oute his viall on the sunne, and power was geue vnto him to bere men with heat of fire, and the me raged in great heate, and spake euell of the name of God whiche hath power ouer those plagues, and they repented not of their euell dedes, to geue him glory. And the v. angel powred out his vial vpon the seat of the beast, and hys kyngdome waxed darke, and they gnawe their tonges for sozow and blasphemed the god of heu: for sozow and pain of their sozes, & repented not of their dedes

And the vi. angel powred out his vial vpon the great riu: Euphrates, and the water dried vp, that the wayes of the kinges of the east shuld be prepared. And I sawe ther vncleane spyttes like froges com out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the fals prophet. For thei are the spyttes of deuils wo:shyping wyckednes to go out vnto the kynges of the earth & of the whole world to gather them to the battayl of that great day

of God almyghtie. Behold, I come as a thefe happy is he that watcheth, and hepeyth hys garments, leste he walke naked, and men se hys fylthynes. And he gathered them together into a place called in the hebreue tonge Armageddon

And the vii. angel powred out hys vial into the ayre. And ther came a great voyce out of heu:en frome the seat, sayng: it is done. And there folowed voyces, thondynges, and lyghtnynges and ther was a great earthquake, such as was not sence men were vpon the earth, so myghtye an earthquake, and so great. And the great cytee was deuiled into thre partes, and the cities of all nations fel. And great Babbilon came in remembraunce before God, to geue vnto her the cuppe of the wyne of the feartfulness of his wyath. Every yle also fled away, and the mountaynes were not found. And ther fel a great hail: as it

had bene talentes) out of heauen vpon the men & the me blasphemed God: because of the plague of the hayle, for it was greete, & the plague of it, soze.

The. xvii. Chapter.

The destruction of the woman sitting vpon the beast



And ther came one of the angels & whych he had the seven vialles: and talked with me, sayng vnto me: come, I wyll shew vnto the, the iudgement of the great whoze that sitteth vpon many waters, whych whom haue comyrted fornycacyon the kinges of the earth, and the inhabitants of the earth, are dyonke with the wyne of her fornycacyon. And the spytte caryed me a waye into the wyldernes. And I sawe a woman syt vpon a roose colozed beast, full of names of blasphemie, whych had seven heades and ten ho:nes. And the woman was arayed in purple and roose colour, and decked with golde, p:ecious stone, and pearles, and had a cuppe of golde in her hand, full of abhomyncacions, and filthyness of her fornycacion. And in her forehead was a name wyrtten, a mystry, great Ba bylon the mother of whozdom and abhomyncacions of the earth. And I sawe the woman drynchen with the bloude of sapntes, and with the bloude of the wyntness of Iesu. And when I sawe her I wondred with a greete maruayle.

And the angel sayed vnto me: wherfore marueylest thou? I wyll shewe the the mystrye of the woman, and of the beast that beareth her, whych he hath seven heades and ten ho:nes. The beast that thou seest, was, and is not, and shall ascende out of the botomles pyt, and shall go into perdytyon, and they shal dwell on the erth thal wonder: whose names are not wyrtten in the boke of lyfe from the begynnyng of the world) wher they behold the beast that was and is not. And here is a mynde that hath wysedome.

The seven heades are seven mountaynes, on which the woman sitteth, thei are also seven kynges. Thre are fallen, and one is, and another is not yet come. And when he cometh, he muste contynue a thort space. And the beast that was and is not is euen the pygmye, and is one of the seven, and shall go into destruccyon. And the x. ho:nes whych thou sawest are tenne kynges, whych haue receyued no kyngdome as yet, but shal receue power as kynges at one hour with the beast. These haue one mynde, and shal geue they: power and strenght vnto the beast. These shal fyght with the lambe, and the lambe shal overcome them: for he is Lord of Lordes, and kyng of kynges, and they that are one hys side are called, and chosen, and saythful. And he sayed vnto me: the waters whych thou sawest, wher the whoze sitteth, are people and floche, and nacjons, and tonges. And the ten ho:nes, whych thou sawest vpon the beast, are they that shal hate the whoze, and shal make her desolate and naked, and shal eate her fleshe, and burne her with fyre.

For

For God hath put in theyr hertes to fulfill his wyl, & to do with one consent, for to geue theyr kyngdome vnto the beast, vntill the wordes of God be fulfilled. And the woman whiche thou sawest, is that great citty, which raigneth ouer the kynges of the earth.

The viii. Chapter.

The iourneys of the world are for the fall of Babylon, but they that be of God have cause to reioyce for her destruction.

After that, I sawe another Angell come fro heauen, hauing greates power, and the earth was lightened with his brightnesse. And he cryed myghtely with a stronge voyce, sayng: * Grete Babylon is fallen, is fallen, and is become the habitacyon of vncleane, and the holde of all foule spertes, and a cage of al vncleane, and hatefull byrdes, for all nacjons haue drunken of the wine of the wrath of her fornicacyon. And the kynges of the earth haue commyted fornicacyon with her, and the marchantes of the earth are waxed ryche of the aboundance of her pleasures.

And I hearde another voyce from heauen saye, come awayne from her my people, that ye be not partakers of her synnes, and ye receyue not of her plagues. For her synnes are gone up to heauen, and God hath remembred her wickednes. Reward her euen as she rewarded you and geue her double accordyng to her workes. And pour in double to her in the same cup which she fylled vnto you. And as much as she glorified her selfe & synned wantonly, so much powre ye in: for her punishment & sorowe, for she sayd in her selfe: * I sit being a quene, and am no wydowe, and shall se no sorowe. Therefore shall her plagues come in one day, death, and sorowe, and hunger, & she shall be bzient with fyre: for stronge is the Loyde God whiche shall iudge her. And the kynges of the earth shall beweye her & wail her, whiche haue commyted fornicacyon with her, and haue luyed wantonly with her, when they shall se the smoke of her burning, & shall stande a farr off, for feare of her punishment, sayng

* Alas Alas, that grete citty Babylon, that myghty citty: for at one houre is thy Judgement come. And ye marchauntes of the earth shall wepe and waille in them selues, for no man wyl bye theyr wares any more, the wares of golde & syluer, and pteuous stones, nether of pearle, & raienes, and purple, and scarlet, and all thyne wode and all maner vessels of puerp, & all maner vessels of most pteuous wode, & of bzasse, and pteuous synamon, and odours, and opyntmentes, and frankensence, and wyne, & oyle: and fyne flour, and wheate, beastes, and shepe, & doxes and charets, and bodyes, and soules of men.

And the apples of the soule lusteth after, are departed from the. And all thynges which were depntye: and had in ptece, are departed from the and thou shalt fynde them nomore. The marchauntes of these thynges whiche were waxed ryche, shall stande a farr off from her, for feare of the punishment of her, weapyng and waylyng and sayng.

* Alas, Alas, that grete citty: & was clothed

in raynes and purple, and scarlette, and decked with golde, and pteuous stones, and pearles: for at .i. hour so great ryches be come to naught.

And every wypp gouernour, and all they that occupied wyppes, and wyppmen whiche wosthe in the see, stode a farr off, and cryed, when they sawe the smoke of her burning, sayng: what citty is lyke vnto this grete citty: and they caste dust on theyr heades, and cryed wepyng and waylyng & sayde: * Alas, Alas, that grete citty, wherein were made ryche al that had wyppes in the see, by the reason of her costynesse, for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your Judgemente on her. And a myghty angell toke vp a stone lyke a gerat myllstone, & caste it into the see, sayng: wyth such voioence shall that grete citty Babylon be caste, and shall be founde nomore.

And the voyce of harpers, & musycions, and of wyppes, and trompeters shall be herde nomore in the: and no craftesman, of whatsoeuer craft he be shall be found any more in the. And I found of a myll shall be herde nomore in the, and the voyce of the bydegrome and of the byde, shall be herde nomore in the, for thy marchauntes were ye grete men of the earth. And wyth thyne inchauntement wer deceiued all nacjons: and in her was founde the bloude of the Prophetes, and of the sayntes, and of all ye wer slayn vpon the earth.

The xix. Chapter.

Joseph is giuen vnto God for aduysing the inhore, and for aduysing the bloude of his seruantes. The angell myll not be mooued by the. The foules and byrdes are catched to the slaughter.

After that I herd a grete voyce of much people in heauen sayng: Alleluya. Saluacyon, & glory, and honour, and power be ascribed to the Loyde our God, for true and ryghteous are his iudgements, for he hath iudged the grete whoze whiche dyd corrupte the earth with her fornicacyon, and hath auenged the bloude of his seruantes of her hande. And agayne they sayde: Alleluya. And smoke rose vp for euermore. And the xxiii. elders, and the xiiii. beastes fell downe & wooshypped God & late on the seate, sayng: Amen, Alleluya. And a voyce came out of the seate sayng: prayse our Loyd God, all ye that are his seruantes and ye that feare hym both small and grete.

And I herd the voyce of much people euen as the voyce of many waters, and as the voyce of stronge thundrynges sayng: Alleluya, for the Loyd our God omnipotent raigneth. Let vs be glad and reioyce, & geue honour to hym, for the marpage of the lambe is come, and his wyfe made her selfe ready. And to her was graunted that she shulde be arayed with pure and goodly raynes. For the raynes is the ryghtewynesse of sayntes. And he sayd vnto me, wyte, happy are they whiche are called vnto the supper of the lambes marpage: And he sayde vnto me: these are the true sayntes of God. And I fel at his fete to wooshypp hym. And he sayde vnto me: se I do it not. For I am thy fellowe seruante, & one of thy

Cap. xlii. Jerm. li. 4

Cap. xlii. 4

Jerm. li. 4

Cap. xlii. 4

Jerm. li. 4

Cap. xlii. 4

The Reuelacyon

thy brethren, euen of them that haue the testi-
mony of Iesus. **W**orshyppe God. For the testi-
mony of Iesus is the spire of prophete. And

I sawe heauen open, and behold, a whyte hoise
and he that sat vpon hym was called saythfull
and true, and in rightwelsnes he doth indge and
make bataile. His eyes were as a flame of fyre
and on hys heade were many crownes, and he
had a name wyrttē, that no man knewe but he
hym self. * And he was clothed wth a vesture
of fyre in bloude, & his name is called the woꝛde
of God. And the warryars whiche were in hea-
uen, folowed hym vpon whyte hoises, clothed
wth whyte and pure raynes, and oute of hys
mouth went a sharpe two edged swerde that
it he shulde synke the heathen. And he shall rule
them wth a rod of yron, and he trode the wyne
fat of fearnes & wyath of almyghyte God.

D And bath on his vesture and on hys thgh a
name wyrtten: kynge of kynges, and Loyde of
Loydes. And I sawe an angel stand in s sunne
and he cryed wth a loude voyce, sayng: to all
the soules that lye by the myddes of the such:
come and gather your selues together vnto the
supper of the great God, that ye may eate flesch
of kynges, and the flesch of the hye capaynes,
and the flesch of myghty men, and the flesch of
hoises, and of them that lye on them, & the flesch
of all free men and bonde men and of small and
greate. And I sawe the beaste, and the kynges
of the earth, and they warriers gathered toge-
ther to make batel against hym & sat on s hoise
and agaynst his sondyars. And s beast was ta-
ken, & w hym s falsse prophete s wrought myra-
cles befoze hym, wth whiche he deceyued them
that receyued the beastes marke, and them that
worshipped hys ymage. These both were cast
quycke into a pond of fyre burnyng wth hym
stone: and the remnaunte were slayne wth the
swerde of hym that sat vpon the hoise, which
I heard proceed out of his mouth, and all the
lonles were fulfilled wth theys fleshe.

The xx Chapter.

I The dragon is hurde for a. 10. p. 10. The beaste wyth, and
receyue indgement.

A And I sawe an angel come downe frō
heauen, banyng the keye of s bottom-
lesse pyt, and a great chayn in his hand
And he toke the dragon s olde serpens
which is the deuyl and Satān, & he bounde hym
a thousand yeres: & cast hym into a bottomlesse
pyt and he shut hym vp, and set a seale on hym
that he shuld deceyue the people nomoze, tyll s
thousand yeres were fulfilled. And after that he
must be loosed for a lytle season. And I sawe sea-
tes, and they sat vpon them, & iudgement was
geuen vnto them: and I sawe the soules of the
that were beheaded for the wytnes of Iesu, & for
the woꝛde of God: & whiche had not worshyp-
ped the beaste neith hys ymage neith had ta-
ken his marke vpon theys forhedes, oꝝ in theys
handes: and they lyued, & raygned wth Christ
a. 1000. yeres: but the other of the deade men lyued
not agayne, vntyll the thousande yere were fy-
nished: This is that fyfte resurrectyon. Bles-

sed & holy is he, that hath parte in the fyfte re-
surrectyon. For on suchē shall the seconde death
haue no power, but they shalbe the priestes of
God and of Christ, and shal raygne wth hym
a thousande yere. * And when the. 10. yeres
are expyred, Sathan shalbe loosed oute of hys
pytton, and shal goe oute to dysceyue the peo-
ple, whiche are in the foure quarters of the earth
Sog and Magog, to gather theim together to
batell, whose nombꝛe is as the sands of the see
and they went in the playne of the earth: & com-
passed the tentes of the sayntes about, and the
beloued cytye. And fyre came doune from God
out of heauen, & deuoured them: & the deuyl dis-
ceyued them, was cast into a lake of fyre & hym
stone, wther the beaste & the falsse prophete shal
be tormented daye and nyght for euermoze.

A And I sawe a great whyte seate, & hym s sat
on it, from whose face fled away both the earth
and heauen and theys place was nomoze found
And I sawe the deade, both great & small stand
befoze God. And the bookes were opened, and a
nother boke was opened, whiche is the boke of
lyfe, and the deade were iudged of thole thynges
whiche were wyrtten in the bookes accordyng
to theys dedes, & the see gaue vp the deade which
were in her, and death, and hell deliuered vp the
deade, whiche were in them: and they were iud-
ged euerye man accordyng to hys dedes. And
death and hell were caste into the lake of fyre.
This is the seconde death. And whosoener was
not found wyrtten in the boke of lyfe, was cast
into the lake of fyre.

The xxi Chapter.

I In this chapter is descreybed the newe and spiritual Ierusalem.



A And I sawe a newe heauen & a newe
earth. For the fyfte heauen: and the
fyfte earth were vanyshed away,
and ther was nomoze see. * And I
sawe the holy cytye, newe Je-
rusale come doune from God out of heauen pre-
pared as a wyde garnyshed for her husbāde.
And I heard a grete voyce out of heauen say-
ng, behold the tabernacle of God is wth me
and he wyll dwel wth them. And they shalbe
his people, and God hymself shalbe wth them
and be theys God. * And God shall wyte away
all teares from theys eyes.

And ther shalbe nomoze death, ne ther sorrow
neither crye, neith shal ther be any moze pain,
for the olde thynges are gone. And he that sat
vpon s seate, sayde: * Beholde, I make al thin-
ges newe. * And he sayde vnto me: wyrttē, for
these woꝛdes are saythfull and true.

And he sayd vnto me: it is done, I am Alpha
and Omega, the begynnyng & the ende I wyll
geue to hym that is a thyrste, of the well of the
water of lyfe, free. He s ouercommeth shal en-
heret all thynges, and I wyll be hys God, and
he shalbe my sonne. But the fearfull and vnbe-
lenyng, and s abhomyable, and murdeters,
and whoz mongers, s forcerers, and ydolaters,
and all lyers shal haue theys parte in the lake,
which burneth wth fyre and hymnstone, which
is the seconde deathe.

And

And there came vnto me one of ſeuen an-
gels which had the ſeuen vyalles full of the ſe-
uen laſte plagues: and talked wpth me ſayynge
come hyther, I will ſhewe the the hyrde, the
lambes wyfe. And he carped me awaye in the
ſpyre to a great and an hye mountayne, and he
ſhewed me the great cytie holy Ieruſalem, de-
ſcendynge out of heauen from God: hauynge the
bryghtnes of God. And deſcendynge was he
vnto a ſtrome moſt pꝛecyous, euenly he a Ialper
cleare as Cryſtall: and had walles greate and
hye, and had. xii. gates and at the gates. xii. an-
gels: and names wyrtten, which are the names
of ſ. xii. trybes of Iſrael: on the Eaſt parte. iii.
gates, and on the Northpart. iii. gates, and co-
wardes ſ. South. iii. gates, and from ſ. weſt. iii.
gates, & the wal of ſ. cytie had. xii. foundations: &
in the the. xii. names of ſ. lambes. xii. Apoſtles.

And he that talked with me, had a golde rebe
to measure the cytie withall and þ gates therof
and þ wall therof. And the cytie was buylt. iiii.
square, and þ length was as large as þ bredth,
and he measured the cytye with the ^a golden rebe
xi. m. furlonges, and þ length and the bredth,
and the heygth of it, were equall. And he mea-
red the wal therof: an. Cxliiii. cubytes: the mea-
sure þ the Aungell had, was after the measure
that man vseth. And the buyldyng, of þ wall of
it was Ialper. And the cytie was pure golde:
lyke vnto clere glasse, and the foundacions of
the walles of the cytie were garnished wyth all
maner of precious stones. The fyrst foundacion
was Ialpis, the seconde Sapphyre, the thyrde a
Calcedony, the fourth an Emeralde, the fyfte
Sardonix, the syxt Sardonis, the seventh Chry-
solite, the eyght Berall, the ix. a Tomas, the
tenth a Crisoprasos, the eleufth a Iacynth, the
twelueneth an Amatyst. The twelue gates were
twelue pearles, euerye gate was of one pearle,
and the strete of þ cytie was pure golde as tho-
rowe wyynyng glasse. And I sawe no temple
therin. For the Loyde God almyghty and the
lambe are the temple of it. * And the cytie hath
no neede of the sunne, nether of the mone to lyght-
ten it. For the byghdynes of God dyd lyghte it,
and the lambe was the lyght of it. And the peo-
ple whiche are saved shall walke in the lyght of
it. And the hyngens of þ earth shall byng theyr
glosse ^a (And homines) vnto it. * And the gates of
it are not shutte by daye. For there shall be no
nyght there. ^a (And into it shall they byng the glosse and ho-
nours of the martyrs.) And there shall entre into it:
none vncleane thyng, nether what soeuer wo-
reth abhominacyon or maketh lyes: but they
onlye whiche are wytten in the lambes boke
of lyfe.

The xxi Chapter.

¶ The center of the wheel of life, the fruitfulness and light of the cross of God. The Lamb grown ever his firmament measuring of thyngs to come the angel will not be worshipped. To the throne of God may nothing be added, nor diminished.

AND he shewed me a pure ryuer of water
of lyfe, cleare as Crystall: ppyccabyng
oute of the seate of God, and the lambe.
In the myddes of the streete of it, & of either syde
at the ryuer, was the tre of lyfe: which bare

twelue manner of frutes: and gaue skete currypt
monethes: and the leues of the woode serued to
heale the people wth hall. And there walbe no
more curlye, but the seate of God and the lambe
shal be in it: and his seruantes shall serue hym.
And they shall se his face, and hys name shall be
in theyr fo^rheddes. * And there shall be no night
there, and theyr nyde no candle, neither lyghte of
the sunne: for the Lord God gewerth them lyghte
and they shall raygne for ever more.

And he sayde vnto me: these saynges are
faythful and true. And the Lorde God of þe
holye Prophetes sent hys Aungel to shewe vnto
his seruantes, the thynges which must shortly
be fulfilled. Beholde, I come shortly. * Hap
py is he þe he herd the sayinge of the prophete of
this boke. I am Iohn, whiche sawe these thynges.
And when I had herde & sene
* I fell downe to worshippe before the feete of the
aungel, which shewed me these thynges. And he
sayd vnto me: se thou do it not, for I am thy fe-
lowe, seruante of thy brethren the Prophetes,
of them which kepe þe saynges of this prophesie of
this boke. But worshippe God.

And he sayd vnto me: Seale not the saynges
of the prophecy of this booke. For the time is at
hande. he that doeth euell, let hym do euell still
and he which is felych, let hym be felych still: &
he þat is ryghteous, let hym be more ryghteous,
and he that is holy, let hym be more holy. And
beholde, I come hastily, and my reward is w
me, to geue euery man accordyng as hym dedes
shal be. I am Alpha & Omrga, the begynnyng
and the ende: the fyrst and the laste. Blessed are
they that do his commaundemments, that theys
power maye be in the tree of lyfe, and inape en-
tre in cho:we the gates into the cytie. * For
withoute shalbe dogges and inchaunters, and
whor: mongers and murthurers, and ydolaters
and whosoeuer loueth & maketh saynges.

I Iesus sent myne auengeil, to tellt hye vnto
you these thynges in the congregacions. I am
the roote and the generacyon of Dauid, and the
bryght moorning starre. And the sperte and the
byrde saye come. And let hym that heareth, say
also come. * And let hym that is a thyrt: come
And let whosoener wyl, take of s water of lyfe
fre. I tellt hye vnto euery man that heareth the
wordes of the prophece of thys boke: * yf any
man shal adde vnto these thynges, God shal
adde vnto hym s plagis that are wyrtten in this
boke. And yf any man shal mynyshe of the wor
des of the boke of this prophecy, God shal take
awaye hys parte out of the boke of lyfe, & out
of the holy cytie, and from the thynges whiche
are wyrtten in thys boke. He whiche testify
eth these thynges sayeth: he is. I come quye
hely. Amen. Euen so come Lorde Iesu.

The grace of our Lord Jesus Christ
be with you all. Amen.

**The end of the new
Testament.**

62

3 table

A table to find the

Epistles and Gospels usually read
in the church, after daily service,
whereof the first line is the Epistle
and the other the Gospel: whole be-
gynnyng thow shalt fynde in þe boke
marked wyth a crosse: and the
ende wyth halfe a crosse. I
contayned within these
letters.

A. B. C. D. E.

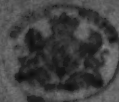
On the firste sondaye in
Aduent

Thys also be Roma. xlii. c.
And wher the daye was Wat. xxi. a
On the wednesdaye
Be pacient therfore Jacob. v. b
The begynnyng of Wat. i. a
On the frydaye
Hechen vnto me Esa. li. a
In those daies came John Wat. iii. a
On the seconde sondaye
in Aduent.
What soeuer thynges Roma. xv. a
And there shalbe spynnes Luke. xxi. c
On the wednesdaye
Thus sayth the Lorde zacha. viii. a
Werely I saye vnto you Wat. xi. b
On the frydaye
I haue set watchmen Esa. lxii. c
John deareth wytnesse John. i. b
On the thyrde sondaye
in Aduent
Let a man this wyse i. Cor. iii. a
When John beynge Wat. xi. a
On the wednesdaye
This is the woide Esa. ii. a
And the fyrte moneth Luke. i. c
On the frydaye
There shall come a rod Esa. xi. a
And Mary arose in Luke. i. b
On the fourth sondaye
in Aduent
Reioyce in the Lorde Phil. iii. a
And this is the recorde John. i. b
On the wednesdaye
Be glad then Joel. ii. l
And this comoure of Luke. vii. c
On the frydaye
Be glad and reioyce zacha. ii. c
Take hede, beware Wat. viii. b
On Chyrmassie euen
Daniel the breuunt Roma. i. a
When his mother Mary Wat. i. c
On Chyrmassie daye at the
fyrte masse.
For the grace of God Titus. ii. b
And he chaunced in those Luke. ii. a
On the seconde masse
But after the hymnes Titus. iii. a
The hymnes spake so Luke. ii. c

The table

On the thyrde masse
God in tyme past Hebze. ia
In the begynnyng was John. i. a
On saynt Steuens daye
Steuens full of fapeth Act. vi. c
Wherfore behold I send Wat. xxi. b
On saynt Iohn the Euange-
lyst daye
He that feareth God Eccl. xv. a
Followe me. Peter turned Job. xxi. l
On chylbermasse daye
And Iohed, and io Apoc. xlii. a
An angel of the Lorde Wat. ii. c
On the sondaye after Chyrm-
masse daye
And I saye þe daye Gala. iii. a
And his father & mother Luke. ii. c
On newe yeres daye
For the grace of God Titus. ii. b
And when the epyght daye Luke. ii. c
On the twelfe euen
For the grace of God Titus. ii. b
But when herode was Wat. ii. b
On the twelfe daye
Set the vp by tymes Esa. lx. a
When Iesus was hoine Wat. ii. a
On the first sondaye after
twelfe daye
O Lorde I wil thanke Esa. lx. a
The nexte daye after John. i. b
On the seconde sondaye af-
ter twelfe daye
And I beseeche you ther Rom. xii. a
When he was twelue Luke. ii. c
On the thyrde sondaye af-
ter twelfe daye
Heryng that we haue Roma. xii. b
And the thyrde daye John. ii. a
On the fourth sondaye after
twelfe daye
Be not wyse in your Roma. xii. c
When Iesus came Wat. viii. a
On the fyrte sondaye after
twelfe daye
Owe nothyng to any man Ro. xiii. a
And when he entered into Wat. viii. c
On the fyrte sondaye after
twelfe daye
But ye on the thyrde Collo. iii. b
The kyngdome of heauen Wat. xiii. b
On leuengelsma sondaye
Perceyue ye not howe i. Cor. ix. b
The kyngdom of heauen Wat. xx. a
On leuengelsma sondaye
Ye suffer foolles gladly ii. Cor. xi. b
When much people ther Luke. viii. a
On Quinquagesima sondaye
Though I speake i. Cor. xiii. a
Iesus toke vnto hym the Lu. xvi. b
On alwednesdaye
Howe therfore sayeth Joel. ii. c
Whereouer when ye fast Wat. v. a
On the frydaye
Crye now as louds Esa. lvi. a

Ye haue herde that it is Wat. v. g
On the first sondaye in lent
We also as helpers ii. Cor. vi. a
Then was Ierusalem of Wat. iii. a
On the wednesdaye
And the Lorde sayd Esa. xlii. c
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The same soule that Eccl. xvi. c
After thys was Job. v. a
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Furthermore berythen i. Thel. iii. a
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And Iesus goyng vp to Wat. xx. b
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I can of myne owne Job. v. c
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Be ye therfore the Eccl. v. a
And he was callyng out Luke. xi. b
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Honoure thy father Exo. xx. b
Then came vnto Iesus Wat. xv. a
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And the congregacion had i. i. x. a
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For it is wyrtten that Gala. iii. c
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On the wednesdaye
And Eze. xxxvi. c
And Iesus goyng by Job. ix. a
On the frydaye
And after these acten iii. Reg. xvi. c
A certayne man was spech Job. xi. a
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But Chyrm beynge Hebze. ix. c
Which of you can rebuke Job. viii. f
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And the Lorde spake Leui. xix. a
And it was at Jerusalem Job. x. c
On the frydaye.
Lorde, all they that for Iere. xvi. a
Then gathered the bryd John. xi. l
On palme sondaye
Let the same mynde be Psal. ii. a
Ye knowe that after Wat. xxvi. a
On the wednesdaye
Who hath given Esa. lvi. a
The feast of sweete brende Lu. xxi. a
On good frydaye
The Lorde spake vnto Exo. xii. a
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If ye be therfore cryen Col. iii. a
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Pourge therfore the olde i. Co. v. b
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And beholde two of the Lu. xxi. b



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 Men and wythemen, ye Acte. xlii. b
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On the second daye
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 Herward byd Jesus John. xxi. a
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 The angell of the Lorde Act. viii. e
 Marye rode without at John. xx. b
On the fourth daye
 As much as Chrys. i. Pet. ii. e
 Then the cleue discy Wat. xxviii. d
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 Laye awaye therfore i. Pet. ii. a
 On the syxte daye of the John. xx. b
On the seyth daye af-
 ter Easter.
 For all that is bozne of i. John. v. a
 The same daye at nyght John. xx. b
On the seconde sondaye af-
 ter Easter.
 Chrys also suffered i. Peter. ii. b
 Jam the good sheppard John. x. b
On the thyrde sondaye af-
 ter Easter.
 Werely beloved I i. Peter. ii. e
 After a whyle, and John. xvi. c
On the fourth sondaye af-
 ter Easter.
 Every good gyfte Jacob. i. e
 Now I go my way John. xvi. b
On the fyfte sondaye
 And is that ye be doers Jacob. i. b
 Wherby, ye whatsoeuer ye Job. xvi. f
On the mondaye
 Knowlage your faulce Jacob. v. b
 Wherby ye shall Luke. xi. a
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 Therfore therfore i. Timo. ii. a
 And when Jesus sat ouer Wat. xii. d
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 The mulrynde of the Act. iii. g
 Ther woordes spake Je. Job. xvii. a
On the alerneyon daye
 The syde treastyfe Actes. i. a
 Afterward he appered Wat. xvi. c
On the sondaye after the
 Alerneyon daye.
 He therfore sobze and i. Pet. iii. b
 But when the comforter John. xv. d
On the sondaye euen
 Therfore, whyle I vol Acte. xix. a
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On the sondaye
 And when the dayes Acte. ii. a
 Then I sawe me John. xiii. c
On the mondaye
 And he commanded us Acte. x. f
 For God so loved the John. iii. a
On the tewe daye
 When the apostles Acte. viii. e
 Werely, wherby, ye that John. x. a
On the wedny daye
 For Jesus hepe by Acte. ii. e
 Romane, wherby, ye that John. x. a

On the thurs day
 Then came Phylipp into Acte. viii. a
 Jesus called the twelue Luke. ix. a
On the fry daye
 Pe men of Israel, heare Act. ii. b
 And it happened upon a day Lu. v. d
On the later daye
 And the nerse Wabbaeh Act. xiii. f
 And when he was ryfen Luke. xiii. f
On the Crinite sondaye
 O the deynesse Roma. xi. e
 There was a man of the John. iii. a
On the coynus Christi daye.
 That which I delivred i. Coz. xi. d
 For my helpe is meate John. vi. f
On the syxte sonday af-
 ter Trynpte.
 God is love, and he that i. John. iiii. b
 There was a certayne Luke. xvi. e
On the seconde sondaye af-
 ter Trynpte.
 Maruayle not my bye. i. John. iii. c
 A certayne man made Lu. xiii. d
On the thyrde sondaye af-
 ter Trynpte.
 Submitte your selues i. Pet. viii. b
 Then rejoyced unto him Luke. xv. a
On the fourth sondaye af-
 ter Trynpte sondaye
 For I suppose that the Roma. viii. a
 Bepe therfore mercy Luke. vi. f
On the fyfte sondaye af-
 ter Trynpte.
 In conclusyon be ye i. Pet. iii. b
 It came to passe p wher. Luke. v. a
On the syxte sondaye af-
 ter Trynpte.
 Knowe ye not, that Roma. vi. a
 For I saye unto you Wat. v. c
On the seuenth sondaye
 I speake grossly be Roma. vi. b
 In thole dayes when Wat. viii. a
On the epyghe sondaye
 Therfore brethzen Roma. viii. c
 Beware of faulce Wat. vii. b
On the ix. sondaye
 We shulde not lust after i. Coz. i. b
 And he saye also unto Luke. xvi. a
On the tenth sondaye
 Ye knowe that ye were i. Coz. xii. a
 And as he was come Luke. xix. f
On the eleventh sondaye
 By the an partainyng i. Coz. xv. a
 And he tolde this Luke. xvi. b
On the twelwth sonday
 Have we suche truiste ii. Coz. iii. a
 And he departed Wat. vii. d
On the xiii. sondaye
 To Abziam and his Gala. iii. e
 Hapye are the eyes Luke. x. d
On the xiiii. sondaye
 Hapye walke in the spjete Gala. v. e
 And it chaunced as he Luke. xvi. c
On the xv. sondaye
 If we lye in the spjete Gala. v. d

Roman can serve the Wat. x. d
On the xvi. sonday.
 Therfore I delyre Ephe. iii. b
 And it fortuneth after Luke. vi. b
On the xvii. sondaye
 Therfore which Ephe. iiii. a
 And it chaunced Luke. xiii. a
On the xviii. sondaye
 I thank my God i. Coz. i. d
 But when p Pharyses Wat. xxi. d
On the xix. sondaye
 To be renewed Ephe. iiii. a
 he curred also Wat. ix. a
On the xx. sondaye
 Take heed therfore Ephe. v. b
 And Jesus answered Wat. xxi. a
On the xxi. sondaye
 Finally my brethze be ye Ephe. vi. b
 And there was a certayne John. iiii. f
On the xxii. sondaye
 I thank my God in Phylipp. i. a
 Therfore is p kyngdd Wat. xvi. a
On the xxiii. sondaye
 Brethzen he folowes Phil. iii. b
 Then went p Pharyses Wat. xxi. b
On the xxiiii. sondaye
 For this cause we also Colof. i. b
 Whyle he thus spake Wat. ix. c
On the flack sonday after trinite
 Behold, the tyme come here. xxiii. b
 After these thynges John. vi. a
On the wedny day in the Em-
 ber wehe also Michelmasse
 Behold the tyme come Amos. ix. d
 And one of the company Wat. ix. b
On the fry daye
 O Israel turne p now Ofte. xiii. a
 And one of the Pharyses Luke. vii. f
On the later daye
 For there was afoze taber Heze. ix. a
 A certayn man had Luke. xiii. b
 In the dedicacyon of p churche.
 And I John sawe the Apo. xxi. a
 And he turned in, and Luke. xix. a
 There endeth the table of the Epy-
 stles and Gospelles of the
 Sundayes.

Here foloweth

the table of p Epistles and Gos-
 pels which are used to be read
 on dyvers sanctes dayes
 in the yeare.

On saynete Andiehes
 daye.
 For to be true with Roma. x. a
 Jesus walking by Wat. xii. c
On the contracyon of our
 Ladye.
 As the tyme cometh Eccl. xxi. e
 The boke of p gennacyon Wat. i. a

The table

On the feast of Thomas the
Apostles day. Ephe. ii. b
When Thomas was of
John. xi. j
On the feast of the
Ascension. I will sende. Mat. x. a
And when the dayes. Luke. ix. d
On the feast of the
Apostles day. Act. i. c
And in the dayes Peter. Act. i. c
In that tyme Jesus. Mat. xi. b
On the day of the
Ascension. as greting of our Lady.
Wherefore God spake by. Esa. xli. b
And in the fyfte month. Luke. i. c
On the feast of George day.
Counte it all manner tyme. Iaco. i. a
I am the true vyne. Iohn. xv. a
On the feast of the
Ascension. But name every one of
Ephe. iii. a
I am the true vyne. Iohn. xv. a
On the feast of the
Ascension. Then shall the ryghteous
Apoc. vi. a
And he sayde unto his
John. xiii. a

On the feast of the
Ascension. John Baptistes day.
When Jesus was of
John. xi. j
On the feast of the
Ascension. Peter and
Pauls day.
In the same tyme
Jesus came into the
On the feast of the
Ascension. Mary Mag.
dalenes day.
When Jesus was of
John. xi. j
And one of the
Pharisees. Luke. vii. f
On the feast of the
Ascension. James the Apo.
stles day.
Howe therfore ye are not
Ephe. ii. b
Then came to him
Mat. xx. c
On the feast of the
Ascension. of
our Lady.
In all these thynges
Eccle. xxi. b
It fortuned that as they
Luke. x. g
On the feast of the
Ascension. Howe therfore ye are not
Ephe. ii. b
And there was a
kyrpe. Luke. xxi. c
On the feast of the
Ascension. of our Lady
As the vyne haue I
Eccle. xxi. c

On the feast of the
Ascension. Mat. i. a
On the feast of the
Ascension. The lyfenes of four
Eccl. i. b
And as Jesus
Mat. ix. a
On the feast of the
Ascension. Michael day.
And he sayeth it
Apoc. i. a
In that house came the
Mat. xiii. a
On the feast of the
Ascension. The lyfenes of four
Eccl. i. b
After this appoynted
Luke. x. a
On the feast of the
Ascension. Symon and
Judas day.
But we knowe that
Rom. viii. c
This commaunde I you
John. xv. a
On the feast of the
Ascension. And I have another
Apoc. vii. a
Jesus sayng the people
Mat. v. a
On the feast of the
Ascension. I wolde not brethren
i. Thes. iii. c
Then sayde Marthe
John. xi. j

The ende of the
Table.

The ende of the newe Testamente

and of the whole Byble. Printed in November
 Anno. M. CCCC. XL.

Adhuc factum est istud.

The table

On the tuesdape
 Remen and brethren pe Act. xlii. d
 Jesus rode in pmpd. Luke. xliii. d
 On the wednesdape

On the thursdape.
 Then came phylipp into Act. viii. a
 Jesus called the twelve Luke. ix. a
 On the frydape.

*Facsimile of Variety of Last Leaf
 of November 1540 In the
 copy in Sterling Library Glasgow
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 Bmstot
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The same dape at nyght John. xx. b
 On the seconde sondape af-
 ter Easter.

Christ also suffered i Peter. ii. d
 I am the good sheppard John. x. b
 On the thryde sondape af-
 ter Easter.

Deerly beloued I i Pet. ii. e
 After a while, and John. xvi. c
 On the fourth sondape af-
 ter Easter.

Every good gyfte Jacob. i. c
 But now I go my way John. xvi. b
 On the fyfte sondape.

And se that ye be doers Jacob. i. d
 Merely. ec. what foruer pe Job. xvi. f
 On the mondaye.

Knowledge your fautes Jacob. v. d
 If any of you shall Luke. xi. a
 On the tuesdape.

I exhorte therfore i Timo. ii. a
 And when Jesus sat ouer Mar. xii. d
 On the wednesdape.

The multitude of the Act. iiii. g
 These wordes spake Je Job. xvii. a
 On the ascenpon dape

The synne treastyf Actes. i. a
 Afterwarde he appered Mar. xvi. c
 On the sondape after the
 Ascenpon dape.

Be ye therfore sobre and i. Pet. iii. b
 But when the comforter Job. xv. d
 On the sondape euen.

It fortuneth, while Ipe Act. xix. a
 If ye loue me, kepe my John. xliii. b
 On the sondape

And when the dayes Act. ii. a
 If a man loue me John. xliii. c
 On the mondaye

And he commaunded vs Acte. x. f
 For God so loued the John. iii. c
 On the tuesdape

When the apostles Actes. viii. c
 Merely, verely. ec. be that John. x. a
 On the wednesdape

But Peter stepped vp. Acte. ii. c
 No man can come vnto John. vi. e

There was a certayne Luke. xvi. e
 On the seconde sondape af-
 ter trynpte.

Maruayle not my bye. i. John. iii. c
 A certayne man made Luke. xlii. d
 On the thryde sondape af-
 ter trynpte.

Submyt your selues i. Pet. v. b
 Then resorted vnto him Luke. xv. a
 On the fourth sondape af-
 ter trynpte

For I suppose that the Rom. viii. a
 Be ye therfore mercy Luke. vi. f
 On the fyfte sondape af-
 ter trynpte

In conclusyon be ye i. Pet. iii. b
 It came to passe when Luke. v. a
 On the syxte sondape af-
 ter trynpte

Knowe ye not, that Roma. vi. a
 For I laye vnto you Mat. v. c
 On the seuenth sondape

I speake grossly be Roma. vi. d
 In thole dayes when Mar. viii. a
 On the eyght sondape

Therfore brethren Roma. viii. c
 Beware of false Mat. vii. f
 On the ix. sondape.

We shulde not lust after i. Cor. x. b
 And he sayde also vnto Luke. xvi. a
 On the tenth sondape

Ye knowe that peruers i. Cor. xii. a
 And as he was come Luke. xix. f
 On the eleuenth sondape

Byeth as partainyng i. Cor. xv. a
 And he tolde thys Luke. xviii. b
 On the twelue sondape

hane we suche truste ii. Cor. iii. a
 And he departed Mar. viii. d
 On the xlii. sondape

To Abzam and his Gala. iii. c
 happy are the eyes Luke. x. d
 On the xliii. sondape

I sape walke in the spere Gala. v. c
 And it chaunced as he Luke. xvii. c
 On the xv. sondape

If we lyue in the spere Gala. v. d

Col. lxxxix.

As man can serue two Mat. vi. d
 On the xvi. sondape
 Therfore I desyre Ephe. iii. b
 And it fortuneth after Luke. vii. b

On the xvii. sondape
 Therfore which Ephe. iiiii. a
 And it chaunced Luke. xliii. a

On the xviii. sondape
 I thanke my God i. Cor. i. a
 But when I Pharyses Mat. xxii. d

On the xix. Sundape
 To be renewed Ephe. iiiii. a
 he entered also Mat. ix. a

On the xx. sondape
 Take hede therfore Ephe. v. d
 And Jesus answered Mat. xxii. a

On the xxi. sondape
 Finally my wyth byde Ephe. vi. b
 And there was a certayne John. xli. i

On the xxii. sondape
 I thanke my God in phylp. i. a
 Therfore is I kynge Mat. xviii. a

On the xxiii. sondape
 Brethren be folowers Phil. iii. d
 Then went I Pharyses Mat. xxii. b

On the xxiiii. sondape
 For this cause we also Collos. i. b
 While he thus spake Mat. ix. c

On the last sondape after trinite
 Behold, the tyme come here. xliii. b
 After these thynges John. vi. a

On the wednesdape in the Em-
 berweke also Michelmasse.
 Beholde the tyme come Amos. ix. d

And one of the company Mat. ix. d
 On the frydape
 O Israel turne y now Osee. xliii. a

And one of the Pharyses Luke. vii. f
 On the saterdape
 For there was also caber heb. ix. a

A certayn man had Luke. xlii. b
 In the dedycayon of church.
 And I John sawe the. Apo. xxi. a

And he turned in, and Luke. xix. a
 Here endeth the table of the Epp-
 les and Gospelles of the
 Sundayes.

Here foloweth

the table of f Epyllies and Gospels
 which are vied to be red on dy-
 uers saynctes dapes in
 the yere.

On sayncte Andrewes
 dape.
 For to beleue wyth Roma. x. a

Jesus walkyng by Mat. xlii. a
 On the concepyon of our
 Lady.

As the vyne hane I Eccl. xliii. c
 The boke of f generacyon Mat. i. a
 On

The table

Col. lxxxix.

On the tuesdaye
 Pe men. and dyethien. pe Act. xiii. b
 Jesus rode in pmpd. Luke. xxi. b
 On the wednesdaye
 Pe men of Israel. wdy Act. iii. c
 Afterward dyd Jesus John. xxi. a
 On the thursdage
 The angel of the Lorde Act. viii. c
 Mary rode wythout at John. xx. c
 On the frydage
 For as much as Chyrlt i. Pet. ii. a
 Then the cleut discy Wat. xviii. b
 On the saterdage
 Laye a waye therfoze i. Pet. ii. a
 On the fyfte dape of the John. xx. b
 On the fyft sondape af.
 ter easter.
 For all that is bozne of i. John. v. a
 The same dape at nyght John. xx. b
 On the seconde sondape af.
 ter Easter.
 Chyrlt also suffered i. Peter. ii. b
 I am the good sheppard John. x. b
 On the thypde sondape af.
 ter Easter.
 Verely beloued I i. Pet. ii. c
 After a whyle. and John. xvi. c
 On the fourth sondape af.
 ter Easter.
 Gurry goodwyte Jacob. i. c
 But now I go my way John. xvi. b
 On the fyfte sondape.
 And se that ye be doers Jacob. i. d
 Verely. ge. what soeuer ye Joh. xvi. f
 On the mondaye.
 Knowledge your fautes Jacob. v. b
 If any of you shall Luke. xi. a
 On the tuesdaye.
 Exhorte therfoze i. Timo. ii. a
 And when Jesus sat ouer Wat. xii. b
 On the wednesdaye.
 The multytude of the Act. iiii. g
 These wordes spake Je Joh. xvii. a
 On the ascencion dape
 The spake treatys Actes. i. a
 Afterwarde he appered Wat. xvi. c
 On the sondape after the
 Ascencion dape.
 Be ye therfoze lobbe and i. Pet. iii. b
 But when the comforter Joh. xv. b
 On thypsondape ruen.
 It fortunied. whyle Apo. i. c
 Pe ye lone me. hepe my John. xiii. b
 On thypsondape
 And when the dayes Act. ii. a
 If a man lone me John. xiii. c
 On the mondaye
 And he commaunded vs Acte. x. f
 For God so loued the John. iii. c
 On the tuesdaye
 When the apolles Actes. viii. c
 Verely. verely. ge. be that John. x. a
 On the wednesdaye
 But Peter stepped vp. Acte. ii. c
 No man can come vnto John. vi. e

On the thursdage.
 Then came whylpinto Act. viii. a
 Jesus caled the twelue Luke. ix. a
 On the frydage.
 Pe men of Israel. heare Acte. ii. d
 And it happened vpd a day Lu. v. d
 On the saterdage
 And the next Sabbath Acte. xiii. f
 And when he was rylen Luke. iiii. f
 On Trinite sondape
 O the depnelle. Roma. xi. e
 There was a man of the John. iii. a
 On corpus Chyrlt day
 That which I deluyered i. Coz. xi. b
 For my fleshe is meate John. vi. f
 On the fyfte sondape af.
 ter Trynpte.
 God is loue. and he that i. Joh. iiii. b
 There was a certayne Luke. xvi. e
 On the seconde sondape af.
 ter trynpte.
 Maruayle not my bye. i. John. iii. c
 I certayne man made Luke. xiii. d
 On the thypde sondape af.
 ter trynpte.
 Submpt your selues i. Pet. v. b
 Then resoyted vnto him Luke. xv. a
 On the fourth sondape af.
 ter trynpte.
 For I suppose that the Rom. viii. a
 Be ye therfoze mercy Luke. vi. f
 On the fyfte sondape af.
 ter trynpte.
 In conclusyon be ye i. Pet. iii. b
 It came to passe when Luke. v. a
 On the fyfte sondape af.
 ter trynpte.
 Knowe ye not. that Roma. vi. a
 For I laye vnto you Wat. v. c
 On the leuenth sondape
 I speake grossly be Roma. vi. d
 In chole dapes when Wat. viii. a
 On the ryght sondape
 Therfoze dyethien Roma. viii. c
 Beware of false Wat. vii. f
 On the ix. sondape.
 We wylde not lust after i. Coz. i. d
 And he sayde also vnto Luke. xvi. a
 On the tenth sondape
 Ye knowe that ye were i. Coz. xii. a
 And as he was come Luke. xix. f
 On the eleuenth sondape
 Biethe as partainyng i. Coz. xv. a
 And he tolde thys Luke. xviii. b
 On the twelue sondape
 Hane we suche truste ii. Coz. iii. a
 And he departed Wat. vii. d
 On the xiii. sondape
 To Abzam and his Gala. iii. c
 happy are the eyes Luke. x. d
 On the xiiii. sondape
 I saye walke in the spere Gala. v. c
 And it chaunced as he Luke. xvii. c
 On the xv. sondape
 If we lyue in the spere Gala. v. d

Ad man can serue two Wat. vi. d
 On the xvi. sondape
 Therfoze I desyre Ephe. iii. b
 And it fortunied after Luke. vii. b
 On the xvii. sondape
 I therfoze which Ephe. iiii. a
 And it chaunced Luke. xiii. a
 On the xviii. sondape
 I thanke my God i. Coz. i. a
 But when I pharyses Wat. xxi. b
 On the xix. sondape
 To be renewed Ephe. iiii. a
 He entered also Wat. ix. a
 On the xx. sondape
 Take hede therfoze Ephe. v. d
 And Jesus answered Wat. xxi. a
 On the xxi. sondape
 Finally my brydsh be ye Ephe. vi. b
 And there was a certayn Joh. iii. i
 On the xxi. sondape
 I thanke my God in whylp. i. a
 Therfoze is I kyngd Wat. xviii. a
 On the xxii. sondape
 Brethren be folowers Phil. iii. d
 Then went I pharyses Wat. xxi. b
 On the xxiii. sondape
 For this cause we also Collos. i. b
 Whyle he thus spake Wat. ix. c
 On the last sondape after trinite
 Behold. the tyme come here. xxi. b
 After these thynge John. vi. a
 On the wednesday in the Ein.
 berweke also Michelmasse.
 Beholde the tyme come Amos. ix. d
 And one of the company Wat. ix. b
 On the frydape
 O Israel turne thy now Deet. xiii. a
 And one of the pharyses Luke. vii. f
 On the saterdage
 For there was also taber heb. ix. a
 I certayn man had Luke. xiii. b
 In the dedycyon of church.
 And I John sawe the. Apo. xxi. a
 And he turned in. and Luke. xix. a
 Here endeth the table of the Epp.
 stes and Gospelles of the
 Sundayes.

Here foloweth
 the table of the Eppistles and Gospels
 which are dyed to be red on dy.
 uers saynctes dapes in
 the yere.

On sayncte Andrewes
 dape.
 For to beleue wyth Roma. x. a
 Jesus walkyng by Wat. xiii. e
 On the concepyon of our
 Lady.
 As the vyne hane I Eccl. xxi. c
 The boke of generacyon Wat. i. a
 On

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| | | | | | |
|--|---------------|---|-----------------|----------------------------|-----------------|
| On saynte Thomas the
Apostles daye. | Ephe. ii. d | On the nativite of saynte
John Baptistes daye. | Isa. xlix. a | The booke of the generaciō | Mat. i. a |
| Therefore are ye not. | John. xx. f | Derken unto me ye | Luke. i. f | On s. Mathewes daye | Ezech. i. b |
| But Thomas one of | John. xx. f | When Elisabethes tyme | Actes. xxi. a | The iphenes of fourē | Mat. ix. |
| On Candrimasse daye. | John. xx. f | On saynte Peter and | Actes. xxi. a | And as Iesus | Mat. ix. |
| Beholde, I will sende. | John. xx. f | Pauls daye. | Actes. xxi. a | On s. Michaels daye. | Apoc. i. a |
| And when the dayes. | Luke. ii. d | At the same tyme | Actes. xxi. a | And he sheweth it | Apoc. i. a |
| On saynte Marthias the | Luke. ii. d | Jesus came into the | Mat. xvi. c | In that houre came the | Mat. xviii. a |
| Apostles daye. | Luke. ii. d | On saynte Mary Mag- | Mat. xvi. c | On s. Lukes daye | Ezech. i. b |
| And in those dayes Peter. | Actu. i. c | dalenes daye. | Mat. xvi. c | The iphenes of fourē | Ezech. i. b |
| In that tyme Iesus. | Mat. xi. d | Who so synneth | Mat. xvi. c | After this appoynted | Luke. x. a |
| On the daye of the Annuncya- | Mat. xi. d | And one of the wharphes | Luke. vii. f | On saynte Symon and | Luke. x. a |
| tion, as gettyng of our Ladye. | Mat. xi. d | On saynte James the Apo- | Luke. vii. f | Judes daye | Luke. x. a |
| Whereover God spake vn. | Esa. vii. o | les daye. | Luke. vii. f | But we knowe that | Rom. viii. c |
| And in the syxte month. | Luke. i. c | Howe therfore ye are not | Ephe. ii. d | Thys commaunde I pou | Job. xvi. e |
| On s. George daye | Luke. i. c | Then came to hym | Mat. xx. c | On Allhallowe daye | Apoc. vii. a |
| Counte it all maner ioye. | Jaco. i. a | On the Assumpcion of | Mat. xx. c | And I sawe another | Apoc. vii. a |
| I am the true vyne | John. xv. a | our Ladye. | Mat. xx. c | Iesus sayng the people | Mat. v. a |
| On s. Markes daye. | John. xv. a | In all these thynges | Mat. xx. c | On Allsoules daye | 1. Thes. iii. d |
| But nowe every one of | Ephe. iii. a | It fortuneth that as they | Luke. x. g | I wolde not brethzen | 1. Thes. iii. d |
| I am the true vyne | John. xv. a | On s. Barpime wed daye. | Luke. x. g | Then sayde Martha | John. xi. c |
| On s. Philippe and Ja. | John. xv. a | Howe therfore ye are not | Ephe. ii. d | | |
| cobs daye. | John. xv. a | And there was a strepe | Luke. xxii. c | | |
| Then shall the ryghteous | Mat. v. a | On the nativite of our Ladye. | Luke. xxii. c | | |
| And he sayde unto his | John. xiii. a | As the vyne haue I | Eccle. xxiii. c | | |

The ende of the
Table.

The ende of the newe Testament

and of the whole Bible. Synysed in November.
Anno. M. CCCC. XL.

A dñio factū est istud.

